

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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HE COMETH AGAIN!

He cometh again! Shout the glad refrain
Till it echoes o'er mountain and valley and plain;
Till earth's weary hearted, on sea and on land,
Shall hear the glad tidings—the Lord is at hand!

He cometh again! Not to suffer, but reign,
And all the bright, holy ones shine in his train;
O ye broken-hearted on sea and on land,
The "day-star" is dawning—the Lord is at hand!

He cometh again! And sorrow and pain
Shall vanish before him and come not again;
While the shadows of darkness on sea and on land
Shall light up with glory—the Lord is at hand!

—Prophetic Times.

General Articles.

Value of Bible Study.

BY MRS. E. G. WHITE.

SAID Christ: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." No one can neglect the word of God, and yet attain to Christian perfection. But by carefully searching that word, we become acquainted with the divine Model; and in order to imitate the Pattern, it must be frequently and closely inspected.

As we study the life of Christ, we discover in ourselves defects of character; our unlikeness to him is so great that we cannot be his followers without a very great change in our life. Still we study, with a desire to be like our great Exemplar; we catch the looks, the spirit, of our beloved Master. By beholding, by "looking unto Jesus, the author and finisher of our faith," we become changed into the same image. We cannot imitate the life of Christ while we are looking away from him; we must do it by dwelling upon and talking of him, by seeking to refine the taste and elevate the character, by trying through earnest, persevering effort, through faith and love, to approach the perfect Pattern. The attention being fixed upon Christ, his image, pure and spotless, becomes enshrined in the heart as "the chiefest among ten thousand and the one altogether lovely." Even unconsciously we imitate that with which we are familiar; and by gaining a knowledge of Christ, of his words, his habits, his lessons of instruction, and by imitating the virtues of the character we have so closely studied, we become imbued with the spirit of the Master, which we have so much admired.

Those who know the blessedness of a union with God should not fail to exemplify the life of Christ in their daily conversation, in pure and virtuous characters. By doing good, by being courteous and beneficent, they adorn the Christian doctrine, and show that the truth of heavenly origin beautifies the character and ennoble the life. Christ's followers are "liv-

ing epistles, known and read of all men." Their daily lives recommend the truth of God to those who have been prejudiced against it by nominal professors, who have a form of godliness, while their lives testify that they know nothing of its sanctifying power.

The word of God has been sadly neglected, instead of being appreciated as it should have been. This book, revealing the will of God to man, deserves to be held in the highest esteem; for it gives instruction of inestimable value to all classes. Its teachings are so plain that even the humblest and most ignorant can understand them, and learn to so order their conversation and be so circumspect in deportment as to bring no dishonor or reproach upon the cause of their Redeemer. If they have living faith in God, they will not by their inconsistencies furnish occasion to bring the truth into disrepute when it should be a savor of life unto life.

The truths of God's word, received into the heart, have an animating power; and those who will frame any excuse for neglecting to become acquainted with the Scriptures will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the truth.

The injunction of our Saviour to search the Scriptures should be religiously regarded by every man, woman, and child who professes his name. The student in the Sabbath-school should feel as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either is neglected, it should be the lessons of the six days. Teachers in the Sabbath-school have a missionary work given them; it is to teach the Scriptures, not, parrot-like, to repeat over that which they have taken no pains to understand. "They are they which testify of me"—the Redeemer, him in whom our hopes of eternal life are centered. If teachers are not imbued with a spirit of truth, and care not for the knowledge of what is revealed in the word of God, how can they present the truth in an attractive light to those under their charge? The prayer of Christ for his disciples was, "Sanctify them through thy truth; thy word is truth." If we are to be sanctified through a knowledge of the truth found in the word of God, we must have an intelligent knowledge of that word. We must search the Scriptures, not merely rush through a chapter and repeat it, taking no pains to understand it, but we must dig for the jewels of truth, which will enrich the mind, and fortify the soul against the wiles of the arch-deceiver.

Parents plead trifling excuses for not interesting themselves in the Bible lessons with their children, and they fail to become conversant with the Scriptures. Fathers excuse themselves from disciplining their own minds. They do not seek first the kingdom of God and his righteousness, but exalt the temporal above the spiritual and eternal. This forgetfulness of God and his word is the example they give their children, which moulds their minds after the worldly standard, and not after the exalted standard erected by Christ. Mothers, too, are unfaithful to their trust. The inward adorning of the mind and the culture of the soul are neglected as though inferior to the adornment of the apparel. Their own minds and the minds of their children are starved in order to follow custom and fashion.

Fathers and mothers, take up your long-neglected duties. Search the Scriptures yourselves; assist your children in the study of the sacred word. Make diligent work because of past neglect. Do not send the children away by themselves to study the Bible; but read it with them, teach them in a simple manner what you know, and keep in the school of Christ as diligent students yourselves.

Jesus, the greatest teacher the world has ever seen, recognized the value of the Holy Scriptures, and expounded them to his disciples. After his resurrection, he drew near to two of them as they were on the way to Emmaus, talking, as they went, of the disappointed hopes occasioned by the death of the beloved Master. They told him of the prophet mighty in word and deed who had been taken by wicked hands and crucified. And now it was the third day, and strange reports had been brought to their ears that Jesus had risen, and had been seen by Mary and certain of the disciples. Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and the prophets, "he expounded unto them in all the Scriptures the things concerning himself."

Jesus reproveth the disciples for not being acquainted with the scriptures that testified of the Messiah. Had they been familiar with the Scriptures, their faith would have been sustained in the hour of trial, and their hope would have remained unshaken; for the treatment Christ would receive at the hands of those he came to save was plainly stated in the prophecies. The disciples were astonished that they had not recognized Jesus at once, as soon as he spoke with them by the way, and that they had failed to remember the scriptures which he had brought to their mind. They had lost sight of the divine word; but when the things spoken by the prophets were brought to their remembrance, faith revived, and hope again sprang up in their hearts. And when he was parted from them, they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

The apostle tells us: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." If Christians would earnestly search the Scriptures, more hearts would burn with the vivid truths therein revealed. Their hopes would brighten as they dwell upon the precious promises strewn like pearls all through the sacred writings. In contemplating the history of the patriarchs, the prophets, the men who loved and feared God and who walked with him,—in dwelling upon the virtue and piety of these holy men of old,—the spirit which inspired them would kindle a flame of love and holy fervor in the hearts of those who would be like them in character.

A MAN must always seek to rise above his moods and feelings—to let them move within him, but not allow them to storm around him.
—A Sea-Board Parish.

CONFESSION of a fault makes half amends.

God in the Old Testament.

THE study of the Old Testament ought to have for us the very deepest interest. It brings before us in vivid, brilliant colors, scenes which have peculiar and impressive characteristics. In very many of the scenes that glow upon the pages of the Hebrew Scriptures, we see the immediate and personal connection of God with the strange and solemn events that make up the life of a great nation. In the Old Testament, God draws aside the curtains of Heaven, and stands boldly, vividly, majestically, and impressively revealed to the eyes of men. We see, as it were, the hand uplifted with the sword of punishment, or the arm of mercy stretched forth in deliverance.

Many to-day are losing, in a large measure, the idea of a personal God. He is receding into a vague, shadowy, almost unthinkable, being, clothed round about in robes of inscrutable mystery, a shadow against the background of human life, an apparition without substance, rising before the thought of men as some colossal enigma which human thought cannot solve or explain. This is not the God of the Old Testament.

On the great background of the Old Testament, God stands clothed in majesty, his voice rolling in tones of love and warning over the hearts of men. The Old Testament reveals God to us as a tremendous and vivid personality; as a God hating wickedness and loving righteousness.

The God of the Hebrew Scriptures is a being who loves, with an infinite and divine love, truth and righteousness, and who hates with the intensity of a being who is holy, all iniquity. And it is this personality of God, which is so vividly revealed to us in the Old Testament, that imparts to that book its peculiar charm and interest. We feel silenced and awed in the presence of the existence and personality of such a God. The history of Israel becomes in our sight profoundly interesting. It becomes a wonderfully real history. The scenes which the Old Testament present to us for our study and profit are all aglow with the vividness, picturesqueness, and brilliancy of great events wherein we see, as though portrayed in massive outlines, and in splendor and richness and strength of coloring, the tumultuous warring, disloyal, and sinning life of nations and individuals. We see, in these narratives in the Old Testament, the flashing armor of hosts tramping to battle, the gleam of swords and spears on crimson fields and mountains, the stately and splendid procession of kings and armies, scenes of war and peace, sorrow and joy, glorious reward and terrible punishment. And from amid these scenes, so intensely graphic in their nature, there rises in majesty, limitless power, mercy, and holiness, Jehovah of hosts, the God of Heaven and earth, the rewarder of those who love and diligently seek him, and the punisher of those who disobey him. If there is one single truth which these striking scenes impress upon our minds, it is the great and solemn truth that there is a personal God in the Heavens, and that his eyelids try the children of men.

Behind the operation of the laws of this physical universe, behind all the sad, terrible, and glorious deeds of men, there is One who holds the lightnings in his hand, and who leadeth the children of men as a shepherd leadeth his flock. The Old Testament gives us, in its weird, solemn, and beautiful scenes, no such being as The Great Unknown, or The Great First Cause; but it gives us for our reverence, our worship, our obedience, our love, and our fear too, a heavenly Father, who bows his head over his children in infinite love, mercy, and pity. Is there not enough taught us in the Old Testament to dissuade us from doing wrong? Is there not sufficient warning in the examples of evil and godless men and women to show us the doom, the penalty, the punishment, of turn-

ing away from God? Is there not sufficient illustration in the examples of noble and godly characters to foretell to us the bright and rich reward of those who love and serve God? Cannot the Old Testament, then, become radiant and instructive with lessons that shall teach us the way of righteousness and peace and eternal life?

May the Holy Spirit enlighten our minds so that we shall study this grand old book in the right spirit!—*Rev. Samuel Allen Harlow, in S. S. Times.*

The Sabbath Not a Feast Day.

It is claimed by some that the weekly Sabbath is classed with the feast days of the Jews in Lev. 23, and that as all feast days were abolished at the cross (Col. 2:16), the weekly Sabbath was abolished with the rest. Those who hold this view must read Lev. 23 with very little thought, or else they are so wedded to a theory that they can only see one thing at a time. As God has given man but one weekly Sabbath, it follows that if that Sabbath were done away at the cross there has been no Sabbath since; yet the disciples of Jesus kept the Sabbath after the crucifixion, according to the commandment (Luke 23:56), which plainly implies a Sabbath to keep, and a commandment to enforce it; and again in the book of Acts, Luke refers often and familiarly to the Sabbath as an existing institution, and speaks of Jews and Gentiles alike, worshipping on that day. Acts 13:42-44.

The revelator, writing about the year A. D. 96, says that he "was in the Spirit on the Lord's day." Rev. 1:10. Then there was a day as late as A. D. 96 that the Lord claimed as his. From this point, Sunday advocates are always very anxious to make a great spring forward, landing somewhere in the third century, and in that country where the mystery of iniquity was specially working for the establishment of the Romish Church. Here they claim to find evidence that the Lord's day of Rev. 1:10, and the first day of the week are the same. But it is as difficult to find any connection between the Lord's day of Rev. 1:10 and the "venerable day of the sun," of the heathen Emperor Constantine, as it is to find the missing link between the human form divine and the monkey of the African table-lands! But we would suggest that it is because they are looking in the wrong direction.

If a link is wanted for the Lord's day of which John speaks, should it not be sought for in the word of God, rather than in the dark and misty ages of early apostasy? God himself declared from Sinai, "The seventh day is the Sabbath of the Lord thy God." While within sixty-five years of the time when the Revelation was written, Christ, speaking of the seventh day of the commandment, said, "The Son of man is Lord also of the Sabbath." The Saviour also gave (Mark 2:28; Matt. 24:20) directions for the observance of the Sabbath at the time of the destruction of Jerusalem, only twenty-six years before John had his vision upon the "Lord's day." These facts show that the Sabbath of the fourth commandment and the Lord's day of Rev. 1:10 are the same; and that the Sabbath of the Lord and the Sabbath of Christ and his apostles has *not* been abolished, but is still binding upon all mankind.

The Sabbath then must be distinct from the feast days which were abolished at the cross, and instead of being classed with those days in Lev. 23, it is plainly separated from them, as we shall readily see upon a careful examination of that chapter.

Some try to make much of the opening verses of this chapter: "Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done, but the seventh day

is the Sabbath of rest, a holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings." Lev. 23:2, 3.

Here, say they, the *weekly* Sabbath stands at the head of the list of the Jewish feast days. Now if, in speaking of the weekly Sabbath, the Lord had not used different terms from those he used in reference to the feast days, and were it not for verses 4, 38, and 44, there might be some reason for their claim; but allowing these texts to have their proper bearing, that claim is entirely inadmissible. The great theme of the chapter is the "feasts of the Lord," and it seems very proper that the weekly Sabbath should be mentioned *first* and pointed out as a day distinct and separate from the feast days.

Mark, the Lord does not say of the weekly Sabbath, it is a feast of the Lord, as he does of the others, but, "it is the Sabbath of the Lord." Having now introduced the Sabbath and given it its proper place as the "Sabbath of the Lord," he now takes up his main subject again. "These are the *feasts* of the Lord, even holy convocations." Verse 4. Here, then, in verse 4, we have the *real* beginning of the "feasts of the Lord," and the weekly Sabbath expressly excluded. If the weekly Sabbath is included in the "feasts of the Lord," why was verse 4 of Lev. 23 ever written? What can be plainer than that that verse was written to distinguish between the "Sabbath of the Lord" and the "feasts of the Lord"?

Following verse 4, we have a description of these feasts, the passover, the pentecost, the day of atonement, and the feast of the ingathering. But the Lord again makes a distinction between the "feasts of the Lord" and the successive weekly rest days. "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day, *beside the 'Sabbaths of the Lord.'*" Lev. 23:37, 38. It is very plain that these excepted "Sabbaths of the Lord," of verse 38, are the same as the "Sabbath of the Lord," of verse 3.

Now I will notice verse 44. "And Moses declared unto the children of Israel the feasts of the Lord." It is a fact that cannot be disputed that God spoke the ten commandments with his own voice from the burning mount. "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22. Occupying a prominent place in this God-given law, is the weekly Sabbath of rest, pointing back to the creation of the heavens and the earth. God proclaimed this law through no medium, but directly to the people. His voice was heard saying, "The seventh day is the Sabbath of the Lord thy God." But how about the "feasts of the Lord;" were they thus honored? "And Moses," not God, "declared unto the children of Israel the feasts of the Lord."

These feasts were typical, all pointing to some event in the future, the passover, to "Christ our passover;" the day of atonement, to the final Judgment; the feast of tabernacles, to the gathering of God's children into the new earth. These days are called sabbaths as well as feast days (Lev. 23:39), and so the apostle speaks of them as "the sabbath days, which are a shadow of things to come." Col. 2:16, 17. But the "Sabbath of the Lord" points the other way, back to the time when God "laid the foundations of the earth," and, as we have already shown, was recognized and honored by the disciples of the Lord, years after the "feasts of the Lord" were numbered among the things of the past.

M. E. KELLOGG.

"BLESSED are the poor in spirit." Matt. 5:3.

The Thought-Mill.

EVERY one of us carries in his or her person a more marvelous apparatus than human skill ever conceived. It may be likened to a mill, which is running without any pause, unless it be during the unconscious hours of sleep. The Creator who fashioned this wonderful mill has provided the wheat and the corn, which, if well ground, furnish food to nourish and strengthen and make us happy. But the evil one is ever on the watch to throw in worthless chaff or poisonous tares, which, if ground out and consumed, are fatal to health, and may breed disease and death. This marvelous mill is the mind—fearfully and wonderfully made. Fill it with the golden wheat of pure thoughts, noble thoughts, and the outcome of it will be a life worth carrying up to the Judgment seat. If selfishness and Satan supply the grist, then the outcome will be mischief, misery, and perdition. Keep thy heart-mill with all diligence and watchfulness; for out of it are the issues of thy life. As a man thinketh in his heart, so is he.

A person is known by the company he keeps. So the thoughts which we harbor within us, and which go out through the door of our senses, decide our characters. Let me but know what thoughts occupy most your mind *when you are alone*, and I will determine what manner of person you are. A true child of God gives house-room to pure, quickening, and holy thoughts; and he is constantly striving to bar up door and windows against wicked intruders. He watches his heart-mill lest the tempter fill it with nettles, or clog it with gravel.

Habitual thinking determines whether we are Christ's servants or Satan's bond-slaves. A sensualist is only a filthy thinker. The walls of his mind are hung around with lascivious pictures; his very soul becomes a brothel, and it is no easy task after conversion to clean this house of unclean imagery. Do a man's thoughts run every day upon the bottle? Then he is a tippler or a sot. A miser's mind is simply a money bag. Does another man's mind-mill welcome every golden thought from God's word, from nature, and from the workings of the Holy Spirit? Then as the sweet, nutritious flour pours from between the rollers of a Minnesota grain-mill, so do inspiring words and useful plans and godly deeds stream out from that Christian's consecrated heart.

One of the highest of spiritual luxuries is the companionship of pure, exhilarating, and holy thoughts. "I thought of Jesus," said devout Samuel Rutherford, "until every stone in the walls of my prison cell shone like a ruby." We can imagine how the white doves fluttered in, and lighted on John Bunyan's rude table in his little Bedford gaol. No king entertained such royal guests as the poor tinker, when he set open his soul's windows towards Heaven.

On the other hand, there is no greater torment than to be an unclean or intensely selfish or profane thinker. Such a man is "grievously vexed with a devil." Out of such hearts proceed evil thoughts, revenges, cruelties, fornications, pride, and blasphemies. What a hell in advance to have such a heart!

Do you say that you are troubled with impure and defiling thoughts? Then *don't think them*. Are you haunted with doubting and distrusting and skeptical thoughts against God and his promises? *Don't think them*. Watch the mill, and fling them out. All thoughts have their germs. The surest way to kill a sin is to kill it in the egg. At the very moment when a wicked thought is conceived, or is thrust into your mind, *crush it!* The little serpent will soon become the anaconda which will enfold you, and strangle you like the fabled Laocoon in the embrace of the sea-monsters.

How important, too, is it to nurse into vigorous life every germ of pure and Heaven-inspired thought! Your whole spiritual life will

depend upon the reception and the treatment you give to every good idea born in your soul, or awakened there by the divine Spirit. To smother a good thought is often a quenching of the Holy Spirit; it has cost the eternal ruin of millions; it may rob you of a heavenly hope.

A wonderful apparatus indeed is this thought-mill within our breasts. We cannot guard it too carefully. Christ offers to us his precious truth to supply it—his help to keep it clear from the wretched garbage which the evil one would fling into it—and his propelling power to drive it with all useful and holy activities. Keep this ever-busy, ever-tempted, ever-active heart of thine with ceaseless care and with prayer; and in Heaven you will find that the *pure in heart shall see God*.—*Theodore L. Cuyler, in Christian at Work.*

Family Prayer.

THERE is one mark of a household, in which God is known and loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time, and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise, when each morning, and, perhaps, each evening too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, or less than nothing; yet to whom each is so infinitely dear that he has redeemed with his blood each and all of them?

How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts—and make way for his gracious presence in the hearts of old and young alike, who, as he brings us one by one nearer to the true end of our existence, so does he, and he alone, make us to be "of one mind in a house" here within the narrow presence of each home circle, and hereafter in that countless family of all nations and kindred, and tongues, and peoples, which dwell with him, the universal Parent of all eternity.—*Canon Liddon.*

A Reckless Zeal.

ZEAL, divinely regulated, is a very important element in religious affairs, and cannot be safely dispensed with; but some zeal that was shown in the days of King David, though strong enough, was not the *right kind*—it was a blind zeal. Ahimaaz said to Joab, the general of the army, "Let me now run, and bear the king tidings." But Joab objected, saying, "Thou hast no tidings ready," and Joab sent Cush with the true tidings. But Ahimaaz kept teasing Joab to let him run too; and so he did, and he was so full of zeal that he "overran Cush," and got there first; and when asked for his message, he had none to deliver, but had to content himself with saying, "I saw a great tumult, but I knew not what it was." Then the king made him abide as a bogus message bearer. Soon Cush, with less zeal but more knowledge, comes up, crying aloud, "Tidings, my lord the king," and forthwith delivers his message like a man knowing what he was about.

This is a fair sample of much of the zeal of the present day. Men have a zeal that prompts them to run like Ahimaaz, but they have no message ready, but run they must without authentic tidings, and when they come before the people they can only talk about having seen a "great tumult," or a great excitement; they have been running on the strength of that, but they can talk of nothing else, for they lack the tidings. They have the zeal without the knowledge.

They have a soap-suds religion—all froth—and think that a "great tumult" is the grandest thing out. But when the tidings of truth are called for, they have to stand aside—the message is not with them. They can run, but are empty when they get where the message is needed. We do not advocate less zeal, but more truth. It is important to carry something when we do run—something better than a rehearsal of a "great tumult."—*Sel.*

The Curse of the Law.

IN 1 Cor. 2:2, the apostle said he determined to know, or to make known, nothing among the Corinthians "save Jesus Christ, and him crucified." He not only preached Jesus Christ, but he emphasized his preaching of Christ by the fact that he was crucified, as if there was an importance in that peculiar form of death. There are various ways of inflicting the death penalty, by stoning, by beheading, by poisoning, etc.; but a peculiar manner of death was the lot of Him who would die a sacrifice for man's transgressions, and thus redeem him from the curse of the law.

As recorded in John 12:32, 33, Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." See also chapter 18:31, 32. If the Jews were to put Jesus to death according to their law, they would stone him; but if Pilate, a Roman governor, were to order his execution, crucifixion would be the mode of death. Why must Christ die in this peculiar manner? Because he must bear the curse that is due to the sinner for his transgressions of the law of God.

"It is written," said the apostle, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. And in verse 13 he says, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

Behold the Son of God condescending to leave Heaven and voluntarily receiving in his own person the curse that was due alone to transgressors of God's law. He acknowledged that law to be holy, just, and good. But when the full weight of the curse was felt, in the withdrawal of his Father's face, he cried in agony, "My God, my God, why hast thou forsaken me?"

Now the sinner may return to God and be saved. By repentance toward God, faith in our Lord Jesus Christ, he may be delivered from the curse which is justly his due; and by patient continuance in well-doing, seeking for glory, and honor, and immortality, he may gain eternal life, instead of receiving the wages of sin, which is death. He is redeemed, or bought back, from the curse of the law, if he will accept of the redemption, which has cost so much, on the conditions of the gospel.

But if he refuses or neglects this great salvation, not complying with the given terms, the curse still rests upon him; and if he would know the meaning and terribleness of that curse, let him contemplate the scene of Calvary, the cruel cross, and the untold agony which wrung from the heart and lips of the Son of God the heart-rending cry, "My God, my God, why hast thou forsaken me?" If such was the woe that fell upon the innocent Jesus when he had taken the place of sinful man, what wailing, and sorrow, and unavailing woe will be the portion of those who have trodden under foot the Son of God, slighted his offered pardon, and received at last in their own person the full weight of the curse of God and his violated law, which is justly their due? To their othersins they have added that of slighting the salvation so freely offered through the blood and agony of the pure and holy Son of God. Think on these things, and accept this Saviour while yet you may.

R. F. COTTRELL.

The Franks.

(Concluded.)

"In the blind fury of civil discord, Constantius had abandoned to the barbarians of Germany the countries of Gaul, which still acknowledged the authority of his rival. A numerous swarm of Franks and Alemanni were invited [A. D. 351] to cross the Rhine, by presents and promises, by the hopes of spoil, and by a perpetual grant of all the territories which they should be able to subdue. But the emperor, who for a temporary service had thus imprudently provoked the rapacious spirit of the barbarians, soon discovered and lamented the difficulty of dismissing these formidable allies, after they had tasted the richness of the Roman soil. Regardless of the nice distinction of loyalty and rebellion, these undisciplined robbers treated as their natural enemies all the subjects of the empire, who possessed any property which they were desirous of acquiring. Forty-five flourishing cities—Tongres, Cologne, Treves, Worms, Spire, Strasburgh, etc.—besides a far greater number of towns and villages, were pillaged, and for the most part reduced to ashes. The barbarians of Germany, still faithful to the maxims of their ancestors, abhorred the confinement of walls, to which they applied the odious names of prisons and sepulchers; and, fixing their independent habitations on the banks of rivers, the Rhine, the Moselle, and the Meuse, they secured themselves against the danger of a surprise, by a rude and hasty fortification of large trees, which were felled and thrown across the roads. The Alemanni were established in the modern countries of Alsace and Lorraine; the Franks occupied the island of the Batavians, together with an extensive district of Brabant, which was then known by the appellation of Toxandria, and may deserve to be considered as the original seat of their Gallic monarchy."

In a note Gibbon fixes the date of this permanent entrance of the Franks into Gaul, as follows:—

"The paradox of P. Daniel, that the Franks never obtained any permanent settlement on this side of the Rhine before the time of Clovis, is refuted with much learning and good sense by M. Biet, who has proved, by a chain of evidence, their uninterrupted possession of Toxandria one hundred and thirty years before the accession of Clovis."

The accession of Clovis was in A. D. 481; and one hundred and thirty years carry us back to A. D. 351, as dated above.

"From the sources to the mouth of the Rhine, the conquests of the Germans extended above forty miles to the west of that river, over a country peopled by colonies of their own name and nation; and the scene of their devastations was three times more extensive than that of their conquests. At a still greater distance the open towns of Gaul were deserted, and the inhabitants of the fortified cities, who trusted to their strength and vigilance, were obliged to content themselves with such supplies of corn as they could raise on the vacant land within the inclosure of their walls. The diminished legions, destitute of pay and provisions, of arms and discipline, trembled at the approach, and even at the name of the barbarians. Under these melancholy circumstances, an unexperienced youth was appointed to save and to govern the provinces of Gaul, or rather, as he expresses it himself, to exhibit the vain image of imperial greatness."—*Decline and Fall*, chap. 19, par. 20, 21.

In A. D. 355, Nov. 6, Constantius associated Julian with himself in the rule of the empire, and appointed to his administration the provinces of the West, with the immediate task of driving out these barbarians whom Constantius had invited in with the promise of a grant in perpetuity of all the lands which they should subdue.

"After Julian had repulsed the Alemanni from the province of the Upper Rhine, he turned his arms against the Franks [A. D. 358], who were seated nearer to the ocean, on the confines of Gaul and Germany, and who from their numbers, and still more from their intrepid valor, had ever been esteemed the most formidable of the barbarians. Although they were strongly actuated by the allurements of rapine, they professed a disinterested love for war, which they considered as the supreme honor and felicity of human nature; and their minds and bodies were so completely hardened by perpetual action, that, according to the lively expression of an orator, the snows of winter were as pleasant to them as the flowers of spring. In the month of December, which followed the battle of Strasburgh, Julian attacked a body of six hundred Franks, who had thrown themselves into two castles on the Meuse. In the midst of that severe season they sustained, with inflexible constancy, a siege of fifty-four days; till at length, exhausted by hunger, and satisfied that the vigilance of the enemy, in breaking the ice of the river, left them no hopes of escape, the Franks consented, for the first time, to dispense with the ancient law which commanded them to conquer or to die.

"The Cæsar immediately sent his captives to the court of Constantius, who, accepting them as a valuable present, rejoiced in the opportunity of adding so many heroes to the choicest troops of his domestic guards. The obstinate resistance of this handful of Franks apprised Julian of the difficulties of the expedition which he meditated for the ensuing spring, against the whole body of the nation. His rapid diligence surprised and astonished the active barbarians. Ordering his soldiers to provide themselves with biscuit for twenty days, he suddenly pitched his camp near Tongres, while the enemy still supposed him in his winter quarters of Paris, expecting the slow arrival of his convoys from Aquitain. Without allowing the Franks to unite or deliberate, he skillfully spread his legions from Cologne to the ocean, and, by the terror, as well as by the success, of his arms, soon reduced the suppliant tribes to implore the clemency, and to obey the commands, of their conqueror. The Chamavians submissively retired to their former habitations beyond the Rhine; but the Salians were permitted to possess their new establishment of Toxandria, as the subjects and auxiliaries of the Roman Empire. The treaty was ratified by solemn oaths; and perpetual inspectors were appointed to reside among the Franks, with the authority of enforcing the strict observance of the conditions."—*Id.*, chap. 19, par. 25.

From this time onward the power of the Franks in Gaul steadily grew until the time of the establishment of the Visigoths in Aquitain, A. D. 419 (as already related), when they were powerful enough to share with the Visigoths, and the Burgundians, in almost equal proportion, the province of Gaul.

"The Franks, a loose confederation of German tribes, were in existence in the third century on the right bank of the Rhine, and for a long time showed no wish to migrate into Gaul. By degrees one of these tribes, the Salians, headed by a family called the Merewings or Merwings (the Merovingians), began to take the lead; they soon made themselves formidable by their incursions into Northern Gaul, and established themselves masters of the left bank of the lower Rhine. As the Roman power declined along that district, their authority increased; early in the fifth century they had spread from the Rhine to the Somme."—*Encyc. Brit.*, Art. France, History, par. 13.

Thus the Franks had northeastern Gaul below the Moselle; the Visigoths held all of southwestern Gaul from the Loire to the Bay of Biscay and the Gulf of Lyons; and the Burgundians possessed southeastern Gaul, now Swit-

zerland, with the country of the Saone and the Rhone clear to the sea.

Gibbon states it thus:—

"About the same time [A. D. 419-420] in the last years of the reign of Honorius, the Goths, the Burgundians, and the Franks, obtained a permanent seat and dominion in the provinces of Gaul. The liberal grant of the usurper Jovinus to his Burgundian allies, was confirmed by the lawful emperor; the lands of the First, or Upper, Germany, were ceded to those formidable barbarians; and they gradually occupied, either by conquest or treaty, the two provinces, which still retain, with the titles of *Duchy* and of *County*, the national appellation of Burgundy. The Franks, the valiant and faithful allies of the Roman republic, were soon tempted to imitate the invaders, whom they had so bravely resisted. Treves, the capital of the Gaul, was pillaged by their lawless bands; and the humble colony which they so long maintained in the district of Toxandria, in Brabant, insensibly multiplied along the banks of the Meuse and Scheld, till their independent power filled the whole extent of the Second, or Lower, Germany."—*Id.*, chap. 31, par. 39.

Are We Sincere?

You and I, dear friend, say and think that we are sincere in wishing and praying for the conversion of our little ones. Nothing else is of so much importance in our eyes, nor do our desires for their earthly advancement compare with our intensity of longing that they may be the Lord's, in full, sweet, and entire surrender, while still the dew of their youth glistens tremblingly upon their brows.

Our children have heard us, now and then, profess this yearning, perhaps at family prayers, perhaps in our talk with Christian friends; yet, if we were asked, and our replies were given honestly, and without reserve, how few would dare to claim that the impression made upon our dear ones by our conduct is consistent with our words on the subject. To use a frequent phrase, do we not need to look more than we do to our walk and conversation?

For instance, do we manifest the same solicitude about Minnie's private Bible reading that we show with regard to her daily piano practice? Are we as particular in ascertaining whether Dick and Harry say their prayers every morning as to whether they have prepared their examples? The school report comes home at the close of the week, and we scrutinize it with anxious fidelity, deeply regretful if the "excellent" of the last account has declined to "fair," sorrowful exceedingly if "poor" or "unsatisfactory" be entered in the record against any study, or if the minimum instead of the maximum has been registered with regard to conduct or punctuality. Too tenderly loving to be indifferent to the character-building which is deciding the style of the future man or woman growing up in our sight, we deprecate any arrest in the school progress. Our congratulations stimulate, or our censures condemn, the child who has been diligent or the child who has been idle. We care more than a little about the matter, and our interest is so genuine and so hearty that it affects its subject.

Is it thus in our feeling with regard to the conversion of our children, and is it usual for us to show this interest in anything like so marked a degree? The mother whose solicitude for the spiritual welfare of her children manifests itself in look and tone, in prayer with them alone, in tender bed-time talks, in the constant tenor of the home life, cannot, in whatever else she may fail, but succeed in bringing them face to face with their duty. Her interest will kindle theirs. Almost insensibly they will be won to the Master.—*Mrs. Margaret E. Sangster, in Congregationalist.*

The Pledge of Our Resurrection.

THE resurrection of the dead is a great mystery. We cannot fully understand its possibility when viewed only in the light of reason. But when we come to a study of the subject from the light of revelation it is vastly different. Many things are not clear to reason which are nevertheless true. Revelation states the fact clearly that man shall rise again. It matters little to us how this shall be accomplished, as long as we believe it. That it will be done is as certain and plausible as any other fact stated in the Scriptures. These are matters of faith, and as such may baffle our minds, but to the infinite Creator this is no more difficult than to create a universe and hold it together by his own omnipotent power.

The Scriptures, however, declare Christ to be the pledge of the resurrection of all his children. He is "the firstfruits of them that slept." For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

When we are in doubt concerning this subject, we find the solution in him who is the resurrection and the life. He it is who solves every mystery, who settles every doubt, and who lightens every avenue of human faith and reason. In him and by him we have hope, for he it is who overcame death and the grave and ever liveth to make intercession for us. He is the pledge, assurance, cause of hope of our resurrection, for he is abundantly able to open the grave of every mortal, and to speak to every sleeper in the words, "Come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—*Seb.*

"A Plain Declaration."

"For they that say such things declare plainly that they seek a country." Heb. 11:14.

In this chapter, we have set before us the faith of many of the worthies who believed God, and whose "works" were "made perfect" through their faith; for "without faith it is impossible to please him." Now, faith is the assurance of things hoped for, a reliance on a promise made, with an unshaken confidence of its truthfulness. Thus, "Noah being warned of God of things which had never been seen, prepared an ark" for a coming flood; believing it would come in due time, by which he condemned the world; making a plain declaration of his faith by his works. If, at the same time, he had engaged in worldly pursuits which did not correspond with his faith, would he have condemned the world? Would he have "declared plainly" that he believed God?

By faith Abraham sojourned in the land of promise as a stranger with Isaac and Jacob. heirs of the same promise; "for he looked for a city [not a church] which hath foundations, whose builder and maker is God;" and thus they "confessed that they were strangers and pilgrims on the earth." "Now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

After summing up a large company of the faithful ones, who, through faith, did many wonderful works, Paul said, "And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." We, whom the apostle includes with the faithful ones, are looking for and expecting the thing promised by God to the fathers, and are we making a plain declaration by our works? Do our works harmonize with our professed faith? We are saying to the world by our profession that we

believe Jesus is at hand, and that we are expecting "a heavenly country;" if so, shall we not be pilgrims and strangers on the earth, so free from any earthly ties that the world will be constrained to say, They believe what they say, for their works correspond with their faith? Dear brethren and sisters in Christ, who are saying Jesus is soon coming, do not our works give the evidence of our belief? Are we declaring plainly by our works that we expect Jesus, or are we laying our plans for a long time here on earth? Remember that our lives are a plain declaration of our faith.—*H. B. Sevey, in Bible Banner.*

Scripture Exposition.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom 12:1.

THE apostle does not tantalize us with simply painting before us an unattainable ideal. He suggests some considerations that may inspire us to realize that ideal in our own experience. Such a sacrifice as he has urged is our "reasonable service." Most readers suppose this to mean, our just and proper service, one enjoined by reason as wise and becoming. But this is not the apostle's thought. The word translated "reasonable" rather means "spiritual," as it is rendered in the margin of the New Version. It denotes what pertains to the inner man in distinction from what appeals to the senses, as did the animal sacrifices of the Jews. And the term "service" means not merely work or duty, but it applies to religious service. The American revisers properly render it in the New Version, worship. By the whole phrase, "your reasonable service," the apostle means that such a consecrated Christian life is the truest spiritual worship of God. This is the way in which especially he wishes us to express our loyalty to him. Not, of course, that we are to abandon the sanctuary. But of what avail is church or secret prayer, if unaccompanied by a well-rounded Christian life? It is only a gag upon conscience. The worship which, beyond any other, God desires of us is the daily life, vitalized at every point with the Spirit of Jesus.

But not only is this the truest and most acceptable form of spiritual worship; the apostle gives us also the one and all-sufficient reason why every one should thus worship God: "I beseech you by the mercies of God." Many other reasons may be given why we should consecrate our lives to the service of our Father in Heaven, but this one is ample. God's ceaseless mercies to us surely furnish reason enough why we should present our bodies a living and holy sacrifice to him. These mercies are a revelation of his character and show him to be infinitely worthy of our love and our obedience.

We are not to live the Christian life simply to avoid the consequences which await those who do not. There is no true piety in that. It is a mere calculating prudence. It shows no love toward God or loyalty to Christ, but only a love for our own welfare and a loyalty to our own interests. Nor are we to live the Christian life merely to win the bliss of Heaven. There is no more piety in serving God merely for expected compensation than there is in delving in the Nevada mines for an expected fortune. God will compensate us with a divine munificence if we lovingly serve him rather than ourselves. But the man who imagines that he is serving God when his supreme aim is to advance his own good, whether in this life or the next, is simply deluding himself, but not his Judge. He is not serving God, but only trying to use God as the means of serving himself. Not mainly because God commands it, but in the joy of a filial love for him who is supremely worthy, are we to consecrate our lives to him.—*Advance.*

What Is Sin?

"SIN is the transgression of the law." That is, any indulgence which violates the law of love is a sin. It becomes conscious sin in him who, perceiving it to be a violation of that law, still continues to practice it. The process of converting unconscious transgression into conscious sin is continually going on where the truths of the gospel are applied to the lives and consciences of men. As the constant prayer of the true Christian, "Search me, O God, and see if there be any wicked way in me," is progressively answered, the "wicked ways" in which he had ignorantly and hence innocently walked, become in him subjective sin in which he cannot continue without guilt.

These simple principles remind us that the initial step in every reform must be the distinct and emphatic bringing men to a knowledge of sin. In this the Spirit of Truth takes the lead. He convinces men of sin. The human tongue, or pen, he uses in the same great work. That men generally, that Christians generally, nay, that "a few of the most earnest, most honored, and most successful workers for Christ," do not recognize a sinful practice as sin is the very fact that makes necessary this work. It is the Christian's lament that he cannot "understand his errors." It is his prayer that he may be "cleansed from secret faults." The voice that points out his failings is to him "a voice crying in the wilderness," and he bids it "cry aloud and spare not."

The false charity that should hesitate to stamp a sin as sin because there are godly men who do not recognize it as such, would put an effectual quietus on all reform. There have been godly men in all ages who have been radically mistaken in matters of right and wrong and have afterwards acknowledged their mistake. Let it be emphasized, indeed, that the lips that are moved to speak the truth upon such themes should speak in all humility, tenderness, and love, keeping ever in mind the distinction between sin that is conscious, incurring guilt, sin that is unconscious and hence without present condemnation, and all the varying degrees of light between. But to wait until all Christians recognize a sin as sin before exposing and denouncing it is to expect the result before using the means divinely appointed to secure it.—*William Kincaid.*

Not a Sinecure.

THE ministerial office can never be innocently a sinecure. A lazy preacher is a disgrace to his calling and a scourge to the church. Idleness in him is deeply shameful and even positively criminal. There is always before him a field to be broken up, or sown, or reaped; God and conscience demand the culture. The urgencies of the work press upon him; the field, white to the harvest, allows no procrastination; it is a question of salvation or destruction; it must be reaped or it is lost. As with the Master, it must be ever in heart and upon lips, "Wist ye not that I must be about my Father's business?" and "how am I straitened till it is accomplished!"—often baffled by difficulties and discouraged by apparent failure, but always at it.—*South-western Methodist.*

A GREAT sun of everlasting love shines upon the globe of our life with tropical force, but we get away to the North Pole of doubt and fear, and then complain that the sun has such little heat, or that he is so long below the horizon. He that will not go to the fire ought not to complain that the room is cold.—*Spurgeon.*

If a man would sympathize with trouble and sorrow, he must have sorrowed and been troubled himself. It is that which has made the heart of Jesus the refuge of the sorrows of the world.—*Rev. T. A. Nelson.*

The Signs of the Times.

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

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The Real Point Involved.

THERE is one strange thing about this Sunday-sabbath, and that is that an argument which is universally used by its advocates, and is relied on as conclusive, is not considered of any force whatever when used in favor of the Sabbath. For instance, an extended Sunday argument is scarcely ever made without reference to the number of times that Christ met with his disciples on Sunday, and the number of religious meetings held on that day. Now the facts are these: We have a record of just one meeting of Christ and his disciples on the first day of the week, and of but one meeting of people for worship. The first meeting was while the disciples sat at supper, in which they were joined by Christ, and the second was an evening meeting just before Paul was to take leave of the brethren at Troas after a week of labor among them.

Concerning Sabbath worship we have the following: It was the "custom" of Jesus to worship in the synagogue on the Sabbath day. Luke 4:16. He also told his disciples that because it was made for man, not against him, they would not be violating it by doing a charitable act on that day. We also find Sabbath meetings spoken of in Acts 13:14, 42, 44; 17:2, and 18:4. We find also that it was Paul's "manner" to hold meetings on the Sabbath. Now if custom is to be taken as evidence in favor of either day, certainly the verdict must be in favor of the seventh day.

But this is not all, nor is it the main point at all. The mere fact that meetings were held on a certain day proves nothing, because the disciples were accustomed to meet every day, and Christ and the apostles preached every day. But here is the point: The first day of the week is invariably spoken of as "the first day of the week." No sacred title is ever applied to it. There is absolutely nothing in connection with the mention of it to indicate that any sacredness was attached to it. On the contrary it is spoken of as being devoted to secular employments, and is designated, the same as the other working days, only by its number. The seventh day, however, the Sabbath, is always spoken of as "the Sabbath"—the rest day. This is wherein we find evidence in favor of the seventh-day Sabbath in the New Testament. Christian men, moved by the Spirit of God to write for Christians, writing at periods varying from five to thirty years after Christ's ascension, invariably refer to the particular day enjoined in the fourth commandment as "the Sabbath." Surely, then, there can be no doubt as to what day is the only Sabbath for Christians to keep. The Spirit of God has set its seal on the seventh day, and has declared that it is the Sabbath day.

Still further, the inspired apostles have left on record the statement that *only* the seventh day is the Sabbath. There is no question but that the day on which the Jews met for worship was the seventh day of the week. Now Paul, when he was at Antioch, in Pisidia, showed, in the following words, how inconsistent the Jews were in rejecting Christ: "For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day,

they have fulfilled them in condemning Him." Acts 13:27. If the Scriptures were read in the Jewish synagogues on the seventh day, which no one will think of denying, then, according to Paul, they were read *every* Sabbath day, which effectually shuts Sunday out of any claim to be called Sabbath.

The apostle James, also, in an assembly of the apostles and elders, which is generally spoken of as "the first Christian Council," and where the Holy Ghost was present to direct, said, "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:21. Here we have, in an assembly of Christians twenty years after the crucifixion, an unmistakably Christian declaration to the effect that the day on which the Jews read the books of Moses in their synagogues,—the seventh day,—is the Sabbath to the exclusion of every other day.

We cannot see how Christians can ignore such facts as these. If the Holy Spirit declares that the seventh day is the Sabbath, and the only Sabbath, why should we not say so too? How can we be Christians if we walk not as Christ and the apostles walked, and talk not as they talked? If holy men spake as they were moved by the Holy Ghost, why should not their words be an end of all strife? For our part we will maintain before the world that the seventh day of the week is the only Sabbath, and the day which God and Christ demand shall be kept by Christians; and we know that this position cannot be contradicted by the Scriptures. W.

A Feature of Catholicism.

In the "decrees" of the Plenary Council held in Baltimore, the following is found:—

"We earnestly appeal to all Catholics, without distinction, not only to take no part in any movement tending toward a relaxation of the observance of Sunday, but to use their influence and power as citizens to resist in the opposite direction. Let them make it not only a day of rest, but also a day of prayer."

The *Congregationalist* prints the above with simply the following comment: "Here is a feature of Catholicism which we most heartily indorse." We doubt if the *Congregationalist* realized the full import of its comment. Sunday observance is indeed a "feature of Catholicism," and is, in fact, its principal feature, as may be seen by the following:

The apostle Paul gave as the chief characteristic of the papacy that he "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. 2:4. And the angel told Daniel how the papacy would fulfill the specification of opposing and exalting himself above God, namely, by thinking to change the law of God. Dan. 7:25. In no other way could the Pope exalt himself above God. Of course no power on earth could really make a change in the law of God; but the papacy was to think itself able to do so. That the Catholic Church fills this specification, putting itself above God, by thinking it has power to change God's law, is evident from its own testimony.

"*Ques.*—How prove you that the church hath power to command feasts and holy days?"

"*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly and breaking most other feasts commanded by the same church."—From "*Abridgement of Christian Doctrine.*"

"*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?"

"*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a

change for which there is no scriptural authority."—From the *Doctrinal Catechism.*

To the statement that "all modern religionists agree with her" in substituting Sunday for the Sabbath, we must take exceptions. We agree that she has done it, but we do not agree that she had any right to do it. But some one will say that there was no papacy until about the fifth or sixth century, and that as the Sabbath was changed before that time, it could not have been done by the papal power. To this we reply that the "mystery of iniquity" was working even in Paul's day, and that before Justinian's decree making the bishop of Rome head over all the churches, the Catholic Church existed just as really as it did afterwards. All the difference lies in the fact that after that decree the papacy was firmly established, as we may say, on a legal basis. An act performed before the beginning of papal supremacy, was just as much an act of the Catholic Church as one performed afterwards.

In writing of the Trinitarian controversy, which took place in the time of Constantine, Gibbon refers to the two parties as the Arians and the Catholics. The party which finally became dominant, and which Constantine favored, is invariably termed the Catholic party. Thus we see that it is a recognized fact that the Catholic Church, so-called, had an existence in the time of Constantine. Although Constantine was not baptized till near his death, he favored the nominally Christian party from the year 313. He is called "the first Christian Emperor;" and as the influential "Christians" in his day were the Catholics, it follows that any decree issued by him concerning a matter of religion, would be a Catholic decree. It is well known that in the year 321 A. D. Constantine did issue a Sunday edict, and of that edict Chambers's *Encyclopedia*, article "Sabbath," says:—

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day [Sunday] is known to have been ordained, is the edict of Constantine, A. D. 321."

More testimony to the same effect might be given, but this is sufficient to show that the Catholic Church is responsible for the change that has been made in the Sabbath, a change which has no Scripture warrant, and that this change of the Sabbath is claimed by the Catholic Church as the mark of its authority. It is not simply a feature of the Catholic Church, but it is *the* feature of that church. As we said before, the *Congregationalist* probably did not realize the import of its own words; but it is a fact, nevertheless, that in indorsing that "feature of Catholicism," it is simply indorsing Catholicism itself. As a Catholic writer said in a book entitled, "A Plain Talk about the Protestantism of To-day," "It is worth its while to remember that this observance of the Sabbath [Sunday]—in which, after all, the only Protestant *worship* consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. . . . Thus the observance of *Sunday* by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."

What do you say, friends? Will you indorse this "feature of Catholicism," and thus indorse Catholicism itself, with all its abominations and horrible deeds of blood? This is a question that will not down. The time has come when it must be answered by each person for himself. It may be passed by once or twice, or even more times, but it will surely come again and call more loudly for an answer. The Lord says, "with a loud voice," "If any man worship the beast and his image . . . the same shall drink of the wine of the wrath of God." Would it not be better to serve God by doing just as he says? "Thou shalt worship the Lord thy God, and him only shalt thou serve." W.

Fear Ye Not Their Fear.

AMONG the things which would particularly mark the nearness of the end of the world, the Saviour named "distress of nations, with perplexity," and "men's hearts failing them for fear, and for looking after those things that are coming on the earth." This distress of nations is not merely distress which is common to all nations in all ages, but it is distress with perplexity. To be perplexed is to know not what to do; is to know not which way to turn. A nation may be distressed, but may know perfectly what to do to relieve itself. A nation may be troubled, yet see clearly its way out of the trouble. But when distress with perplexity comes upon a nation, it is troubled indeed. It knows not what to do, and in attempting a remedy it may increase the trouble, or at the best, may be able to relieve the distress only for a time.

That there is now among the great nations of the world a state of uneasiness which is not too strongly expressed by the words of Christ, is undeniable. The trouble is not between nation and nation as such, although there are deepening jealousies, which only add to the general tendency; but the distress of each nation is from within itself. In each nation there seems to be a condition of society which might be termed a chronic discontent. This spirit of discontent is growing and deepening everywhere. The following from the *San Francisco Chronicle* is, we believe, a fair estimate of the question as it stands to-day:—

"The feelings of the world at the beginning of the century have been compared to those of one awaking after a night of horrible orgies. There are not wanting signs that another wave of hopelessness is soon to sweep over the world, not, perhaps, attended with such a social upheaval, or followed by such desolating wars, but still terrible in its action and its consequence. The passions of men remain the same. National hatreds were never more bitter. We live here in this corner of the world in comparative quiet, while all Europe sleeps upon its arms. Want and misery increase with augmenting populations. All the avenues of life are full. All streams of discontent are swelled to the brim and ready to overflow."

Thinking men see these things; statesmen have to deal with them; the lower classes feel them and are the principal part of them; and all men fear them. Men's hearts are failing them for fear, and for looking after those things that are coming on the earth. True, there are some who are determined to have the millennium ushered in at once, who profess to see nothing but that all things are growing better, and that "to-morrow shall be as this day and much more abundant." But it is simply fatuous to cry peace in the very presence of the most gigantic preparations for war that the world has ever seen,—to cry safety when destruction, hundred-handed, stands before the cabin as well as before the palace. Wickedness is surely as great now as any would wish to see, but it is just as certain that every one who lives will see greater wickedness, as it is that he lives at all. The world is in its last days, and the record of Him who made the world, and who knoweth what is in man, is, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." As bad as evil men are now, there is yet to be worse, yea, even worse and worse. As great as is deception now, men will yet see greater. It is easy enough for all to see it, and all do see it—except the professed watchmen.

In this general uneasiness and discontent, in this fear which causes men's hearts to fail, whether they realize the cause or not, it is only to be expected that there will be efforts made on all hands for protection. But the efforts made for protection will not protect. All the trade unions and labor leagues that can be formed, and all the boycotts that can be laid, will not better the condition of the laboring man one whit. With all the unions and leagues and organizations of whatever kind there may be

that have ever been formed for the purpose of promoting the welfare of the laboring man, his condition is no better than it was before there was ever any such union formed. As a matter of fact the troubles and difficulties of the laboring man are increased with the increase of the leagues. It is impossible that it should be otherwise, when in becoming a member of a union, he has to literally sell himself to an irresponsible despotism. But it is because of the uncertainty, the uneasiness, the fear that pervades all, that all these confederacies are formed. But relief will never be found in any of these things, nor by any of these methods, but rather in the opposite of all these.

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." A league is a confederacy. All these leagues, unions, etc., that are now so abundant, are confederacies. They are formed, even as the prophet says, because of a fear which pervades the people, leading them to say, "A confederacy, a league must be formed, and that will relieve us." But it will do nothing of the kind. The evil is inherent; it lies in the very nature of things. It is growing, and will grow "worse and worse," and the only safety is to separate from it all, and from all the confederacies that are formed because of it. The Lord instructs us that we should not walk in the way of this people. The Lord says to us, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." The Lord says, "Neither fear ye their fear, nor be afraid." But "sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." Isa. 8:13, 14.

There is the way and the only way of relief. God is over all and above all. If he be made the dwelling place, if his truth be made the shield and buckler, we shall dwell safely, and shall be quiet from fear of evil. That these words of the prophet were written for this time is plain; for in the same connection, he says: "I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." These things therefore will come to pass when the time is to wait and look for the Lord. And this is exactly in accordance with the word of Christ, when, in giving these things as signs of his coming, he said: "When ye shall see all these things, know that it is near, even at the doors." For the next thing that follows the "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth," is "the powers of heaven shall be shaken, and then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-28.

The heaven will depart as a scroll when it is rolled together; and every mountain and island will be moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, will flee to the rocks and the mountains; and "they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Rev. 6:14, 15; Isa. 2:19.

"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done"—"two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof"—"they shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea." Isa. 24:13, 14; 17:6. They shall say, "Lo, this is our God; we have waited for him, and he will save us. This is

the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." And then, though the untied winds shall hurt the earth, the sea, and the trees (Rev. 7:1-3),

—"Though the yesty waves
Confound and swallow navigation up;
Though bladed corn be lodged, and trees blown down;
Though castles topple on their warders' heads;
Though palaces and pyramids do slope
Their heads to their foundations; though the treasure
Of nature's germins tumble altogether,
Even till destruction sicken;"

"He shall be for a sanctuary;" "the Lord will be the hope of his people, and the strength of the children of Israel." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." "Blessed are all they that wait for him." J.

Why Look for Honesty.

THERE is a cry going up all over the land against the prevailing dishonesty of the age. Man is suspicious of his fellow-man; perhaps there never was a time when distrust so generally prevailed. Those who have been looked upon as being patterns of uprightness, and every way fitted to be guardians of public funds, prove defaulters to large amounts, such as they can never hope to pay; and they seem to feel no concern about the payment. It is getting to be a matter of serious inquiry, Where shall men be found to discharge faithfully the duties of Government offices, or to handle the funds of widows and orphans? A minister of Long Island, after eulogizing a man on attending his funeral, said it was becoming a dangerous thing to speak a word in praise of any one deceased, until his accounts were examined. Wars rise up with the Indians, costing millions of money and hundreds of lives, because those who are intrusted with the means to carry out our treaty stipulations appropriate the money to their own uses. Our postal department is burdened on account of the dishonesty of contractors, who swear to service, and receive heavy pay for it, which was never performed. Officers of banks and insurance companies will, one week, swear to the good standing of their institutions, and the next week fail, and carry trouble and destitution to hundreds of households. Stealing is becoming an obsolete word; it would be impolite to charge with theft the man who lives in such a fine house and gives such splendid dinners—no, he is only a defaulter, reveling in the wealth which he has taken from the needy who trusted to his honor. Public buildings, which are estimated to cost only thousands, sometimes cost millions, because those who handle public funds put into their own pockets all the money which they can possibly retain. Sympathy, instead of going out toward the victims of crime, rises up to shield the criminal from the punishment justly due his crimes.

The churches are sadly feeling the influence of this state of things. It is not forgotten that when a very prosperous revival meeting was progressing in New York, the men who were assisting in the work made away with the contributions. Money does not seem to be safe anywhere. The *Christian Statesman*, the organ of the party which is seeking to amend our National Constitution in favor of religion, founds its strong argument for this change in the need to secure a higher standard of honesty, especially in the administration of public affairs.

Having looked this matter over with much interest for many years, we are firmly fixed in conviction that the public feeling does not demand honesty. The standard is now as high as desired. This may seem to be a strange statement, but we are thoroughly convinced it is truth. The great

majority of the religious world does not favor tenderness of conscience, and the *Christian Statesman* presents, in its course, the most glaring inconsistency in trying to build up the very state of things which it professes to be trying to put down.

The highest of all obligations is that which we owe to God. Irreverence for God is never accompanied by true reverence for any power. An open disregard of the claims of God is not consistent with a high regard for the rights of man. And where the rights of God are truly regarded there must of necessity be a regard for the just claims of all his creatures. A mother was once asked how it was that she succeeded in training up her children to such a nice sense of honor and virtue with the teachings and example of their father against all her efforts. Her answer was, that she constantly kept before them the authority of God, and inculcated reverence for him; she never made any direct reference to the ungodly example of her husband, but she tried to fill their minds and hearts with a sense of obligation to God, and thus shut out those influences from which they were in danger of being ruined.

Let us now justify the opinion expressed above by reference to facts, such as are constantly occurring all over the land. Several years ago I held meetings in a small village where I received a good hearing. I presented the claims of the law of God, from which there was no open dissent, as there was no church of antinomians in the place. I presented the claims of the fourth commandment—the obligations to which were very generally confessed—and I proved, even to the satisfaction of almost every hearer, that it cannot be made to enforce any day but the seventh day. It was well known that scores were fully convinced that the argument was all right, and that the Bible teaches that “the seventh day is the Sabbath,” to the exclusion of every other day. A brother, a well esteemed member of the Methodist Church, determined to obey the commandment. The next Sabbath he laid aside his working clothes, and, attired as was fitting for the day of rest, he walked through the street. He said he was much surprised to see that the people so generally regarded him with the greatest wonder. Those who were convinced that the seventh day is the Sabbath were free to express their surprise at his course; while no one expressed any surprise that professed Christians who had confessed the duty did not obey the commandment.

I am often reminded of a remark of a prominent member of a Baptist Church in a Western city, who, when asked why his people did not keep the seventh day when they became convinced it was duty, answered: “That is not the kind of religion we have in this city. You must not expect people in this day to leave a popular error for unpopular truth.” And so it is all over the land, people of all grades, church members, and even ministers, will confess the truth and their duty, and there they stop. Nobody looks upon it as at all strange that they utterly disregard their known duty to God. But if one more conscientious than his neighbors dares to step out and act according to his convictions, he immediately becomes an object of ridicule and reproach. Professed Christians laugh at what they call his folly, and scoff at his following the dictates of his conscience, though enlightened and sustained in his course by the plainest declarations of God’s word. Are not these things so? And while open disregard of the acknowledged claims of God’s law is commanded, and obedience to the divine precepts is scoffed at even in the churches, is it any wonder that crimes against the rights of man cease to be considered criminal; that stealing softens down into defaulting, and lying is only prevarication or merely managing?

We can easily make good our assertions that the *Christian Statesman* presents in its course the most

glaring inconsistency. Professing the highest regard for the claims of God’s law, and the strongest desire to correct the existing want of conscientious regard for right, and acknowledging the ten commandments as the foundations of all right, it is yet seeking to obtain a national law which shall compel men to violate their consciences, and to disregard the express words of Jehovah as given in that law. We have no words in which to express our astonishment at the blind folly of those who will thus profess and thus act.

We are thankful that, while the majority love a superficial religion, or the gloss and tinsel of the appearance of conscientiousness without the vitality and power, it is not so with all. There are truly honest-hearted ones, here and there, all over the land, who deplore this state of things, and who love the ways of God. They joyfully receive the message which points to a reform, as soon as they hear. As long as we find humble ones, with tearful eyes and words of gratitude, receive the assurance that God has not forgotten his waiting ones, but is leading his people out of this darkness into light, we are encouraged to labor on. If the sheaves which we reap are few compared with the abundance of the tares, we know that they will prove to be exceedingly precious in the day of our Saviour’s coming. In hope of the joy of that day we will toil on, knowing that our beloved Redeemer will be “glorified in them that believe . . . in that day.” 2 Thess. 1:10.

J. H. W.

Who Is the Infidel?

In a meeting held by one of our brethren some years since, at which it was our privilege to be present, an opposer in a very angry and excited manner interrupted the speaker with the reckless assertion that “Millerism had made more infidels than any other thing under the sun; that the Bible said we did not know anything about the time.” Being unable to quote the passage he had in mind, he was asked if he was sure that the Bible made such a declaration. He was very sure it did if he remembered correctly; but it was very evident that he did not remember correctly, or, perhaps, that he never knew precisely what the passage was, and had but an indifferent idea of what the Bible did teach on the subject of the second advent. But somehow everybody, from the lowest drunkard to the bigoted bishop, seems to know that the Bible says that no man knoweth the day or the hour; and, tearing this text away from its connection, they give it an unlimited signification, and seem to think it sufficient to put an eternal quietus on the agitation of the advent doctrine.

This text the objector in question had got fixed in his mind in such a shape as to lead him to suppose that the Bible asserted that nothing could be known respecting the second advent of Christ. When informed what the text does mean, that no man maketh known, etc., and reminded that we were doing nothing of the kind, that we do not attempt to make known the day and hour, as the Bible does not reveal it, he was asked if he believed this text which stands in immediate connection with the other; namely, “When ye shall see all these things, know that it is near, even at the doors.” He could not be made to acknowledge that he did. He had taken his position that we could know nothing about it, and so it should be, and he would make no other reply. Very clearly, he did not believe this text.

Now infidelity is a disbelief of the Scriptures; and we ask, Who was the infidel in this case, the Adventist, who believes all the Scriptures, or the opposer, who for the sake of avoiding the conclusion that we are to know something about the second coming of Christ, was ready to deny one of the plainest statements in all the Bible? Adventism

does not make infidels, it only develops those who are already such.

But this is no new phase of the question. This cry of infidelity is no new thing. Adventists have had to meet it all the way along. The *Advent Herald* of Feb. 14, 1844, under the heading, “A Prediction Fulfilled,” thus spoke on this point:—

“It has often been remarked by our opponents that the preaching of the advent would make infidels. This prediction has been fulfilled; or, at least, it has been the means of showing many to the world as infidels, who, but for the preaching of this doctrine, would have escaped all suspicion. In their efforts to escape the conclusions of Mr. Miller, many of our most distinguished ecclesiastics have been found to take strong infidel and neological ground; and among their hearers have been found ready listeners fully prepared to adopt any conclusions, however transcendental, if they could thus be made to believe the coming of the Lord a fable.”

As it was then on the advent doctrine, so it is now, not only in relation to that doctrine, but to the great truths developed since that time. Take, for instance, the law of God. Before the claims of the fourth commandment are enforced, a religious teacher can scarcely be found who will not contend for that law as one of perpetual and universal obligation; but when he is made to see that that commandment requires the observance of the seventh day as the Sabbath, he will, too often, to avoid the claims of this precept, declare the whole law abolished. And many professed Adventists, alas! are foremost in this impious work. But he who, for the sake of avoiding an unwelcome truth, denies any part of the Bible, is an infidel. The preaching of these truths does not make infidels, it only develops those who are already such, or who, rather than embrace them, are willing to become such.

A little incident which occurred under the first message will further illustrate this point. An Adventist preacher was lecturing at Lowell, Mass., when a Methodist class leader accused him of being an infidel, and wished him to call upon him. The minister accordingly gratified him with an interview, and called on him at his shop. Here the class leader repeated his charge that the minister was an infidel. The latter, instead of replying, handed him his Bible, and wished him to read a passage that he believed. The class leader took the Bible and turned the leaves back and forth without reading. The minister asked him why he did not read. He replied that he was looking for a text. The minister then told him that he could have read and believed the first text he opened at. The class leader saw that he had proved himself the infidel, and handed back the Bible.

Keen-eyed skeptics notice these inconsistencies, and become strengthened in their position. They also mark the scoffing of professed religionists at the plain statements of the Bible, when brought out by a company of humble believers, and when they touch the pride and popularity of said professed Christians; and this powerfully builds them up in their infidelity. In proof of this, look at the following instance. In 1844, the *Universalist Trumpet* thus spoke of the midnight cry: “We used to hear, six months ago, much said about the midnight cry. All the abettors in Miller’s follies joined in the cry. But of late we do not hear anything about it. All these birds of night have stopped their noise, from which we infer that day has broken, at which time owls generally cease to hoot.”

This was copied by the *Investigator*, an infidel paper, with the following remarks:—

“We copy the above for the purpose of expressing the thought that occurred to us on reading it. The Millerites, whom this reverend and Universalist editor sneeringly calls ‘owls,’ profess, like himself, to believe in the Bible and the Christian faith. He thinks them deluded; we will suppose he honestly thinks so. What, then, in such a case ought he to have done, as an honest, candid man? He ought to have said to them: ‘My Christian brethren, I think

I have reason to believe that you are laboring in an error; and as I deem it my duty to remove it, I will, with your permission, discuss the subject with you in an open and friendly manner. Possibly I may impart some new views, which may convince you of your mistake; but should I fail, I trust I shall not be so uncandid as, for a difference of opinion, to call in question your sincerity, nor so uncharitable as, for an error in judgment, to withdraw from you my fellowship.

"Such or similar language from one Christian opponent toward another, while it would exhibit a spirit of kindness and friendly feeling, would do a great deal to convince the infidel that Christianity might be a better system than he is accustomed to believe it. But so long as he sees, as in the present case, that a mere variance of thought in one Christian brother is enough to steep another and a reverend Christian brother up to the eyelids in bigotry and sensoriousness, he will have but little inducement to renounce his infidelity and become a Christian; for though his system may be lacking in spiritual faith, as it certainly is, there is yet remaining enough of saving virtue in its practice to prevent him at least from quarreling with his brethren."

The spirit manifested by the *Universalist Trumpet* has by no means decreased since that time. And in view of such testimonies as the above, it is easy to see one great source from which infidelity derives its strength. So long as professed Christians will scoff at Bible doctrines, or refuse to believe certain passages of Scripture, because they destroy a favorite dogma, they may take to themselves the credit of all the infidelity that is developed or created by such a course. And this is all the connection that Adventism has with infidelity. U. S.

The Missionary.

North Pacific Conference.

THE tenth annual session of the North Pacific Conference of Seventh-day Adventists was held at the East Portland camp ground, May 19-25, 1886.

FIRST MEETING, MAY 19, 9 A. M.

President, Elder C. L. Boyd, in the chair. Prayer offered by O. Dickinson. The following churches were represented by delegates: East Portland, Coquille, Damascus, Carrollton, Beaverton, Lynden, Renton, and Salem. Voted that our ministers from abroad, and all members in good standing, participate in the deliberations of the Conference.

By vote the following churches were received into the Conference: Newton, consisting of eight members; Vancouver, consisting of twenty-eight members.

Minutes of the last annual session were read and approved. The chairman appointed the usual committees, as follows: On Nominations—O. Dickinson, T. H. Starbuck, J. C. Hall. On Credentials—T. H. Starbuck, O. Dickinson, J. E. Graham. On Auditing—T. H. Starbuck, H. Atkins, J. T. Chitwood, R. D. Benham, George Fulton, J. Casper. On Resolutions—E. R. Jones, H. W. Reed, J. A. Burden. Auditing Conference treasurer's books—H. W. Reed, J. E. Graham.

SECOND MEETING, MAY 20, 4:30 P. M.

Prayer by Elder E. R. Jones. Minutes of previous meeting read and approved.

Delegates not present at the first meeting presented credentials from East Portland, Vancouver, Beaverton, and Carrollton.

Committee on Resolutions offered the following:—

WHEREAS, From the testimonies, and also from our own observation and experience, we are painfully conscious that we have an inefficient ministry; therefore,

Resolved, That we recognize the wisdom and propriety of the recommendations of the General Conference, for the improvement of those who publicly teach our faith, and that we will endeavor to carry them into effect.

A reading of the recommendations was called for, and they were read, after which remarks were made by Elders E. R. Jones, C. L. Boyd, O. Dickinson, Geo. I. Butler, and Professor Brownsberger. Resolution adopted.

THIRD MEETING, MAY 21, 9 A. M.

Prayer by H. W. Reed. Minutes of previous meeting read and approved. The following resolution was presented:—

WHEREAS, In the providence of God, colleges have been established among our people in different localities for the purpose of preparing individuals to labor successfully in the work of God; and,

WHEREAS, The Healdsburg College has been established for the special benefit of laborers on the Pacific Coast; therefore,

Resolved, That we extend to it our hearty sympathy and will do all in our power consistent with other duties to encourage licentiates and other workers who may need its instruction to avail themselves of the benefits of this institution.

Elder Butler gave an interesting account of the rise of the Battle Creek College. The good results had demonstrated the wisdom of our erection of it and other similar colleges; that one-half of our laborers in the cause have come from our institutions of learning. It has been the means of saving scores of our young men. The year before last, one hundred laborers went out from our colleges to work in the cause. Last year as many as one hundred and fifty went out from these halls of learning to labor for God. He stated that we must support our colleges. Able and appropriate remarks were also made by Professor Brownsberger in such an earnest manner as to move many to tears. The resolution was carried by unanimous vote.

FOURTH MEETING, MAY 21, 4 P. M.

Prayer by Wm. Potter. The minutes of previous meeting were read and approved. The Committee on Resolutions offered the following:—

WHEREAS, Among our people of long experience, it has been fully demonstrated that those who read and obey the Testimonies, enjoy a greater measure of spirituality than those who do not, and

WHEREAS, Testimonies one to thirty have recently been republished in four attractive volumes and contain instruction with which all our people should be acquainted, therefore,

Resolved, That we recommend that all the families of this Conference procure these volumes as early as possible, and carefully peruse them.

Elder Butler related how and why the Testimonies were first printed and contrasted them with the present volumes. They are of great importance to us in these last days. Elder E. R. Jones stated that those who love the Bible most read the Testimonies most, and Elder Boyd spoke of the condescension of God in giving us these Testimonies. The resolution was adopted.

Committee on Nominations brought in a partial report, in which they recommended for President, Elder C. L. Boyd; Secretary, H. W. Reed; Treasurer, O. Dickinson; Executive Committee, C. L. Boyd, J. E. Graham. Each name was acted upon separately and the nominees were unanimously elected. The report was completed by the election of Wm. Potter as one of the Executive Committee.

FIFTH MEETING, MAY 23, 9 A. M.

Prayer by J. C. Hall. Minutes of previous meeting read and approved, after which delegates were received from the Corvallis and West Chehalis Churches.

The Committee on Resolutions offered the following:—

Resolved, That we indorse the action of the Conference Committee in establishing a school in East Portland for the instruction, in the common branches, and in some parts of the missionary work, of those who are not able to attend the Healdsburg College, and we advise the continuance of the same. The object being not to instruct those who should have the benefits of the Healdsburg College, but to pre-

pare persons to receive its instruction, and to rescue our children from the evils of the public schools and give some help to those not able to attend the Healdsburg College.

Professor Brownsberger said that there is a class of youth whom the Healdsburg College cannot accommodate. He was glad that local schools were established. He would not have them go down. They must be sustained.

Elder Butler said that he was heartily in favor of the resolution. He would feel sorry if the East Portland School was not maintained. He advised that great care should be exercised lest some persons should be retained here who would by proper encouragement attend the Healdsburg College. The resolution was adopted.

SIXTH MEETING, MAY 24, 9 A. M.

Prayer by J. C. Hall. O. Dickinson, the Conference treasurer, read his report, which showed as follows:—

Amount of tithes received	\$2,019.87
" " money paid out	2,019.87
Unpaid orders	675.00

Voted that C. L. Boyd be sent as delegate to the General Conference; also that the Camp-meeting Committee be appointed by the Conference Committee.

The Committee on Credentials and Licenses reported as follows:—

For credentials—Elder C. L. Boyd; for ministerial licenses—Wm. Potter, H. W. Reed, J. A. Burden, W. C. Ward, J. M. Cole; for colporteur's licenses—Mrs. C. L. Boyd, E. D. Hurlburt, J. C. Bunch, Frank Bunch, E. Edmiston, H. A. Baxter, Alice Bunch, Arvilla Ogden. The report was adopted.

Voted that one thousand dollars be raised for Conference work; also one thousand dollars to increase the Tract Society Fund. Pledges were taken to the amount of \$2,022.90.

Adjourned, *sine die*.

C. L. BOYD, Pres.

H. W. REED, Sec.

The Kansas Camp-Meeting.

THIS meeting was held in Garfield Park, North Topeka, Kansas. The grounds were beautiful—everything that could be desired: water convenient; buildings and street-cars handy; a fine place to baptize, etc. There was a good attendance of the brethren, probably from four to five hundred. About seventy tents were pitched. The brethren were a little behind with their preparations, which somewhat hindered the first of the meeting. The attendance from the city was good, a large number coming in every evening, and, in fact, many in the day-time. Sunday the grounds were thronged. The meetings were fully reported in two of the daily papers, and two others gave about a column report. We have never had papers favor us in this respect more than these did. The brethren in this Conference appear to be of good courage, as they have excellent reasons to be. The Conference is growing rapidly, and we judge also that it is improving in many ways. We were surprised to find so large a number of ministers as we did. Everyone seemed willing and anxious to do all he could and to learn still further. The license committee spent a large amount of time in carefully examining all the ministers. All felt that it was a very profitable season. Several sermons were preached for the especial benefit of the ministers. We feel sure that they will heartily take hold of the work proposed by the General Conference.

The little children under eight years of age were placed in the care of a sister, who looked after them and held meetings with them twice a day. This, we think, is a good thing to do on any camp ground. The young people from eight to twenty years of age were placed under the care of another sister, who also held meetings with them twice a day. We could see

very plainly the good effects of this. Nearly every one took hold promptly in the meetings, and we learn that nearly all the young people in this Conference are converted, and are active in the work. This is the way it should be. I have never been where our social meetings were better, or the people *more prompt to take part*, than here. The brethren have been taught not to lose a moment in these meetings, hence in every social meeting, from three to seven would be on their feet at once, and thus a large number always took part in every service. On the Sabbath day about sixty came forward for prayers. This was followed up by personal labor as usual. On Monday, thirty-two, I believe, were baptized.

Special efforts were made to bring up the Sabbath-school work, which we believe will have a good effect. The preaching was done by Elders Smith, Curtis, Rogers, Barton, Bagby, and the writer. Elder Cook was again elected president of the Conference. Steps were taken to increase the efficiency of the tract and missionary work. At the close of the meeting, two ministers were ordained, Brethren Bagby and Flaiz. On the whole, we greatly enjoyed this meeting, and feel very hopeful for the cause in Kansas. D. M. CANRIGHT.

Oregon Camp-Meeting.

THIS meeting was held at East Portland May 18-25. The camp was located on a level plat of ground near the Jefferson Street Ferry. There were forty-three tents pitched in hollow squares. These did not include the three large tents for public services. The arrangement was convenient, and the camp presented a good appearance. A workers' meeting was held for six days preceding the camp-meeting, in which instruction was given to those who expect to go out in the field to labor in different branches of the work. Some fifty or more attended. Beside the special instruction given, there were early morning prayer-meetings held, and also preaching every evening. Some of the citizens attended these evening services, and this was a good indication, as all thought, that there would be a good outside interest when the regular meeting should commence. At the time of the opening service, the campers, to the number of about two hundred and forty, were well settled and ready for the meeting. Brother Butler opened with a discourse from Zeph. 2: 1-3, in which the necessity of more fervently seeking a preparation for the swift approach of the great day of the Lord was pointedly set forth. From Zeph. 1 and Rev. 6: 14-17 and other scriptures, he graphically described the terrors of that day to those who reject the warning and fail to seek the meekness and righteousness that will enable them to be hid from the wrath of God.

From the first we were not disappointed in the attendance from the city. It was the best I have yet seen on the Pacific Coast. Every evening a large number came in and gave excellent attention to the things that were spoken. There were about twenty discourses in all, given by Elder Butler, Elder Boyd, and the writer.

While among our own people there was some union and love for the truth, there was not all that fervency and diligence in seeking the Lord that could be desired. A spell of indifference that was not easy to break, seemed to come over many. The preaching was largely practical; and, as the meeting progressed, became more close and pointed. The Spirit of God came into the early morning meetings, and many hearts were powerfully moved upon. These were precious seasons. On Sabbath afternoon, after a strong appeal to the backslidden and unconverted, some seventy-five or eighty came forward for prayers. On Monday another move was made and about fifty separated themselves from the congregation to specially seek God. His blessing was upon the people, and

several took their stand for the first time to serve him. Following this meeting, twenty-one were baptized in the Willamette River. A large congregation assembled at the water, and many not of our faith were deeply affected by the scene.

The Sabbath-school held Sabbath forenoon and conducted by Professor Brownsberger, was an interesting feature of the meeting. The school was composed of twenty-eight classes and two hundred and sixty scholars and teachers. The lessons were well learned, and were recited with that deep interest that seemed to almost annihilate the time allotted to that part of the exercises. The class contributions amounted to \$19.30.

The North Pacific Conference held its annual session during the camp-meeting. All the business passed off pleasantly. Reports show a good degree of prosperity. Nearly one-third of the present membership of the Conference has been added since its meeting eleven months ago. There was also an increase in the tithe of more than \$500 over the previous year. These things were a source of encouragement to our people. Elder C. L. Boyd was again chosen president of the Conference. Several were granted license to preach.

All have confidence in the men placed in charge of the work, and are united in pushing it forward. If the cause in this field does not advance the coming year even more than the past, it will be because there is a failure to continue to seek the blessing of God, without which no effort will succeed in any field. All returned to their homes in good cheer, feeling that the meeting had been a profitable one to them. E. R. JONES.

The Truth Is Spreading.

LETTERS have just been received from Central America, where quite an interest has been awakened on present truth, by a devoted sister, a native of that country, who embraced the truth in San Francisco and is a member of this church. Since receiving the truth herself she has had an intense desire that her country people should have the privilege of learning it. She began the work by sending the SIGNS and other reading matter, which aroused an interest, and many of our bound books were sought for and eagerly perused. A preacher was called for, but as none could be spared, the sister referred to above left her family of children in the hands of one of our people and made a visit to them. As a result we have the following good report. A letter dated April 23, says:—

"I presume you have heard from me, through others, of the interest concerning present truth among the people of these islands (Balize and Carazel). While visiting Balize Island, I took many orders for books; sold many copies of 'Great Controversy,' and left many interested in the present truth. On my visit to Carazel, I did the same work. One took her stand to keep the Sabbath, and others are deeply interested and are circulating papers and tracts among the people. Since my return to Bay Island, I have labored from one end of the island to the other, holding Bible-readings and distributing papers and tracts. I have found the people extremely anxious to learn all about our views. Eleven have taken their stand to keep all of God's commandments. Four ministers are much exercised about these new truths. I am very anxious that a minister should come here, as some are awaiting baptism. I have already sold nineteen dozen copies of our publications."

A letter has also been received by the San Francisco church, from a lady who has embraced the truth from the labors of this faithful sister. She says:—

"I desire your prayers and sympathy for me and mine, that the Lord may lead us into all truth. For years I have been praying for light

on the Sabbath question, and am now very grateful that my heavenly Father has answered my prayers. I am very thankful to learn the truth at last, from the dearest living friend of my childhood. I am delighted to hear of the love and zeal among the members of your church, and also to learn that you are offering your prayers for the people on this island. I am happy to say that my husband has received the truth and keeps the Lord's Sabbath. Oh, how I wish that a minister could come here to preach both in English and Spanish; for it seems such a pity for the poor Spanish Hondurancans to live and die knowing and believing nothing but the wickedness taught them by the Catholic priest."

The truth surely is going before "many people, and nations, and tongues, and kings." Therefore let us take courage and go forward in the name and strength of Israel's God.

WM. INGS.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Jesus and Abraham.

(June 20.—John 8: 31-38, 44-59.)

"If ye continue in my word, then are ye my disciples indeed." Jesus "became the author of eternal salvation unto all them that obey him." Heb. 5: 9. Are we his disciples? If we continue in his word we are; if we bring forth much fruit we are. John 15: 8. A disciple is a learner. A disciple of Christ is one who learns of Christ. And this is the Saviour's command, "Take my yoke upon you and learn of me." In him is a field of study that can never be exhausted, "For in him dwelleth all the fullness of the Godhead bodily." Col. 2: 9. Would we learn meekness, we must learn it of Christ. Would we learn gentleness, we must learn it of Christ. Would we learn righteousness, we must learn it of Christ. Would we learn holiness, we must learn it of Christ. Would we learn charity, we must learn it of Christ. Would we learn anything at all but that which is earthly, we must learn it of Christ; for "of God he is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." If thus we study the divine Saviour, and learn of him and continue in his word, then are we his disciples indeed. He that heareth the sayings of Christ and *doeth them* is the man who has built his house upon the rock; while he that heareth these sayings and doeth them not has built his house upon the sand. Alas! how many there are even to-day as of old to whom the words of Christ come, "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6: 46.

If thus we learn of Christ, we shall know the truth, for he is the Truth. He came to "bear witness unto the truth." The word of God is truth, and Christ is the word of God personified. We shall know the truth and the truth shall make us free; for "he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." The people who enter in through the gates of the eternal city, are those who have kept the truth. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26: 1, 2. Jesus tells us what is meant by the truth in this place; he says: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. And David says: "Thy righteousness is an ev-

erlasting righteousness, and thy law is the truth." Ps. 119:142. But it is only through Christ that we can keep the truth, the commandments of God. And he, Christ the Truth, must make us free from our disobedience to the truth,—the law of God,—before we can do the truth.

"WHOSOEVER committeth sin is the servant of sin." Sin is the master and the sinner is the servant. The wages that the servant receives is death; "for the wages of sin is death." Sin is a cruel master, and pays a cruel price for the service that is rendered. He holds his servants in cruel bondage, with mighty strength, for the strength of sin is the law of God. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." The wages of sin is death, but Christ died for all. God "made him to be sin for us, who knew no sin." "Christ hath redeemed us from the curse of the law, being made a curse for us." He came to set at liberty them that are bound under the bondage of sin. He has conquered and condemned sin; he has broken the power of death. "If the Son therefore shall make you free, ye shall be free indeed." And he longs to make free all the servants of sin. "Look unto me, and be ye saved, all the ends of the earth; for I am God," and there is no God else beside me; a just God and a Saviour." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom 8:1, 2.

"If ye were Abraham's children, ye would do the works of Abraham." This is the Lord's testimony of Abraham: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." "Abraham believed God, and it was counted unto him for righteousness." Abraham believed God, and obeyed God; and these men, while asserting with all their power that they were the children of Abraham, were denying all the evidences that God could bring before them, and in their rebellion were only waiting for a chance to kill the One whom God had sent, the promised seed of Abraham, in whom all the world should be blessed. If they had believed on Christ, they would have been indeed the children of Abraham, and would have been blessed with faithful Abraham. For "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If they had been indeed the children of Abraham, they would have rejoiced to see the day when Jesus stood in the world, for Abraham rejoiced to see that day, and he saw it and was glad. Abraham rejoiced to see it even afar off, and by faith; while they would not see it before their eyes and present to their senses.

In seeking to kill Christ, they were but doing the deeds of their father the devil, for "he that committeth sin is of the devil," and the devil was a murderer from the beginning. Jesus thus laid bare their wicked hearts, and the more they resisted the truth the more he exposed their hypocrisy, until their baseness became so glaring before all that the only thing they could do to hide it was to kill him who so persistently and so unscathingly exposed it. A similar instance of their wickedness was shown in the case of Lazarus. After Jesus had raised Lazarus from the dead, many by seeing Lazarus believed on Jesus, so to prevent this the chief priests proposed to kill Lazarus. John 12:10, 11. And it was all brought about by their resistance to the truth in the first place. If they had received his word at the beginning; if they had diligently weighed his profession, and fairly examined his works with honesty of purpose to know the truth, they would have seen in him that which he really was.

But because his appearance did not suit them, because he did not come as *they* thought the Messiah ought to come, they set their minds against him at once. And though he besought them not to judge according to appearances, but to judge righteous judgment, and though they believed not him, to believe the works yet it was all to no purpose. They had decided that they would not believe he was the Christ, and nothing should alter that decision. We should never condemn any doctrine, nor any profession, simply because it does not meet our opinion. Our opinion may be wrong, and if the doctrine be the truth, we wrong ourselves by rejecting it. "Prove all things, hold fast that which is good." Bring everything to the test of the word of God; if it will not bear that test, it is wrong, and then cast it away as such. If it will bear the test of the word of God, then we dare not reject it, for it is the truth of God, and it is by knowing and continuing in the truth that we become Christ's disciples indeed. Be careful with the truth. Exalt it and it shall promote thee. Those that hate it love death.

AGAIN Jesus put them in a strait by the question, "Which of you convinceth me of sin?" Convince here signifies to convict. Which of you convicts me of sin? Here he throws the question open in the fairest possible way, and it still remains so. Let the world be summoned, and who of all its inhabitants can convict Jesus Christ of sin? Who can point to a single word or deed of wrong import? He has stood thus challenging the world for more than eighteen centuries; but as with the Jews at the first, so has it ever been, no man can say "I." And upon this comes, as the logical consequence, the question that he asked of them: "If I say the truth, why do you not believe me?" If he cannot be convicted of sin, his whole course was that of truth. Why then do you not believe him? Do you not want to believe the truth? This challenge of Christ places upon every person the alternative of either believing that he is the Christ, or of refusing to believe the truth.

"BEFORE Abraham was, I am." Yea, before all things he is; for he is the beginning and the ending, "which is, and which was, and which is to come, the Almighty." Rev. 1:8. J.

Salvation Not Inherited.

It will not do to trust blood as a substitute for religion. Absalom was David's son. Judas Iscariot could have said, "I am a child of Abraham." It would seem that even the blindest Hebrew must sometimes have seen enough to make him doubt the sufficiency of Abraham's name.

Christ told the Jews plainly that this dead faith in an ancestor was really a bondage to the devil.

About their freedom the Hebrews were peculiarly sensitive. Their forefathers had been in cruel slavery in Egypt. Others had afterward been carried captive to Babylon. Even now the streets of the holy city were guarded by a foreign soldiery. Yet by some legerdemain of logic they reasoned that to be a Hebrew was to be a freeman. We were "never in bondage to any man," they cried.

At once Jesus set them upon a deeper search: "Whosoever committeth sin is the servant of sin." How surprising that they could get no vision of themselves! Their hearts ablaze with hate, their hands ready for murder, and yet they could be boastful of their piety! Christ himself explains the anomaly: "Ye are of your father the devil."—*Half Hours.*

We have employment assigned to us for every circumstance in life. When we are alone we have our thoughts to watch, in the family our tempers, and in company our tongues.—*Hannah More.*

THE LAW OF GOD.

Christ the End of the Law.

(Continued.)

(Lesson 10.—Sabbath, June 26.)

1. To whom is Christ the end of the law?

"For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4.

2. For what purpose is he the end of the law to believers? "For righteousness."

3. What is righteousness? Obedience to the law. See Deut. 6:25.

4. What will those have who keep the law?

"For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." Rom. 10:5.

"And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments." Matt. 19:17.

5. Then since it was designed that men should keep the law, to what may the law be said to have been ordained or designed? It was ordained unto life. See Rom. 7:10.

6. But since all men have violated the law, what does it now bring them?

"And the commandment, which was ordained to life, I found to be unto death." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 7:10; 6:23.

7. By what means has life again been brought to view?

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10.

8. Who has life to bestow?

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself." John 5:25, 26.

9. For what purpose did Christ come to earth?

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

10. To whom will he give this life?

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

11. Since the law, which was ordained to life, cannot, because of sin, give us life, who is now our life?

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4.

12. Then how, as a whole, is Christ the end of the law? He secures to believers justification before God (Rom. 3:24, 25; 8:1); he enables us to keep the law (Rom. 8:3, 4), a thing that without him we could not do (Gal. 5:17; John 15:5); and as a consequence of our continued faith and obedience, he secures to us eternal life (John 3:16; Matt. 19:17; Rev. 22:14); thus enabling the law to fulfill its design, which was to give life (Rom. 7:10).

13. Then what may Christ truly be said to be to those who believe in him?

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

14. In whom alone can we be complete?

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2:8-10.

The Home Circle.

THE BEST BEAUTY.

I know a little fellow
Whose face is fair to see,
But still there's nothing pleasant
About that face to me.
For he's rude and cross and selfish
If he cannot have his way,
And he's always making trouble,
I've heard his mother say.

I know a little fellow
Whose face is plain to see,
But that we never think of,
So kind and brave is he.
He carries sunshine with him,
And everybody's glad
To hear the cheery whistle
Of the pleasant little lad.

You see, it's not the features
That others judge us by,
But what we do, I tell you,
And what you can't deny.
The plainest face has beauty,
If its owner's kind and true,
And that's the kind of beauty,
My girl and boy, for you.

—Golden Days.

How Trot Was Cured.

His real name was Thomas Trotter Wadsworth, but everybody, from the minister to the milkman, called him Trot. He was nine years old, and small of his age. He had big blue eyes, and a round, chubby face, plentifully sprinkled with freckles, and crowned with bristling sandy hair. When the minister, who had no little boys or girls of his own, visited Trot's home, he shook hands gravely with the boy, and said: "Trot, my little man, I am glad to see you so regular in attendance at Sabbath-school." The minister never said any more, and never any less. Trot was somewhat afraid of his solemn voice and stiff manner, but nothing save measles or diphtheria would have kept him home from Sabbath-school. He even attended when his arm was broken by a fall from the grape arbor, which he had climbed to rescue Laura Joslyn's kitten. Laura cried because the kitten could not get down, and Trot would have willingly risked his neck to save Laura a tear. When his face was battered and scratched in the grand foot-ball scrimmage, Trot convulsed the boys and tried his mother's patience to the utmost by appearing in Sabbath-school with more court-plaster than skin visible on his face. He had an idea—and it was not such a bad idea, either—that the Sabbath-school would fail and the minister be disheartened, if he did not attend.

On the whole, Trot was a clever, honest boy—just such a fun-loving, rough-and-tumble chap as you would like for a playmate. But he had one bad habit, learned from boys of a larger growth. On the corner above the brick house in which Trot lived was a grocery store. Only an ordinary grocery store, with the usual stock of fruit and berries in season; but that store was Trot's stumbling-block. Try as he might, he could not pass it; something seemed to draw and hold him, as on enchanted ground. Mr. Martin, the grocer, was a good-natured man, who bore patiently the annoyance of ten or twelve boys standing around his pavement. His patience was sorely tried, however, when the boys developed a talent for tasting and sampling his pears, cherries, and apples. Some of them further annoyed him by pulling the silk out of the ears of corn to wrap in brown paper and smoke as imitation cigars, but Trot was above that. He thought smoking was a filthy habit. What do you think? But he was not above picking the largest strawberry out of a box, or the best bunch of red currants off a tray, else this story never would have been written for other little Trots. At such times he usually said: "What are currants to-day,

Mr. Martin? Fine lot you have there!" just as he heard Mr. Avery and Mrs. Miller say when they picked and tasted.

Poor tormented Mr. Martin saw his profits being carried away before his eyes without redress. He did not want to offend the boys' parents; but on several occasions, when his outraged sense of justice got the better of his discretion, he caught some of the more daring offenders by the shoulders and spanked them—just as your mother spansks you. Trot was not punished in that way. It was reserved for his mother to cure him effectually. For a long time he had been helping himself to Mr. Martin's dried peaches, raisins, currants, berries, and fruit, when one morning he went home with three fine bunches of cherries in his hand.

"Where did you get your cherries, Trot?" said his mother.

"Up at Mr. Martin's," said Trot, promptly. "Aren't they beauties?" with an admiring gaze, as he held them up.

"Yes, very nice. Did he give them to you?" was the next question.

The answer was not so prompt this time. Trot began to have misgivings.

"No," he said.

"Oh! you bought them," his mother went on, blithely. "How much were they?"

Trot's answer was long delayed. At last he said: "They are twelve cents a pound; but—but—I did not buy these."

His mother was looking searchingly at him, and those last words were hard to say. His eyes fell before the quick glance of his mother.

"What do you mean, child?" she questioned.

"You did not buy them, and Mr. Martin did not give them to you. How did you get them?"

Should Trot live to be an old man, I do not believe anything will ever seem quite so difficult as that explanation to his mother. He stood on his left foot, ran his empty hand through his bristling hair, stood on his right foot. His face grew red, and his breath grew short. Oh, it was dreadful! And all the while his mother's eyes seemed piercing him through.

"Why—a, you see, they were there in the tray by the door, and I put my head inside, and I said, 'Fine cherries these, Mr. Martin; how much are they?' and he said, 'Twelve cents;' and then I—I—tasted them to see if they were good, you know."

Trot looked appealingly at his mother, but her face was very grave.

"Trot Wadsworth, do you mean to tell me that you stole Mr. Martin's cherries?"

There was an ugly little emphasis on the word "stole" that made Trot wince, but he spoke up bravely:—

"No, ma'am, I didn't; I don't steal things. I just took them like the other people, so I could see if they were nice."

The excuse had a lame sound as he made it, even to his own ears.

"Stop, Trot," said his mother; "you did not buy those cherries, and Mr. Martin did not give them to you, so you must have stolen them; taking them in that way is stealing. Do you understand?"

Yes, Trot understood all too well for his own comfort. "How many are there?" continued Mrs. Martin perseveringly.

Trot counted.

"Eleven."

"How many more did you have?"

Trot was not sure; he thought about five.

"Well," said his mother, "we will say seven. Eleven and seven are eighteen. Here are twenty-five cents. Take it up to Mr. Martin. Tell him you took eighteen cherries off his tray, that you did not mean to steal, and are very sorry." Trot looked as if he would cry, and he despised boys who cried. "Get him to weigh eighteen cherries, then pay him."

In vain Trot explained about Mr. Avery and Mrs. Miller. His mother was inflexible. Incidentally, in his explanation, he mentioned a

bunch of currants which Mr. Martin had seen him take without remonstrance. At that his mother looked so sorrowful that Trot thought she was going to cry.

"To think my little boy, whom I so trusted, is a thief," she said.

Trot broke down and cried lustily. Then the whole dreadful story came out,—raisins, dried apples, evaporated peaches, strawberries, currants, plums, and so on through the list of Trot's petty pilferings. It was a long story, interspersed with a great deal about Johnny Harris, and George McBride, and Charlie Keyser, and how they picked up Mr. Martin's wares. The grown folks also came in for their share. In a way that should have made the interested parties blush, Trot told how Mrs. Walker ate two or three pears, to see if they were good, then said, "I believe I will not take any to-day;" how Mr. Myers cut off a piece of cheese, and Mr. Oldman devoured the ginger-cakes, while Mrs. Merrill displayed a fondness for peaches and blackberries. But Mrs. Wadsworth insisted that this was no excuse for Trot. The end of it all was, that she made a list, on a sheet of paper, of all the things Trot could remember. She gave him this paper, and also two silver dollars, with instructions to go at once to Mr. Martin, privately tell his story, show his paper, and get the grocer to affix a value to each of the articles taken. With his two dollars Trot was to pay the bill, and bring the receipt back to his mother.

The little boy demurred at this, shook his head, cried, and passionately said: "I will not go; I never will. I'll die first."

His mother was firm. In the quiet way that meant so much to Trot, she said: "Must I go with you? I thought you would rather go alone."

That made Trot gasp for breath. To have his mother take him up to Mr. Martin, just as a policeman would take a thief; as if he, Trot Wadsworth, could not be trusted alone—why, it was too dreadful to think about! Trot's mind was made up; he would go at once, and have it over.

It was very hard to do, and though Trot crept along at a snail's pace, the walk to Mr. Martin's never seemed so short. The grocer was very kind and forgiving to the little boy who sobbed out his unpleasant story, and at first refused to take his money. But Trot could not and would not go home without paying his debt. Afterward Mr. Martin offered to return the money to his mother; but Mrs. Wadsworth said firmly: "No; it is justly yours, and the lesson in honesty is worth a thousand dollars to my little son."

To-day Trot is cashier in one of the largest banks in a great city. Not long since, one director said to another: "Good fellow, that Wadsworth! Very exacting, but honest as the sun! I believe if he picked up a dime on the floor, he would look up the owner. No danger of his running off with the cash."

"True," assented the second, "he is a queer fellow, though. Seems to worship that painted bunch of cherries over his desk. Won't have it out of his sight a minute. Must prize it because it matches his hair," and he laughed heartily at his joke.

At his desk near by Trot heard their talk. An odd little smile flitted over his face, and he said grimly to himself: "A bunch of cherries made Thomas Trotter Wadsworth an honest man."—*Mary F. Lathrop.*

TABLE etiquette has doubtless changed a good deal at the royal palace of England in the last 353 years. At the coronation banquet of Anne Boleyn, it was counted worthy of record in the matter of royal manners that, "Two countesses stood, one on each side of the queen, during all the dinner, which divers times in the dinner-time did hold a fine cloth before the queen's face when she list to spit."—*Sel.*

Making Home Attractive.

MRS. HIGGINBOTTOM, as a first step, visited her husband's favorite concert saloon under the protection of a disguise and a detective officer. When she had learned what were the attractions which most powerfully appealed to Mr. Higginbottom's mind, she proceeded to reproduce them, as far as practicable, in her own house. She had the parlor carpet taken up, and the bare floor nicely sprinkled with beer and stumps of cigars. She removed the pictures from the walls, and hung in their places cheap and gaudy chromos representing impossible young women in undesirable costumes. Two dirty wooden tables and a supply of wooden chairs from the kitchen completed the furniture of the room, and it began to assume a really attractive appearance.

Before the hour of her husband's return from his business, Mrs. Higginbottom hired a man to play on an accordion, and another to torture a violin, besides three professional drunkards of great indecency of appearance and conduct, and a notorious burglar kindly furnished for the occasion by the police captain of the precinct. There were in the kitchen two Irish girls who were decidedly ugly, but who were clean, decent, and modest girls. These two she instructed in the art of serving beer and spirits, and dressed them in costumes that were extremely vulgar, though they could not be said to be improper. Having thus arranged all things, she met her husband at the door, and escorted him to the dining-room, where he ate his dinner, unconscious of the transformation that had been wrought in his front parlor.

After dinner Mr. Higginbottom lit his cigar and remarked that he must go out an hour or two to see a friend. His wife, with a sweet smile, told him he need not go out, for she had finally discovered how to make home attractive to him. So saying she showed him into the parlor, and led him to a seat at one of the dirty tables. The fiddler and the accordion player immediately struck up; the drunkards, at a sign from Mrs. Higginbottom, began to swear and wrangle; and the burglar sidled up to Mr. Higginbottom and asked him to drink. The two Irish girls brought beer and spilled it on Mr. Higginbottom's table; they called him "dear," and asked him to "open a bottle of wine," and Mrs. Higginbottom, apologizing for the fact that they were undeniably decent girls, assured her husband that nevertheless she was confident that she had finally learned how to make home attractive; that she hoped to spend many jolly evenings with him, and would like a hot whisky without further delay.

Mr. Higginbottom was at first completely dazed, but in a few moments he recovered his reason. He ordered the girls to go into the kitchen and stay there, and he pitched the drunkards out of the front door into the street, and ordered the musicians and the burglar to follow them. Then he informed his wife that he had been an idiot of the largest size; and that if she would restore the parlor to its former condition, he would stay at home, and make no further complaint of its want of attractiveness.—*Sel.*

It is not hard to resist the devil in other folks. Many who fail to curb their own passions and prejudices find it easy (at a safe distance) to fight the Pope, or the whisky ring, or some evil combination, or some outward error. The scribes and Pharisees could drag a guilty woman before the Lord, but they failed to conquer their own hate and jealousy and lust. A mob, though made up of individuals who never think of fighting their own criminal faults, may wreak terrible vengeance on the crime of another. The right way to cure evil is to get every man to try to overcome his own sins. The place to begin to resist the devil is in our own hearts and lives.—*Cumberland Presbyterian.*

Health and Temperance.

Plead! Guilty, or Not Guilty?

THE following is an extract from a speech by John B. Finch, at Lake Bluff, Illinois, in 1881. The argument is as good now as it was then, and the statements in the first paragraph are just as applicable in religious controversy as in temperance discussion:—

Some cry, "Attack the liquor seller!" When asked why, they answer, "He is a mean man." What if he is? If the man is mean, he is all the better representative of his business. I prefer a man should be a good representative of the trade he is carrying on. The American people must enter upon the investigation of this question, determined to examine fully all of its phases, to weigh carefully the arguments on both sides, and investigate the alleged facts, produced by advocates who represent the different sides, and then on weight of evidence presented, base their verdict. Anything less would not be reasonable; anything less would not be honest. In trying such issues blackguardism, sneers, and reckless statements are out of place. I am often impressed, when listening to those who represent the other side, that a blackguard is as much out of place in the field of honest, manly discussion as a monkey would be in the tabernacle of the Lord. A man engaged in either intellectual or physical combat never throws mud when he has rocks to use, and when individuals stoop to use the mud of epithets in a discussion of this kind it is *prima facie* evidence that they have nothing else to use. The copious use of epithets like "fanatic," "zealot," "fool," and "visionary," is not argument, but rather an indication of a cerebral vacuum in the head of the talker. When you see a man standing on the corner, sticking his thumbs under his coat and calling temperance people vile names, just remember it does not require a high order of brains to abuse people. A parrot could do that. "If you have no case, abuse the opposing attorney," is the motto of pettifoggers the world over.

Temperance advocates have no use for the style of argument used by the drunkard makers and their apologists. Temperance men believe they are advocating correct principles, and that the facts and arguments upon which they base their claims are so nearly self-evident that a presentation in a fair, candid way will convince thinking, intelligent people that prohibition is the only remedy for the drink curse. They believe the people are intelligent and fully capable of passing judgment upon any question of governmental policy; that the people are the court of last resort and that all questions must be determined by them. In accordance with this idea they go to the people as to a jury, presenting an indictment against the drink traffic, and ask that the traffic be tried and a verdict rendered in accordance with the evidence. The object and purpose of the work they have never concealed. From the day the temperance reform started in this country, they have declared from every platform their purpose, and that purpose is to bury the liquor business of this country in the same way the old Welsh woman said she would bury the devil, "with face down so that, should he ever come to life, the more he dug the deeper he would get."

Ladies and gentlemen, such is the purpose of the temperance men of this country, a calm, deliberate, dispassionate purpose, formed after a full investigation of all the facts in the case. You say at once: "This involves social changes, legal changes, changes in the very structure of this Government," and I say, "Yes." You ask, "On what grounds do you base the demands for this change?" Let me write the answer;

dip my finger in the blood of some man killed by beer or whisky and write it on this wall.

1. From the day the liquor traffic was introduced into this country from the despotisms of Europe, until the present, it has existed as a bitter, blighting, damning curse on everything decent, virtuous, and holy. Its history proves it the enemy of law, order, morality, Christianity, and civilization.

2. The American dram shop is the cause of more than six-sevenths of the pauperism and four-fifths of the crime in the nation. It is the hot-bed where outlaws germinate, the cradle where vice is rocked.

3. Liquor drinking makes the slums of great cities and the horrible condition of mankind in the slums.

The temperance leaders stand before the people of this country, present the indictment, and say to the liquor interest: "Come into the court of the people and plead." It does not matter whether the temperance advocate is a scoundrel or a gentleman, Mr. Beer-seller. The only question the liquor interest of this country must meet is the issue presented in this indictment. If the charges are false, the temperance men of this country are liars; they are slanderers; they are maligners, and the people ought to put them on a rail, ride them out of the towns, and dump them in the lake. If the charges are true, no man can justify the license of the damnable traffic. It is simply a question of fact. Do the temperance men lie, or do they tell the truth? They have proclaimed and pressed the charges. They have stood upon the public platforms and said: "Gentlemen, come before the people and meet us on these issues." How have the liquor men met the charges?

Suppose a young man in Lake Bluff should steal a horse and start to go to Wisconsin. He is arrested this side of the Wisconsin line, brought back, and put in the county jail. The Grand Jury meet and formulate an indictment charging him with felony. The young man is brought into court to make his plea. The people prefer he should be acquitted. I believe it is a fact that the American people always sympathize with the criminal; in other words, they prefer that the man should be proved innocent, rather than that he should be proved guilty. You see a man charged with the crime of murder, led into a court room, and there is not a man who does not hope that the charge is not true. The boy is brought in, the clerk reads the indictment, and asks the simple question: "Are you guilty or not guilty?" It is a question of fact between him and the people; he is expected to do one of two things, either plead guilty and accept the punishment of an outraged law, or not guilty, thereby challenging the allegations of the people, and forcing them to produce the proof.

The indictment is read; he is asked for his plea, "guilty or not guilty," and instead of making it he draws back, begins to whimper, and says: "If I had not stolen the horse some other man would!"

The court would say: "That has nothing to do with the question; it is a question involving your liberty, a simple question of fact; are you guilty or not guilty?"

The prisoner continues to whimper, and says: "People have always stolen horses, and they will always steal horses, and it is not fair to pitch into me."

No court would accept such a plea. I can imagine the indignation of the court when for the third time he asks: "Are you guilty or not guilty?"

The prisoner, drawing back among a crowd of roughs, answers: "And if I am guilty, what are you going to do about it? All prohibitory laws for the suppression of stealing have failed. Persons steal in every section of this land. You cannot stop it. Prohibition is a failure. Let me tell you what I will do. If you will let

me go and continue stealing, I will give you half the money I received for the horse."

If the judge, in the face of such a threat, should accept the bribe and release the prisoner, how quickly the public would move to impeach and depose him for corrupt practices.

The temperance leaders draw an indictment, on which the liquor business is brought into the court of the people. They insist and demand that the traffic shall plead; not sneak into its dens of infamy, not crouch with the bludgeon in the hands of drunken assassins, not bulldoze and intimidate law-abiding citizens; but, like any other criminal, come up and meet the indictment before the people. Bring the traffic into court. Read the indictment, is it true or false?

The liquor dealer commences to whimper, and says:—

"These temperance people are all hypocrites."

"Come, now, brace up and be a man; true or false?"

"Well," he says, "if I don't sell, some other fellows will."

"What has that to do with the question of guilt? The question is simply, Is your business guilty? That is all. If it is not guilty, the business will go on all the stronger; if it is guilty, it must die. Guilty or not guilty?"

"The people have always drank; they always will drink, and it is not fair to pitch into me."

"Guilty or not guilty, Mr. Liquor-seller? That is all."

He draws back and says:—

"Well, if I am, what are you going to do about it? If you say I shall not sell, I will sell anyway; you never have stopped it, and never can stop it. When you say I shall not do it, I will put up the flag of rebellion at the head of a beer keg, and defy you to stop me. Let me tell you what I will do: If you will let me sell, even though I may be guilty of all the crime charged, I will give you \$500 out of the money I get as the results of the business."

And the people of Chicago and the people of this country reach out their hands and say:—

"Pass over a part of the illegitimate proceeds; divide the blood money with us, and we will stand behind you and swear you are respectable."

What Prohibition Would Do.

WHAT if every saloon in the United States and every other place where liquor is sold or given away for drinking purposes could be closed, and hermetically sealed for one year, can any man estimate the advantage that would result both to the laboring man and the capitalist? The closing up of these drinking holes would be a saving to the laboring men of this country of not less than \$500,000,000 every year, for that is the amount which, according to the most reliable statistics, the laboring men spend annually for intoxicating drinks. The saving of this \$500,000,000 to the laboring men would certainly greatly improve the condition of the men and their families. It would not only relieve them from the physical and moral effects caused by drink and drunkenness, but it would add to their homes many of the comforts and conveniences of which they are now deprived. It would give them more wholesome food, better clothes, and good homes instead of hovels to live in. The effect on capitalists and manufacturers would be equally marked. Overcrowded markets would be relieved. Stagnation in trade would give way to activity. Idle capital which has for so long a time been stored away in bank vaults would find investment. Prices both of labor and of the products of labor would be improved.—*Lever.*

DRINK is at the bottom of almost every crime committed in Dublin.—*Mr. Baron Dowse, in a charge to a jury, 1881.*

News and Notes.

RELIGIOUS.

—Seventeen students of Yale Theological Seminary have pledged themselves to go as foreign missionaries.

—The number of Buddhists in the world is estimated at nearly five hundred million—one-third of the earth's population.

—A traveler who has seen all portions of the Western continent says that Brazil is the most irreligious country he has ever seen.

—After studying for six years at Stockholm, a nephew of Cetewayo, the late Zulu king, is about to return to his own country, and to establish a mission among the Zulus.

—The Augusta (Georgia) Presbytery has refused to prefer charges against Rev. Mr. Woodrow, the theological professor who teaches that man is evolved from the lower orders of animals.

—The *Western Churchman* says: "If the ancient practice of tithing were again resumed by Christian people, there can be no doubt that the treasuries of God would be full, where they are now empty."

—Sam Jones says: "If any man says only immersion is baptism, tell him I say he is a liar." This will no doubt be conclusive with those who esteem ranting more highly than they do Bible argument.

—The Southern Methodist General Conference, which was recently in session, adopted a resolution to appoint a commission of seven, to confer with a like commission which the General Conference of the M. E. Church was requested to appoint, for the purpose of devising a plan for the union of the two bodies. Four new bishops were elected.

—The following from the *S. S. Times* is well put: "As a rule, the narrower a man's views on religious questions, the more likely he is to call himself 'liberal.' Commonly the man who insists on that designation for himself is one whose belief is narrowed down to a vagueness of opinion on every point. The only thing that he is sure of is that everybody who believes more than he does is bigoted."

—Says the New York *Christian Advocate*: "The tendencies of card-playing are well shown in the growth of the disposition to play for wagers among ladies of a high social position in an aristocratic quarter of Boston. The pointed allusions to gambling in polite society, made on a recent Sunday by a prominent minister of that city, suffused with blushes the faces of the fair transgressors—their guilty consciences bringing this confession to their countenances." That it should be necessary in a congregation of church members to denounce card-playing, is a sad evidence of degeneracy in church discipline.

—"The thinking of the reformers, from Wycliffe down, and their faith had to be maintained in scattered bands against the consolidated learning, authority, and piety of forty generations, against the influence of the most glorious temples, of famous monasteries, and of ten thousand churches, radiant with all the arts of centuries, and alive with the memories of saints and scholars departed, whose sanctity glowed over their shrines." The religious papers quote the above extract with approval, and yet in spite of its testimony to the effect that all reforms have been carried on only against the opposition of "the church," they will still argue for Sunday on the sole ground that "the church" authorizes it.

SECULAR.

—The interest bearing debt of the United States is \$1,232,237,144.

—Four miners in California Gulch, Col., were buried alive June 2, by the caving in of a mine.

—Yellow fever is epidemic on the Isthmus of Panama, and about forty persons die there daily.

—John Kelly, the famous Tammany leader, died at his home in New York, at 3:20 o'clock, June 1.

—Most, the convicted Anarchist, was, June 2, sentenced to the penitentiary for one year and to pay a fine of \$500.

—Nearly ten thousand persons in Troy, N. Y., are dependent upon the collar, cuff, and shirt factories for the means of their livelihood.

—The long-talked-of marriage of President Cleveland and Miss Frances Folsom, took place in the White House at 6:30 o'clock, June 2.

—Gold-bearing ore has been discovered near Louisiana, Mo., which assays eight dollars per ton—gold, seven; silver, one.

—At 4 o'clock June 5 all the street-cars in New York and Brooklyn were tied up, with the exception of those on Third Avenue, New York.

—Recent advices from Australia report the loss of the steamer *Lyceum*, from Melbourne to Sydney, off Green Cape. Seventy persons were drowned.

—The United States revenue cutter *Dix* recently seized a Spanish fishing vessel off the Florida coast, for alleged violation of the fishing laws, and for irregularities in her papers.

—The Canadian steam barge *Nipigon* arrived at Chicago June 3, and was seized by the collector of that port for alleged violation of the laws governing vessels entering American waters.

—The Supreme Court of New York has confirmed the sentence of Charles A. Buddenseik, the builder of the row of houses which fell about a year ago. Buddenseik will now go to prison for ten years.

—The Colusa (California) *Sun* says: "The boycott does not hurt the rich money lender; it does not hurt the rich farmer; but it hurts the debtor class; it hurts the man of small means everywhere."

—The managers of the London Stock Exchange recently bought a piece of land in Old Broad Street at the rate of \$440 per superficial foot. That is at the rate of \$19,166,400 per acre, a pretty big price for real estate.

—At Philadelphia, June 1, between 11,000 and 12,000 employes in the hosiery factories of that city were ordered out on a strike for a heavy advance in wages. The increase in wages demanded was from 20 to 100 per cent.

—The General Assembly of the Knights of Labor at Cleveland, Ohio, has decided that hereafter all strikes and boycotts must be authorized by the General Executive Board, except in extreme cases where immediate action is necessary.

—The Executive Board of Master Builders' Association has resolved to return to the ten-hour system June 15. They state that they have given the short-hour system a fair trial, and find they cannot profitably conduct business on that plan.

—Heavy floods in the Rio Grande River in New Mexico have interfered seriously with railroad traffic during the past week. No trains have crossed at Isleta since May 28, and up to June 5 only two transfers of passengers and baggage had been made.

—Captain Pierce of the San Carlos Agency, Arizona, has offered the Indians settled in the San Pedro Valley a reward of \$150 apiece for the heads of all the hostiles that they may bring in. This is done to induce those Indians to fight the hostiles instead of joining them.

—Violent thunder storms, accompanied by the bursting of water-spouts, have for several days past prevailed in Central Germany. Houses and railroads have been destroyed. The estimated damage by the storm to crops alone will exceed \$250,000. A number of people have been killed by lightning and floods.

—The Oakland *Tribune* says: "One can hardly comprehend the immensity of the honey crop of the southern counties of this State. The new crop is just coming in at the rate of five tons per day in the single county of Ventura; and one apiarist will have, so it is reported, one hundred tons for market from his apiary alone."

—The people of South Australia are making great preparations for the International exhibition which will be held in the city of Adelaide on the 20th of June, 1887. It is expected that the exhibition will call the attention of the world generally to the wonderful progress which Australia has made in the last twenty-five years—a progress only paralleled by that of the United States.

—Recently a man in Detroit, Mich., saturated his upholstered furniture with benzine to kill the moths which infested it. In this he was eminently successful; for only a few moments after he had finished the job, and put the can away, the gas from the benzine ignited from the kitchen stove and exploded with terrific force, completely shattering one side of the house, and setting fire to the entire building, which was totally destroyed, with its contents, including the furniture and the moths. The man himself was frightfully burned about the face and hands, and his family barely escaped with their lives.

—A severe storm of the cyclone order visited the vicinity of Merced, Cal., on the evening of June 2. The track of the storm was a mile wide by about six miles long, and immense damage was done to crops. The force of the wind was such that a header bed weighing 1,200 pounds was lifted from the ground and carried 100 yards. The rain-fall was three-quarters of an inch in about twenty minutes.

—Gladstone's home-rule measure, which is still pending before Parliament, continues to meet much bitter opposition from Irish Protestants, who claim that home rule means simply Rome rule. The Ulster Orangemen declare that they will never submit to a Dublin Parliament, and that they will resist by force of arms if necessary. They claim to be able to put over 74,000 well-armed men in the field on short notice.

—The fisheries' dispute, now re-opened between this country and Canada, may prove a serious matter. The treaty stipulates that citizens of the United States shall not fish within three marine miles of the Dominion coast. This the Canadian authorities interpret to mean within three miles of a line drawn between the most eastern points of their territory. Thus in no place may our vessels fish within three miles of their shores, while in most places the distance is much greater. This, together with the claim that the treaty does not admit of American vessels buying bait in Canadian ports, amounts to a complete prohibition of all fishing off the coast of the Dominion by vessels owned in this country. A squadron of English war vessels has already arrived at Halifax, and orders have been issued for the North Atlantic squadron of the United States Navy to prepare at once for sea.

Appointments.

OAKLAND.—House of worship, northeast corner of Clay and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11. Prayer and missionary meeting every Tuesday evening at 7:30. Seats free.

SAN FRANCISCO.—House of worship, 914 Laguna Street, between McAllister and Tyler. Sabbath-school every Sabbath at 9:45, and preaching at 11 A. M.; also preaching every Sunday evening at 7:30. Classes in the English, German, and Scandinavian languages. Prayer and missionary meeting every Wednesday evening at 7:45. Mission Reading-rooms at the church.

EAST PORTLAND (Or).—House of worship on G Street, between Tenth and Eleventh. Sabbath-school every Sabbath (Saturday), followed by services. Preaching or Bible-reading Sunday evening. Prayer-meeting Wednesday evening. The public is cordially invited. Free public reading-room, corner of L and Fifth Streets.

Minnesota Camp-Meeting.

THE annual meeting of the Seventh-day Adventists of Minnesota will convene at Lake Harriet, Minneapolis, June 23, and continue until the morning of the 29th. The sessions of the Conference, tract society, and Sabbath-school associations will be held in connection; and the camp-meeting will be preceded by a workers' meeting, continuing one week.

The grounds selected are within the city limits, but not as near the heart of the city as we desired to have them. Still, by the aid of the Motor Line, which grants us great reduction and an efficient service, the citizens may easily reach the grounds. The location is beautiful and quiet. It is expected that this will be the most important meeting we have ever held in Minnesota. Though not prepared to announce definitely, we confidently expect that the railroads will grant the usual reduction of return for one-fifth fare. We shall have the benefits of the labors of Elders Butler and Haskell, with other laborers of ability and experience. The managers will take every pains to provide for all who come, at prices which are reasonable.

There will be tents for rent, straw for beds, a provision stand and dining hall. Those coming from abroad may receive Motor tickets from the depots to the grounds and return at ten cents, by addressing H. P. Holser, Box 1076, Minneapolis, giving names of those who will attend.

We extend to all readers of the SIGNS a cordial invitation to attend the meetings.

MINNESOTA CONFERENCE COMMITTEE.

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Canada Tract Society—South Stukely, P. Q.
Colorado Tract Society—Cor. 31st and Champa Streets, Denver, Colo.
Dakota Tract Society—Vilas, Miner Co., Dak.
District of Columbia.—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.
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Michigan Tract Society—Battle Creek, Mich.
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New York Tract Society—Box 113, Rome, N. Y.
New Zealand—Edward Hare, Upper Queen Street (Turner Street), Auckland, N. Z.
North Pacific—N. P. Tract Society, Box 18, East Portland, Oregon.
Norway—Sundhedsbladet, Christiania, Norway.
Ohio Tract Society—259 Adams St., Toledo, Ohio.
Pennsylvania Tract Society—No. 5 Madison St., Wellsville, N. Y.
Switzerland—Elder W. C. White, 43 Weiherweg, Basel, Switzerland.
Tennessee Tract Society—Springville, Henry Co., Tenn.
Texas Tract Society—Mrs. Lee Gregory, Secretary, Denton, Tex.
Upper Columbia—E. C. Tract Society, Walla Walla, W. T.
Vancouver Island—Bernard Robb, Victoria, B. C.
Vermont—Lizzie A. Stone, South Lancaster, Mass.
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SIGNS OF THE TIMES, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 10, 1886.

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Camp-Meetings for 1886.

IOWA, Des Moines, June 9-15
NEW YORK, Batavia, " 9-15
WISCONSIN, Madison, " 16-22
MINNESOTA, Minneapolis, " 23-29
MAINE, Houlton, " 22-29
DAKOTA, Huron, June 30 to July 6
CANADA, P. Q. July 1-6
TEXAS, Cedar Hill, Aug. 10-17

THE latest *Christian Statesman* reports that the Church of the United Brethren has put a National Reform preacher into the field, and will support him; and that it is expected that one from the Methodist Episcopal Church will enter upon the National Reform work, on the same terms, about September 1, 1886. Thus the event is rapidly shaping which is to lift the Third Angel's Message to its place of mightiest power. Who is ready?

THE *Christian at Work* asks some of its "better informed" readers to give to a correspondent the authorship of the poem on "Belteshazzar's Feast." With much interest we await the answer. For our part we are free to confess that we never knew that Belteshazzar ever had a feast of anything but pulse and water. And much less did we suppose that that feast had ever been celebrated by the poetic muse.

THURSDAY, June 3, Elder J. H. Waggoner left Oakland for the East. We are glad indeed that he has so far recovered from his late prostration, as to be able to travel, yet almost sorry that it is so, for we knew that as soon as he had gained sufficient strength it would take him from us, perhaps permanently. For nearly eight years, since Nov. 21, 1878, Elder Waggoner has been the editor of the SIGNS OF THE TIMES. We are sorry that now we must suffer the loss of his present counsel and management. But we know that his thought, his sympathy, and his prayers, will ever be with us and for the prosperity of this mighty agent in the cause in which he has labored so long. We are thankful for this, and also that we shall have the benefit of his correspondence. We devoutly hope that God may graciously add unto him strength and years to devote to the work in which so much of his life has been spent, and crown him at the last with everlasting life and eternal glory.

"A New Peril in Japan."

IN the *Missionary Herald* for May there is an interesting article, under the above heading, by Rev. J. H. Pettee, of Okayama, Japan. He asserts that Japan is so eager to be called a Christian nation that there is danger of her adopting some "low, loose species of nominal Christianity," even the Catholic or the Russo-Greek, if she cannot find any other that will receive her readily enough. He says that a private letter received "speaks of a movement among the local officials favoring a nominal acceptance of the least exacting form of Christianity, the Roman Catholic." He says a "mere assent to the name of Christian is regarded as sufficient evidence of a change of heart and life," and that "the most progressive, secular paper in the Sunrise Kingdom has openly advocated baptizing the Emperor and a

few of the nobles, that Japan may be considered a Christian nation." It is said, "Christian blue is the fashionable color and not Buddhist brown; therefore let us put on a blue coat." And in closing, Mr. Pettee adds this weighty sentence: "The last thing a true Christian desires to see in Japan is, Christianity proclaimed the State religion." True, or in any other country, but that is just what the National Reform Party proposes to establish in this country, and to create here the identical condition of affairs as that into which Japan is about to plunge. And when it shall be done, that will be the darkest day that Christianity has ever seen in America.

"Fierce."

A FEW days ago the *Chronicle* closed an account of a brutal prize-fight in a neighboring city, which was witnessed by a large crowd of people, by saying that a force of police, under the direction of the chief, "kept good order," and that the whole affair was "decidedly satisfactory," "with the exception of the shortness of the time which the contest lasted." In this fight one of the brutes beat the other almost insensible, and then, after knocking him into his chair, "pummeled him, apparently without any resistance." And the only unsatisfactory thing about the whole affair was that it did not last long enough. Meanwhile the "guardians of the peace" kept "good order."

Take another case: There has just been a six-day race in New York between a horseman and two bicyclists. There was not much enthusiasm over the contest until the horse caught his foot in an obstruction, and turned completely over, throwing the rider headlong, and severely injuring him. An account of this matter was given under the heading, "An accident adds interest to the race in New York."

The apostle says that one of the features of "the last days" is that men will be "fierce." And then he immediately adds, "despisers of those that are good." The two are inseparable. Does anybody say that religious persecution would be an impossibility in this country? When men are becoming so brutalized as to find delight in scenes of cruelty and bloodshed, persecution of those who are good is the most natural thing in the world. It is not simply that a few alleged men pound each other nearly to death, but that "respectable" business men crowd to witness the affair, and newspaper men find it to their pecuniary interest to give them the most prominent place in their columns. The land is being filled with violence, a sign that the end is not far off.

"Falsifying the Balances by Deceit."

THE following extract from an editorial in the *Christian Union*, entitled, "A General Indictment," should be read in connection with the article on page 343 of this paper, entitled, "Why Look for Honesty?" As the *Union* justly says, this tacit recognition of corruption is far more alarming than are the open defalcations. It indicates an undermining of all moral restraint. When there is so general a yielding to dishonest methods, it is no wonder that people are not more ready to accept the great truths of the Bible:—

"Corrupt methods have become so common that many men, otherwise honorable, have ceased to feel any repugnance to them, and even go so far as to employ them when other means fail. The president of a great corporation said not long ago that nothing discouraged him so much as the ready acquiescence of men of high business standing in the use of corrupt methods. In dealing with corrupt men, he said, it is coming to be generally understood that corrupt methods are justifiable. This gentleman described a meeting of a large corporation, at which one of the directors called attention to the fact that the property of the corporation was seriously threat-

ened by the action of the common council of a certain large city. There was some discussion as to the means by which the threatened danger could be averted. After some debate one outspoken director said, in effect, that it was useless to waste words; that, as they all knew, there was only one way of meeting such cases, and that he proposed the appropriation of a certain sum of money to be used at the discretion of the attorneys of the company. Everybody present understood what this meant; it meant bribery, and nothing else. Two or three of the leading directors present were also leading men in business circles, in society, and in church life. They arose, put on their overcoats, and were about to withdraw. The presiding officer called them back for a moment, with the question, "What shall we do with this?" "Well," said one of them, "I suppose our property must be protected." And with this remark they went out of the door. It is this tacit recognition of corruption which is far more dangerous than the purchase of boards of aldermen and the passage of bills through legislatures by the use of large sums of money."

Tobacco and Prohibition.

A SHORT time ago we referred to the practice of saturating tobacco with alcoholic liquors, and now comes the strongest possible confirmation of our statements. There was a local option campaign made lately in Richmond, Va. In opposition to it and in favor of the whisky interest, the *State*, a Richmond journal, made the following argument:—

"If Prohibitionism, imported from New England, triumphs at the polls next Monday, the liquor traffic in this city closes for two years at least.

"Alcoholic liquor is used in the manufacture of tobacco. The manufacture of tobacco is the most important industry in Richmond. Rum and brandy are the liquors used by tobaccoists in mixing their flavorings. The rum not only separates the particles of flavoring matter proper, but rum itself also imparts a nice flavor to the tobacco. No substitute can be used for alcohol. Take away rum from the tobacco trade and every tobacco factory would be closed.

"Now, should the Prohibitionists carry the election, our tobaccoists would have to send North for their rum and brandy. This tobacco-liquor is a large item in the wholesale trade. It would be unlawful for a man in Richmond to sell liquor to a tobaccoist; therefore he must slip away to Baltimore, New York, or Boston for it."

If any fact were needed to justify the unqualified condemnation of the use of tobacco, this argument has certainly furnished it. And it also shows that no man can be a consistent Prohibitionist and use tobacco. We say, let genuine, consistent prohibition prevail throughout all the land and all the inhabitants thereof.

THE "two Sams," Jones and Small, did one good thing in Chicago, for which we gave them credit. They quit using tobacco, and said they would never again let that practice stand in the way of any man. "But it is happened unto them according to the true proverb," etc. See 2 Peter 2:22. We learn that they have both gone back to the filthy habit. We wait to hear what effect this will have on their work. If their congregations do not say to them; "Physician, heal thyself," we take it that they like to be amused more than anything else. For our part, we have no use for a smoking or chewing minister. We cannot believe that a man who is "pure in heart" can be filthy in body.

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