

THE Signs of the Times

Turnipseed 1889

"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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THY KINGDOM COME.

I HEARD a seer cry, "The wilderness,
The solitary place,
Shall be glad for Him; and he shall bless,
When he doth come, with his revealed face,
The forests; they shall drop their precious gum,
And shed for him their balm, and he shall yield
The grandeur of his speech to charm the field.

"Then all the soothed winds shall drop to listen
(Thy kingdom come);
Comforted waters waxen calm shall glisten
With bashful trembling beneath his smile;
And Echo ever the while
Shall take, and in her awful joy repeat,
The laughter of his lips—(thy kingdom come);
And hills that sit apart shall be no longer dumb;
No; they shall shout and shout,
Raining their lovely loyalty along the dewy plain,
And valleys round about;

"And all the well-contented land, made sweet
With flowers she opened at his feet,
Shall answer; shout, and make the welkin ring,
And tell it to the stars; shout, shout, and sing,
Her cup being full to the brim,
Her poverty made rich with him,
Her yearning satisfied to its utmost sum;—
Lift up thy voice, O Earth, prepare thy song;
It shall not yet be long;
Lift up, O Earth, for he shall come again,
Thy Lord; and he shall reign, and he shall reign—
Thy kingdom come."

—Jean Ingelow.

General Articles.

DAVID'S EXPERIENCE IN PHILISTIA.

BY MRS. E. G. WHITE.

DAVID was cordially received at Gath by the king of the Philistines. The warmth of his reception was partly due to the fact that the king admired him, and partly to the fact that it was flattering to his vanity to have a Hebrew leave his own nation to seek his protection. Achish hoped to be successful not only in gaining David as an ally, but in gaining others also, for he felt assured that many would be influenced through David's example to rally under his standard. David felt secure from betrayal in the dominions of Achish. He brought his family, his household, and his possessions, as did also his men, and to

all appearances he had come to locate permanently in the land of Philistia. All this was very gratifying to Achish, who solemnly promised to protect the fugitive Israelites.

At David's request for a residence in the country removed from the royal city, the king graciously granted Ziklag as a possession, and it was afterward annexed to Israel's dominions. For a year and six months, David made his home in the country of the Philistines. He had tasted the bitterness of envy at Saul's court, and he feared that he might have a similar experience in the court at Gath. But it was for far weightier reasons that he desired to leave the royal city. He realized that it would be dangerous for himself and men to be under the influence of those who were connected with idolatry and transgression. In a town wholly separated for their use, they might worship God with more freedom than they could if they remained in Gath, where the senseless, heathen rites could but prove a source of evil and annoyance.

While dwelling in this isolated town, David made war upon the Geshurites, the Gezrites, and the Amalekites, and he left neither man nor woman alive to bring tidings to Gath. When he returned from battle, Achish inquired as to where he had been, and David gave him to understand that he had been warring against those of his own nation, the men of Judah. But, by this very dissembling, he was the means of strengthening the hand of the Philistines, for the king said, "He hath made his people Israel utterly to abhor him; therefore he shall be my servant forever." By placing himself under the protection of the Philistines, he had discovered to them the weakness of his people; for the Philistines had feared David more than they had feared Saul and his armies. Although David knew that it was the will of God that the Philistines should be destroyed, and although he knew that he was appointed to do this work, yet he was not walking in the counsel of God when he practiced deception. Moreover, he had been anointed to stand in defense of the people of God; and the Lord would not have his servants give encouragement to the wicked by disclosing the weakness of his people, or by an appearance of indifference to their welfare.

David's faith in God had been strong, but it had failed him when he placed himself under the protection of the Philistines. He had taken this step without seeking the counsel of the Lord; but when he had sought and obtained the favor of the Philistines, it was poor policy to repay their kindness by deception. In the favor they had shown him they had been actuated by selfishness. They had reason to remember the son of Jesse, for his valor had cost them their champion, Goliath, and had turned the tide of the battle against them. The Philistines were glad of an opportunity to separate David's forces from the army under Saul. They hoped that David would avenge his wrongs by joining them in battle against Saul and Israel.

"And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men." David had no intention of lifting his hand against his people, but he was not certain as to what course he would pursue until circumstances should indicate the direction of his duty. He answered the king evasively, and said, "Surely thou shalt know what thy servant can do." Achish understood these words as a promise to assist him in the approaching war, and the king pledged his word that if he would do this, he would bestow upon him great honor, and give him a high position among his officials.

But although David's faith had staggered somewhat at the promises of God, he still remembered that Samuel had anointed him king of Israel. He recalled the victories that God had given him over his enemies in the past. He reviewed the great mercies of God in preserving him from the hand of Saul, and he determined that he would not betray any sacred trust, or imperil his soul's salvation. He would not join his forces with the enemy against Saul, even though the king had sought his life.

How many would have yielded to the temptation that Achish presented to David! How many have fallen, and how many will fall, into the snare of Satan for temporary advantages! Ambitious for exaltation, they will unite their influence with the avowed enemies of God's truth if they can only be

honored among those who are honored of men. For present advantages, they will sacrifice the eternal good that God has in store for them. They will not endure the proving of God, and show themselves true in every place, and under all circumstances. God has promised that his faithful, obedient servants shall be exalted to be priests and kings. "Do ye not know that the saints shall judge the world?"

Satan succeeds in making many grow restless, even after they have wrestled against difficulty, and have run well for a season. He presents temptation in a new way, and under a different aspect, and places before men human honors and advantages, and they fall, as did Adam and Eve when the serpent said, "Ye shall be as gods, knowing good and evil." Stretching beyond their capacity, they seek a more exalted position; desiring the highest seat they will finally, with shame, have to take the lowest seat. They sell their souls to the enemy, that they may be lifted up, and they will find, at last, that they are slaves to the one who degrades and ruins mankind. "Let him that thinketh he standeth take heed lest he fall."

"A TALENT FOR PRAYER."

How often we hear an expression similar to the above. Such a one, people say, is remarkably gifted in prayer; he has a talent for prayer; or he is so eloquent in prayer. There is no doubt that such expressions as these have done a great amount of harm. Young and timid persons, or those of little Christian experience, are led by them to think that they cannot offer an acceptable prayer. They become discouraged at their own short, broken sentences, and imagine that they cannot pray at all, or at any rate not in public. Such a conclusion is wrong, for there is no one who cannot and ought not to pray in public, at proper times; and the ill-considered statements of many persons, concerning prayer, are very often the reason why some neglect this duty.

It depends entirely on the purpose for which the prayer is offered, whether it needs to be eloquent or not. The minister of whom it was said that he "made the most beautiful prayer ever delivered to a Boston audience," probably gained the object for which he prayed,—the applause of his hearers,—but it is doubtful if his prayer was of any real value. If the object of prayer were to please the people, then only the well-educated, and those of ready speech, should pray. But this is not the object of prayer. Prayer is simply the making known of our wants to God, with the request that they be satisfied. If any person really feels the need of help, he can pray. If he does not feel the need of help, his so-called prayer is only mockery. The child who is very hungry asks its parent for food in the fewest words possible. He uses no unnecessary language. So it should be with the one who desires blessings from God. We are told that we are not heard for our much speaking.

A real talent for prayer, then, is the ability

to feel that we really need the help which God alone can give, and to know just what things we need. He who is in this condition cannot easily keep from praying if he would. The mere words of prayer are subordinate to this. Having this earnest desire in the heart, there are just two things necessary to insure an answer to the prayer, no matter how short and faltering it may be. Paul gives one: "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The other is given by David: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."—*Selected.*

THE WARRANT OF HOPE.

WE use the word hope in its largest sense as including our salvation. The finished work of Jesus Christ is the only ground of hope for a sinner. Nothing in himself or of himself can afford him aught with which to appear before God justified. His sins, according to the gospel, are no bar to his salvation; and, on the other hand, his righteousness, of whatever kind or degree, is no basis on which he can be accepted of God. Christ is the end of the law for righteousness to the sinner who believes. Therefore he is never to look to himself, much less in himself, to find that whereon he may rest in hope, but to God, as God has revealed himself in Christ Jesus for our salvation.

The next question which confronts the inquirer after salvation is how he may know that the salvation which is in Christ avails for him. Multitudes have no doubt that Jesus Christ is the Saviour of all men so far as he is God's gift to the world; but they do not take hold of the truth for themselves. Even many Christians who have as a definite act of faith accepted Jesus Christ as their personal Saviour and are seeking conscientiously to order their lives according to the expressed will of God, are not sure of their salvation. No question is more frequently asked by the average Christian when the matter comes up than this: "But how may we know that we are saved?" Surely so great a matter as our salvation is not left to conjecture on the part of believers. We are struck with the fact in reading the New Testament that there is never a doubt either expressed or implied of the salvation of those who believed in Jesus Christ. Indeed, the New Testament glows and throbs with an assurance on the part of those who speak for Christ and represent him to the world, that is simply wonderful.

Where, then, are we to find the sure warrant of our salvation? Certainly not in ourselves, any more than we are to find the ground of it there. Yet it is as habitual for Christians to look in and to themselves for assurance, as it is for sinners to look in and to themselves for the ground of their acceptance. Some turn back to a time when they think they were converted, and will tell you of the wonderful experience they had at that time. This to them is the warrant of their assurance. Others will tell you of their con-

scious communion with God, of the wonderful answers to prayer which they have had. Others appeal simply to an assurance which they feel in themselves that they are saved; again, others tell us of the "Spirit of God witnessing with" their "spirits that" they "are the children of God;" others will point to the growth in grace that has marked their Christian life, or appeal to their love of the brethren; and so on, and so on, to the end of the chapter. Now, there is no doubt that in these experiences there is a measure of proof that the persons who enjoy them are the subjects of God's good and saving grace; but in none of them is there a clear warrant for hope, and nothing could possibly be worse for an inquiring sinner or a believer than to put himself to the task of trying to realize or have these experiences in order to an assurance of salvation.

There is but one warrant of our salvation, and that is found in the word of God. In that word there is a record of God's purpose of grace toward sinful man, of the way in which he has accomplished his gracious will toward us by sending Jesus into the world, who took our sins and by his voluntary death put them away; after which he arose from the dead and passing through the heavens appeared in the presence of God and obtained eternal redemption for us. This same word not only tells us the conditions on which this great salvation is made over to us, but binds God by his word and oath to save eternally every sinner who honestly accepts his grace. John closes his Gospel with these words: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The word of God is an oath-bound word, that in both word and oath (the two immutable things in which it is impossible for God to lie) "we might have strong assurance who have fled for refuge to lay hold on the hope set before us." That word, bound with an oath which God swore by himself, secures to every believer the salvation which Jesus wrought out. In like manner any sinner may come and claim the utmost grace of the warrant of the word. What the deed relating to a house is to the holder of the deed, the word of God is to the man or woman who has rested on Jesus for salvation. Just as the man who holds a deed would not appeal to his feelings or to his worthiness or to the memory or the day and incidents in connection with his original possession of the property in question for a confirmation of his title, but to the deed itself, so the believer does not appeal even to spiritual experiences for the warranty of his hope, but to the word of God, which is the written deed of gift to him through the Lord Jesus Christ.

The witness of the Holy Ghost himself is delivered through the word, as the writer of the Epistle to the Hebrews saith: "Whereof the Holy Ghost also is a witness to us; for after that he had said before," then he refers to what the Holy Ghost had written before in the prophecy of Jeremiah: "Their sins and their iniquities will I remember no more."

Nothing is more important for us to know and do than to regard the word of God as being finally authoritative in all matters of our relationship to God, and to take it at its face value and trust it implicitly. When our Lord said: "He that heareth my word and believeth him that sent me hath everlasting life," we may be staggered at the simplicity of this statement and wonder how so great a thing can be; but it is not for us to hesitate before the word of him who says: "Verily, verily, I say unto you." So again when the apostle says in Romans 10: "If thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God hath raised him from the dead, thou shalt be saved," it would be the rankest unbelief and the worst presumption to question this abounding promise. Let us remember always that our warrant of hope is found only in the word of God. "If we receive the testimony of *men*, the testimony of God is greater; for this is the witness of God which he hath testified of his Son. . . . And this is the record, that God hath given to us eternal life, and this life is in his Son. . . . These things *have I written unto you* that believe on the name of the Son of God, that ye *may know* that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John 5, 9-13.—*Independent*.

THE GRAVE OF MOSES.

IN the account of the death and burial of Moses, it is said that "no man knoweth of his sepulcher unto this day." The speculations have been endless as to why it was desired that the grave of the great law-giver and prophet should remain unknown. The suggestion is commonly made that it was to preserve it from superstitious or idolatrous worship. This hardly seems to be a sufficient or a reasonable explanation. The worship of relics was not a form of superstition to which the Jews manifested any inclination. They cherished the graves of the patriarchs. They had their tomb of Machpelah, where Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were buried, and where the bones of Joseph were laid; but there is no evidence that any idolatrous homage was paid to these remains, or any superstitious ideas connected with them. The worship of relics was the development of a far later age, and was wholly foreign to Hebrew modes of thought. There was no more likelihood that the people would worship the bones of Moses than the bones of the patriarchs. The true reason, probably, why the sepulcher of Moses was to be unknown, was that it was not to be long tenanted by his body; it was soon to be an empty tomb. God laid the lifeless form for a little while in its mother earth, and then sent and raised it from the dead; and Moses is now in Heaven, with Enoch and Elijah, the representatives of a redeemed humanity; they three the first fruits, with Jesus, of the resurrection. There are two arguments for this view. One is that Moses appeared with Elijah upon the mount

of transfiguration in bodily form. The other is an obscure reference in the epistle of Jude to a dispute between the archangel Michael and Satan "about the body of Moses." Just what this refers to is uncertain, but it is commonly supposed to indicate a bodily resurrection of Israel's great leader and prophet.—*Interior (Presbyterian)*.

SHAPING THE FUTURE.

WE shape ourselves the joys or fear
Of which the coming life is made,
And fill our future atmosphere
With sunshine or with shade.

The tissues of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

Still shall the soul around it call
The shadows which it gathered here,
And painted on the eternal wall
The past shall re-appear.

Think ye the notes of holy song
On Milton's tuneful ear have died?
Think ye that Raphael's angel throng
Has vanished from his side?

Oh, no! we live our life again;
All warmly touched, or coldly dim,
The pictures of the past remain;
Man's work shall follow him.

—J. G. Whittier.

LOGIC IN THE PULPIT.

THERE are people in all our congregations who complain that preaching is too dogmatic or too hortatory—that the preacher does not construct syllogisms to prove the truth of his assertions—that he speaks too much with authority and backs up his statements with proof texts rather than arguments. They would like to have him, whenever he says God, stop and prove that there is a God; when he quotes from the Bible stop and prove that it is a divine book; when he addresses them as sinners, stop and prove that they are. If he did so then they could reject what he said if he failed to demonstrate it to their satisfaction. They want to regard the minister as an advocate, and themselves as the jury who are to render a verdict according to their estimate of the argument. These people, and we fear that there are a good many of them, have not learned what the preaching of the gospel really is. They regard it as a kind of moral and spiritual lectureship—or, if it is not this, then to them, as to the Greeks of old, it is foolishness. A set of men no wiser than their hearers claim to tell those hearers what they ought to do. What right have they thus to dictate and even to denounce? Why, if a campaign orator should do so he would be hissed from the stump. Give us more logic, they cry, if you want to convince us and proselyte us!

Paul, though he reasoned before Felix, did not reason like a dialectician. He gives us in one of his letters the key-note of his preaching, "commending ourselves to every man's conscience in the sight of God." No doubt he grappled with the conscience of the Roman governor, for we are told that Felix trembled. Men don't tremble when a logician is trying to prove before them some abstract idea, but when he appeals to their fears,

when he startles the moral nature that they have drugged into insensibility.

Let us suppose a man arraigned for murder in one of our criminal courts. The prosecuting attorney in his opening argument says: "May it please your honor, we shall prove to you and the jury that this man slew his victim deliberately, with malice aforethought, and we shall expect a verdict of guilty and condemnation to the gallows." And then the judge instead of assenting says: "Mr. Attorney, you are not logical. You are taking too much for granted. You must first prove that it is a crime to kill a man, and that killing with malice prepense is a capital offense. We will have an open debate on these points before we proceed with the facts in the case."

The attorney would, of course, reply that those points are settled by the criminal code, and to discuss them now would be illogical. And so it is with certain great truths in the minister's commission. His business is to present them, not to prove them. He may illustrate in order to impress, but never for a moment should he make the impression that their claim upon his hearers' attention depends on his skill in presenting them. An ambassador sent to a province in revolt might be slow of speech, or a tyro in logic, but he claims to be heard not because he is an eloquent speaker or a great reasoner, but because he comes with authority, and presents the terms of pardon which the Government has sent by him. And so is it in the case of Christ's ambassador and the sinner who is in rebellion. The logic the sinner needs is in the application of the word to his conscience and his heart. And let all the preachers remember this. Let none of them be tempted by the senseless clamor for logic in the pulpit to try to prove what God has sent them to proclaim. God's authority is worth a thousand times more than any argument that they can construct.—*Selected*.

HARD KNOCKS.

HERE is a lesson from an iron bar: A bar of iron that costs \$5.00, worked into horseshoes is worth \$12.50; made into needles it is worth \$350; made into pen-knife blades it is worth \$3,000; made into balance springs for watches it is worth \$250,000! What a drilling the poor bar must undergo to reach all that; but hammered and beaten, and pounded, and rolled, and polished, how is its value increased! It might well have quivered and complained under the hard knocks it got, but were they not all necessary to draw out its fine qualities and fit it for higher offices! And so all the drilling and training which you are subject to in youth, and which often seem so hard to you, serve to bring out your nobler and finer qualities, and fit you for more responsible posts and greater usefulness.—*Sunday*.

CONSECRATION puts all upon the altar, and vigilance keeps it there. We must not only become earnest, but must remain so.—*Sel*.

WHICH IS THE GLOOMY DOCTRINE?

THE sleep of the dead is often designated a gloomy doctrine, and many refuse to listen to the testimony of the Bible on this subject, choosing rather to remain "ignorant concerning them which are asleep" than to consider the stern realities of death and the grave. "Your doctrine," say they, "is chilling, repulsive, forbidding. The sleep of the dead! why, the very idea is enough to freeze one. But the immortality of the soul, and the reward of the saints at death, this, this is the very marrow and fatness of the gospel; this is indeed that blessed hope."

But stop, friends, a few moments. It may be that you are blinded by prejudice. Be not too hasty. If you are not willing to devote the needed time for weighing this subject in the balances of the Scriptures, will you not wait long enough to try the justice of this objection in the balances of reason?

You say that the doctrine is full of gloom, and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for long ages, instead of being received into glory. You think the idea full of gloom to the living, and dreadful to the dead. But you forget that, if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages to the dead. The interval between their decease and their resurrection will be to them no time at all. The twinkling of an eye, in which the righteous will be changed to immortality, will be as long to them as the whole period during which righteous Abel has slept in death will be to him. And to him, so far as his own knowledge of the case is concerned, it will be precisely as though he entered Heaven at the very moment he was slain.

You say that this helps the matter a little; but that, for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death than the desert of Sahara will compare in beauty with the garden of Eden. Do not be too hasty, friends. You may discover facts that will change this opinion. You find great consolation in the thought that the soul is immortal, and that men are rewarded as they die. Answer me a few questions. How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God? Truth compels you to answer that a minority are all that can be said to do this. What becomes, then, of this great majority of men who have died out of Christ, and entered their reward? Oh! they have gone into the furnace of fire, where there is wailing and gnashing of teeth. What is the condition, then, at this very moment, of the greater part of the dead, according to this cheering doctrine of yours? You have to answer, They are in unspeakable torment. You admit that this dreadful fact somewhat abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more. If the soul is immortal, as you affirm, how long are these

impenitent men thus to suffer? You answer again, and this time surely with a shudder, THEY MUST SUFFER TO ALL ETERNITY. Before we part, will you not own that yours is the gloomy doctrine? Is it not a relief to your mind to think that men are to be judged BEFORE they are rewarded or punished? and that till the day of judgment men wait for their reward? And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous?—*J. N. Andrews.*

"AT EASE IN ZION."

WE find this phrase but once in the word of God. Zion, as the word is used in it, means the true church, whether Jewish or Christian. Hence, to be at ease in Zion is to be at ease in the church, not out of it. This latter state is full of danger, but it may admit of question whether the former is not more dangerous and less hopeful. Ease is rest, or a quiet, undisturbed state. As applied to the body, it is freedom from pain, disturbance, excitement. As applied to the mind, it is freedom from anxiety, solicitude, or any thing that frets and ruffles it.

To be at ease in Zion, or the church, is to be free from care or anxiety about the spiritual state of the church as a whole and of the individuals who are connected with it. It is to have little or no concern about its purity, soundness in the faith, or growth. It is to be indifferent to its best interest. Though of it in name, those at ease in it seem to care little for it. Having become members of it, they expect to be carried to Heaven as a matter of course, as those expect to be carried to their destined port who have paid their fare and gone on board the vessel about to sail to it. They may be wrecked before they reach that port, but they do not expect to be.

Those at ease in the church do not add to its strength, but spiritually encumber and weaken it. Whatever they may do financially, spiritually they are dead weights rather than helps. . . . They might do their best to rescue one whose life was in danger, though a stranger to them; but they have not a word of warning for friend or foe who is perishing in sin.

Their own impenitent children are seldom if ever told of the danger to which they are exposed. In a word, much as they might do to relieve those in temporal distress, they do not utter a word to save the impenitent from the destruction that awaits them. Though God has made us keepers one of another so far as we have or might have influence one over another, those at ease in Zion seem to say, "The spiritual state of others is no concern of ours. We will go on in our own way and leave them to go in theirs." The father who does not care for himself or for his children is not likely to care much for others. And the church member who is so much at ease that he cares not for the spiritual interests of his church, is not likely to care for the best interests of those who are beyond its pale. Hence, so far as those at ease are concerned,

their impenitent friends and neighbors have occasion to say, "No one hath cared for our souls." A revival is not likely to begin among those who are at ease in a church, or to be continued by them should God be pleased to revive the church to which they belong. As far as the members of a church are at ease, the church is in a dying state. Its light is hid, if it has light. It is of no benefit to others or the world at large.

And what is the divine word to those who are at ease in Zion? By one of his prophets God says, "I am very sore displeased with the heathen that are at ease." He is not likely to be less displeased with the impenitent in a Christian land who are at ease. What then must be in store for those at ease in the Church? God tells us in one word: "Woe to them that are at ease in Zion!" And woe means grief, sorrow, misery, a heavy calamity, a curse. Such are the things that await those who continue at ease in Zion. God says it, and his word will not return to him void. There is but one way to escape these direful calamities, and that one is to cease to be at ease in Zion.—*B. Taylor, D. D., in Occident.*

IS THERE A PERSONAL DEVIL?

"The Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Job. 2:2.

THE revisers made no change in rendering the original of this verse, and left no trace in the margin of difference of opinion concerning it, and I will not revise their work. The passage occurs in the prose introduction with which the author prepares the reader to understand his poem of forty chapters which follows. And yet, underlying the simple style of narrative in the verse before us, is a poetic figure which makes the explanation more difficult. The figure is that of God as a monarch on a throne, surrounded by servants whom he sends forth to do his will, and who return from time to time for fresh commands. These are holy angels of God, and among them comes one called Satan.

1. The question is raised as to the real existence of this Satan, and this question belongs with another: Is the whole narrative an allegory, with the names of only fictitious beings occurring in it? or is it partly real and partly fact? It may be answered that the whole has the appearance of being real history; and it requires more than a theory to turn it into an allegory. Its representation of God's holy angels going forth and returning, as ministers of his will, agrees with the general teaching of the Scriptures. The existence of the sons of God (in such association) is not doubtful; and our narrative treats Satan as having the same reality of being as the sons of God, whom he follows to the throne.

The same representation also implies the real existence of a man called Job, who is known as a historical person, for Ezekiel speaks of Job just as he does of Noah and Daniel, who are undoubted historical characters; and James holds up Job as an example of patience. The verisimilitude of the scene

also makes Satan here as real as God. They talk together, and we may as well say that the one does not exist as the other; and so it is not probable that God and sons of God and Job in this narrative are all true beings, while Satan, who appears to be just as real, is fictitious!

2. If then our passage implies the reality of Satan's existence, it also implies his personality. He who is styled Satan cannot be a mere evil principle; for such a principle must belong to some personal being; and if God is the only personal being present, then we shall have him (by a figure) talking with an evil principle within himself. But he has no such evil principle. Hence, even poetic license will not permit us to interpret this Satan who talks with God as other than a personal being. He shows, too, the intelligence, self-consciousness, and free moral agency, which make him a person. He recollects the past; he relates his history; he shows a sense of responsibility; the pronoun "himself" is applied to him; he is as real a person as the angel Gabriel; and if we are at liberty to read out, even of this poetic story (in God's word), Satan's real, personal existence, I know not what (in the Bible) we may not read out (or in) at pleasure.

3. Our passage implies that Satan is a creature, finite and limited in power and work. Here he is acknowledging his accountability to God, like one of us. God demands, "Whence comest thou?" Only a being made by God is answerable to him. If there were a second self-created, self-existent, infinite being, God could not ask him to give account of himself.

The rest of the narrative brings out, in detail, how Satan is limited by God's will, in what he can do to Job. And other scriptures, which represent Satan as bound by God's chain, agree with this. Our passage will not let us give to Satan the divine attribute of omnipresence (as some of the talk we hear in religious meetings practically does), for Satan represents himself as going up and down in the earth and walking to and fro in it. That is, he is never in two places at once, like a divine being, but he must travel by some process, and take time in order to reach a given point. If he is personally tempting someone in Boston, at this moment, he is not in Middlebury or Paris. No matter how swiftly he may journey, he must consume time (like the limited, created being that he is). Our passage agrees with the rest of the Bible in making it improper to speak (or think) of him as in many places at once.

4. Our passage implies, also, that Satan is an evil being, because God is here calling him to give account of himself. . . .

5. Our passage implies that Satan is the overseer of evil in this world. His journeys to and fro and up and down in the earth are as superintendent of wickedness, to organize, discipline, direct his army, so that the most concerted and effective hindrance to the will and work of God may be maintained. Satan is the restless and mercurial leader, planning his campaign, and passing rapidly from one part of the world-wide field to another, to dif-

fuse his spirit, to communicate his plots. Most of his personal interviews are with demoniac or human leaders. . . . He does not do all the work of tempting the world. He does not need to. He works mostly through agents, and there are plenty of agents. The strongest evidence to-day (outside of the Bible) for the existence and agency of a personal devil is the union of plan and effort on the part of those who are doing evil work,—the sameness of method of those who oppose revivals, or manage the liquor traffic, or scatter the issues of the Satanic press.

6. Our passage implies, also, that Satan's usurped authority over this world will come to an end. For he is the adversary of God, and the time must come when the almighty power and wisdom of God will end all his craft and power.—*Rev. Geo. P. Byington, in Cynosure.*

CHARACTER.

TRUE nobility of character always wins respect and admiration. The heroic examples of history or fiction will do much to inspire the boys and girls of a school with good resolves, if brought before their minds in a proper manner. Let the teacher read or tell a short account of some noble deed or life, and then call upon the pupil to tell what good traits of character were exhibited. Let the pupil read biographies of truly successful men, and then tell what caused their success. Let them compare characters of men, and tell why some succeed and others do not. Let them tell wherein the heroes or heroines of the works of fiction, which they read, show nobility of character. Let them notice each other's dispositions and tell what is praiseworthy in each. The teacher should carefully guide in the formation of proper estimates of character. The sensational literature of to-day is calculated to create a false standard of virtue. Systematic training of this kind, by a teacher who is an example of noble thought and action, cannot fail to fire some of the youthful hearts with an ambition to make their lives an honor to the world. Be not discouraged in your efforts. Some of the seed sown will fall by the wayside and some on stony ground, but some will take root in good soil, and bring forth fruit in the years to come.—*Iowa Teacher.*

THE ONLY SAFE COURSE.

NATURE abhors a vacuum; and nature will not allow a vacuum to remain such. The only way to get rid of anything that is obnoxious in the world of sense or of spirit is by displacing it. A common saying that has only one side of a truth in it, is, "An empty house is better than a bad tenant." But an empty house will not remain empty. No sooner is it empty, swept, and garnished, after one demon has been cast out of it, than it is liable to be entered for a permanent abode by seven other demons, every one of them livelier than the dismissed one. A good tenant is better than an empty house, as well as better than a bad tenant. And no house of

head or of heart need remain empty. If you would be rid of bad tenants in your head or your heart, you must fill up that house of the soul with tenants who are worth having there. This is the only course of safety for you. By God's grace, this is possible to you.—*Sunday School Times.*

PROBATION.

Our first parents were perfectly happy in their Eden home, and might, with all their posterity, have been there still, in the enjoyment of all that is pure and holy, if they had appreciated the importance of that one word, "probation."

Webster defines probation thus: "The act of proving." God was proving Adam and Eve; but having failed in this their first probation, they were placed on probation again; and we all believe that our first parents knew full well the value of such an opportunity, and let us hope they improved it. But few of their posterity valued probation; they believed the world to be their own, and in a few centuries had so far forgotten its value that they provoked the Lord, who gave them this precious boon, to destroy them by a flood.

So it has been all the way down the ages of time. The regularity of the seasons, and the exact movements of the heavenly bodies, and the greatness of God's works, tempt men to think that he will not care how so insignificant a creature as man shall conduct his course. He believes that amid the multiplicity and magnitude of God's affairs, he will not notice how carelessly man may walk.

Probation signifies to us eternity of life or of death; it means a life of infinite glory and excellence beyond the eras of time; a life with God, and the good of all ages, and the companionship of angels, and an acquaintance with all of Jehovah's works. Dear to us are the joys of friendship and home, but far dearer to us should be the moments as they fly rapidly into the dim regions of the past, never to be recalled. Swifter than an arrow, and unrelenting as death, is the passage of time. No wealth or influence can recall the past. The past, if only yesterday, is a matter of history; the present is probation; the future is prophecy.

Dear reader, let us so value the present that its history may be written by our recording angels with tears of joy; and thus let us press into the present all we can of usefulness and devotion to the cause. Then shall our future light up with a radiance heavenly and divine. "Now is the accepted time, now is the day of salvation."
JOSEPH CLARKE.

THE soul that throws off authority of God and man, acknowledging only authority of self, is itself in fearful peril and is an awful peril to others. It has no orbit in a universe of order, but dashes on in its clashing, crashing way, working certain ruin to itself and doing unmeasured damage to others. Law is mercy and kindness to the lawless themselves, for some are kept safe themselves and are safe among others only as they feel the constant restraint of law holding them to decent lives and keeping them from violent deeds.—*Advance.*

The Signs of the Times.

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

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OAKLAND, CAL., SIXTH-DAY, NOVEMBER 16, 1888.

THE "EPISTLE OF CLEMENT."

AMONG the writings of the so-called Christian Fathers are two epistles and several other productions attributed to Clement of Rome, but as the first epistle is the only one that is by anyone regarded as genuine, it is the only one that we need to notice. This epistle opens thus: "The church of God which sojourns at Rome, to the church of God sojourning at Corinth." This is the only signature it has; but in the catalogue of contents prefixed to the manuscript, the authorship is attributed to one Clement. All that is known of him is that he is supposed to have been the one whom the Catholics claim as the third (by some the fifth) Pope of Rome. It is therefore supposed that this epistle was written about the close of the first century of the Christian era. Following is what Mosheim has to say of this matter:—

"Next after the apostles, Clement, the bishop of Rome, obtained very high reputation as one of the writers of this century. The accounts we have of this day of his life, actions, and death, are, for the most part, uncertain. There are still extant, two epistles to the Corinthians bearing his name, written in Greek; of these, it is generally supposed that the first is genuine, and that the second is falsely palmed upon the holy man by some deceiver. Yet even the first epistle seems to have been corrupted by some indiscreet person, who was sorry to see no more marks of erudition and genius in a production of so great a man.

"The other works which bear the name of Clement, namely, the 'Apostolic Canons,' the 'Apostolic Constitutions,' the 'Recognitions of Clement,' and the 'Clementina,' were fraudulently ascribed to this eminent Father, by some deceiver, for the purpose of procuring them greater authority. This, all now concede. . . . The eight books of 'Apostolic Constitutions' are the work of some austere and melancholy author, who designed to reform the worship and discipline of the church, which he thought were fallen from their original purity and sanctity, and who ventured to prefix the names of the apostles to his precepts and regulations, in order to give them currency. The 'Recognitions of Clement,' which differ but little from the 'Clementina,' are ingenious and pretty fables."—*Ecclesiastical History, book 1, cent. 1, part 2, chap. 2, sec. 18, 19.*

Neander says:—

"After Barnabas, we come to Clement, perhaps the same whom Paul mentions (Phil. 4:3); he was at the end of the first century bishop of Rome. Under his name we have one epistle to the church of Corinth, and the fragment of another. The first was read in the first centuries aloud at divine service in many churches, even with the writings of the New Testament; it contains an exhortation to unity, interwoven with examples and general reflections, addressed to the church at Corinth, which was shaken by divisions. This letter, although, on the whole, genuine, is, nevertheless, not free from important interpolations."—*P. 408.*

The object in making this quotation is to show how highly the epistle was regarded. There is really nothing striking in the epistle; but when men depart from the light of God's word, they are in a condition to accept of the most puerile stuff. We make only one extract from this epistle, namely, Clement's proof of the resurrection:—

"Let us consider, beloved, how the Lord continually proves to us that there will be a future resurrection, of which he has rendered the Lord Jesus Christ the first-fruits by raising him from the dead. Let us contemplate, beloved, the resurrection which is at all times taking place. Day and night declare to us a resurrection. The night sinks to sleep, and the day arises; the day (again) departs, and the night comes on. Let us behold the fruits (of the earth), how the sowing of grain takes place. The sower goes forth, and casts it into the ground; and the seed being thus scattered, though dry and naked

when it fell upon the earth, is gradually dissolved. Then out of its dissolution the mighty power of the providence of the Lord raises it up again, and from one seed many arise and bring forth fruit.

"Let us consider that wonderful sign (of the resurrection) which takes place in eastern lands, that is, in Arabia and the countries round about. There is a certain bird which is called a phoenix. This is the only one of its kind, and lives five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense, and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays, a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up that nest in which are the bones of its parent, and bearing these it passes from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying in the sight of all men, it places them on the altar of the sun, and, having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that it has returned exactly as the five hundredth year was completed.

"Do we then deem it any great and wonderful thing for the Maker of all things to raise up again those that have piously served him in the assurance of a good faith, when even by a bird he shows us the mightiness of his power to fulfill his promise?"—*Epistle 1, chap. 24, 25, and 26.*

Every Bible student knows that both the Old Testament, and also the New, abound in references to the resurrection. With the apostle Paul, especially, it is a prominent theme. Now, we ask if it is at all probable that any man who was familiar with the Bible would pass by its wealth of testimony on the subject of the resurrection, and produce as proof of it only a ridiculous fable? Whether this epistle was written by Clement, or by somebody who lived later and who forged his name, one thing is certain, and that is, that as a book of Christian doctrine it is not worth the paper on which it is written. We are totally at a loss to understand the reverence with which so many people regard this stuff. But we would especially ask the reader to form in his mind a picture of the condition of churches that took it down week after week as inspired teaching. The inevitable result of feeding upon such vapid stuff must have been mental degeneration, and an inability to distinguish real argument from fancy.

THE PAPACY.

(Continued.)

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:7, 8.

The name of this fourth kingdom is not given, but we have the data by which it may easily be ascertained. The four universal kingdoms, with the kingdoms into which the fourth was to be divided, cover the history of the world until the end of time, when the God of heaven shall set up a kingdom which "shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. Now, since there are but four universal monarchies from the days of Nebuchadnezzar till the end of time, and we have the names of three of them, it is evident that if anywhere in history we find mention of a universal kingdom, other than one of the three already found, it must be the one sought for, namely, the fourth. And here, as in the case of the other kingdoms, the Bible furnishes the desired information. In Luke 2:1, we read: "And it came to pass in those days, that there went out a decree from Cæsar Augustus that all the world should be taxed." The name Cæsar Augustus at once brings Rome to mind, and in Rome we find the fourth universal monarchy, the one represented by the "dreadful and terrible" beast of Dan. 7:25.

After the death of Alexander, his empire was di-

vided into four parts, namely, Macedon, Thrace, Syria, and Egypt. The history of these divisions of the Grecian Empire, for the next two hundred years, is one of continual warfare for the supremacy. All this time Rome was developing, and enlarging her borders. The year 171 B. C. found Rome engaged in war with Perseus, king of the Macedonian division of the Grecian Empire. The war continued three years, and its result is thus described by Prof. Arthur Gilman:—

"In 168 the Romans met the army of Perseus at Pydna, in Macedonia, north of Mount Olympus, on the 22d June, and utterly defeated it. Perseus was afterward taken prisoner and died at Alba. From the battle of Pydna the great historian Polybius, who was a native of Megalopolis, dates the complete establishment of the universal empire of Rome, since after that no civilized State ever confronted her on an equal footing, and all the struggles in which she engaged were rebellions or wars with 'barbarians' outside of the influence of Greek or Roman civilization, and since all the world recognized the Senate as the tribunal of last resort in differences between nations."—*Story of Rome (G. P. Putnam's Sons, New York), pp. 163, 164.*

In "Prideaux's Connexion" (part 2, book 3) we find testimony to the same effect. In the record of the year 168 B. C. Prideaux tells of the embassy which the Roman Senate sent to command Antiochus to desist from his contemplated war upon Egypt. Popilius, the chief of the embassy, met Antiochus near Alexandria, and delivered to him the decree of Rome. "Antiochus having read the decree, told Popilius he would consult with his friends about it, and speedily give him the answer they should advise; but Popilius, insisting on an immediate answer, forthwith drew a circle round him [Antiochus] in the sand with the staff which he had in his hand, and required him to give his answer before he stirred out of that circle; at which strange and peremptory way of proceeding Antiochus being startled, after a little hesitation yielded to it, and told the ambassador that he would obey the command of the Senate."

Picture the scene—Antiochus fully armed, at the head of a vast army, surrounded by his generals, yet obeying the decree that was brought him by an unarmed citizen of Rome! How can such weakness be accounted for? Prideaux answers:—

"That which made him [Popilius] so bold as to act with him after this peremptory manner, and the other so tame as to yield thus patiently to it, was the news which they had a little before received of the great victory of the Romans, which they had gotten over Perseus, king of Macedonia. For Paulus Æmilius having now vanquished that king, and thereby added Macedonia to the Roman Empire, the name of the Romans after this carried that weight with it as created a terror in all the neighboring nations; so that none of them after this cared to dispute their commands, but were glad on any terms to maintain peace, and cultivate a friendship with them."

These quotations also serve to corroborate the conclusion already arrived at, that Rome was the fourth universal empire. A very few quotations, out of the many at hand, will suffice to show the extent and power of Rome. Says Gibbon:—

"A modern tyrant, who should find no resistance either in his own breast, or in his people, would soon experience a gentle restraint from the example of his equals, the dread of present censure, the advice of his allies, and the apprehension of his enemies. The object of his displeasure, escaping from the narrow limits of his dominions, would easily obtain, in a happier climate, a secure refuge, a new fortune adequate to his merit, the freedom of complaint, and perhaps the means of revenge. But the empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether he was condemned to drag his gilded chain in Rome and the Senate, or to wear out a life of exile on the barren rock of Seriphus, or the frozen banks of the Danube, expected his fate in silent despair. To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers, his anxious view could discover nothing, except the ocean, inhospitable deserts, hostile tribes of barbarians, of fierce manners and unknown language, or dependent kings, who would gladly purchase the emperor's protection by the sacrifice of an obnoxious fugitive. 'Wherever you are,' said Cicero to the exiled Marcellus, 'remember that you are equally within the power of the

conqueror."—*Decline and Fall of the Roman Empire*, chap. 3, paragraph 37.

De Quincey says:—

"That imperial dignity . . . was undoubtedly the sublimest incarnation of power, and a monument the mightiest of greatness built by human hands, which upon this planet has been suffered to appear."—*Essay on the Cæsars*, chap. 6, last paragraph.

But Daniel was not completely satisfied with the general answer given by the angel, that the four beasts were four kingdoms. He wanted to know more than this and said, "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Dan. 7:19, 20.

The answer to this request was given as follows:—

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, . . . and the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings." Dan. 7:23, 24.

The fourth beast was the fourth kingdom,—Rome, —and the ten horns, it is plainly stated, "are ten kings that shall arise," that is, ten parts into which the Roman Empire should be divided. This division is mentioned in Dan. 2:41. It was effected by the incursions of the barbarous tribes which dismembered the Roman Empire in the fourth and fifth centuries, the history of which is so graphically described by Gibbon.

After the division of the Roman Empire was completed, which was in A. D. 476, another power was to arise, and in its rise was to pluck up three of the first kingdoms by the roots. There is so general an agreement by all commentators in regard to this "little horn" which had "eyes like the eyes of man, and a mouth speaking great things" (Dan. 7:8), that we risk nothing in saying at once that it represents the Papacy. The characteristics given in Dan. 7:8, 20, 21, 25, are met in the Papacy, and in no other power. It uprooted three kingdoms to make room for itself; and as if to show the fulfillment of the prophecy, the Pope's tiara is a triple crown. Such a crown is worn by no other ruler. The three kingdoms that were plucked up will be named a little further on.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High and think to change times and laws." Dan. 7:25.

If we find that these three specifications apply to the Papacy, then it will be useless to look further for an application for the little horn. We will consider them in detail.

1. "He shall speak great words against the Most High." It is a notorious fact that the Pope is styled the "Vicar of the Son of God," indicating that he fills the office of Christ. Paul, speaking of the Papacy, which he calls the "man of sin" (2 Thess. 2:3, 4), says that he "exalteth himself above all that is called God, or that is worshiped." This is a parallel to Dan. 7:25. It is fulfilled in the Pope's claim to have power to grant indulgences, a thing which God himself has never promised to do. Further, it is fulfilled in the Papal dogma of infallibility. This dogma was ratified by the council of 1870, and the following is a portion of the decree:—

"And since by the divine right of apostolic primacy the Roman pontiff is placed over the universal church, we further teach and declare that he is the *supreme judge of the faithful*, and that in all causes, the decision of which belongs to the church, recourse may be had to his tribunal, and that none may reopen the judgment of the apostolic see, than whose authority *there is no greater*, nor can any lawfully review its judgment."—*The Vatican Decrees*, by Dr. Philip Schaff.

Although this dogma was ratified in 1870, it has been held for centuries, as is shown by the following monstrous assertion in one of the Roman decretals:—

"If the Pope should become neglectful of his own

salvation, and of that of other men, and so lost to all good that he draw down with himself innumerable people by heaps into hell, and plunge them with himself into eternal torments, yet no mortal man may presume to reprehend him, forasmuch as he is judge of all and to be judged of no one."—*Quoted by Wylie, History of Protestantism*, book 5, chap. 10.

Monsignor Capel, who was private chaplain to Pope Pius IX., in a pamphlet entitled "The Pope; the Vicar of Christ; the Head of the Church," gives a list of titles and appellations that have been given the Pope in various church documents, and from this list we select the following:—

"Most Divine Head of all Heads."
 "Holy Father of Fathers, Pontiff Supreme over all Prelates."
 "The Chief Pastor; Pastor of Pastors."
 "Christ by Unction."
 "Melchizedek in Order."
 "High Priest, Supreme Bishop."
 "Key-Bearer of the Kingdom of Heaven."
 "Supreme Chief; Most powerful Word."
 "Vicar of Christ."
 "Sovereign Bishop of Bishops."
 "Ruler of the House of the Lord."
 "Apostolic Lord and Father of Fathers."
 "Chief Pastor and Teacher and Physician of Souls."
 "Rock, against which the proud Gates of Hell prevail not."
 "Infallible Pope."
 "Head of all the Holy Priests of God."
 "Chief of the Universal Church."
 "Bishop of Bishops, that is, Sovereign Pontiff."

These titles, and many others equally blasphemous, including "The Lion of the Tribe of Judah," the Pope receives as his own by right. In our own enlightened age, this title has been given to Pope Leo XIII., by his servile flatterers, in whose eyes "His Holiness" is a divine being. No other power on earth has ever so opposed and exalted itself against all that is called God, or that is worshiped; so that the Pope sitteth in the temple of God, "setting himself forth as God." 2 Thess. 2:4, revised version.

(To be continued.)

W.

The Commentary.

SECOND EPISTLE OF PETER.

2 PETER 2:1-10.

(Lesson 6, Sabbath, Dec. 1.)

1. WHAT obstacles hindered the progress of truth "in old time"?

"But there were false prophets also among the people." 2 Peter 2:1, first clause.

2. What did Peter say there should still be among the people?

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

3. What does he say of the character and work of these false teachers? Same verse.

4. Is it necessary that these false teachers who deny the Lord should be avowed disbelievers in him?

"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:16.

5. What does Christ say will be the fate of such?

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23.

6. How much following will such ones have?

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Peter 2:2.

7. What will be the result to the truth? Same verse.

8. What principle is it that leads these men

to cover their licentiousness with the garb of religion?

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." Verse 3.

9. When such ones flourish the most, what may we know concerning the time of retribution? Verses 1 and 3, last part of each.

10. What three great events of the past assure us that God will not allow them to go unpunished?

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked." "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." Verses 4-7, 9.

11. When will there be a parallel to the wickedness of men in the days of Noah and Lot?

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

12. In what did the great sin of the people in those times consist?

"That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:2, 5, 12.

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

13. What does Peter say of these last-day false professors?

"But chiefly them that walk after the flesh in the lust of uncleanness, and despise government." 2 Peter 2:10, first part.

14. To what time are all the wicked reserved for punishment?

"And delivered them into chains of darkness, to be reserved unto judgment." "And to reserve the unjust unto the day of judgment to be punished." Verses 4 and 9, last part of each.

15. What was the character of those who escaped the judgments that have been brought upon the earth in the past?

"And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." "And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.)" Verses 5, 7, 8.

16. What encouragement can the righteous find in the account of past judgments?

"The Lord knoweth how to deliver the godly out of temptation." Verse 9, first part.

NOTES.

In 2 Peter 2:4-9 three events of the past are brought to view as evidences that God will surely punish the wicked, and deliver the godly out of temptation. First, "God spared not the angels that sinned, but cast them down to hell;" second, he "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the

flood upon the world of the ungodly;" and third, he turned the cities of Sodom and Gomorrah into ashes, "making them an example unto those that after should live ungodly," but delivered just Lot. Now, says Peter, if God did these three things, he knows how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. The fact that God has done these things in the past (and that he has, all the wicked may know if they will) is sure evidence that God will finally punish all the wicked, and will thereby deliver the godly out of temptation.

AND here it may be noticed that the punishment of the wicked is necessary to the complete redemption of the righteous. The loyal angels could not have been delivered from temptation if God had not cast out from among them the angels that kept not their first estate. Jude 6. Lot's righteous soul was vexed from day to day by the filthy acts of the Sodomites, and the same must have been the case with Noah, when every imagination of the thoughts of the hearts of men was only evil continually. God destroyed the wicked race, preserving Noah alive. So, when wickedness abounds over the whole earth, and men totally reject God's Spirit, the safety of God's loyal people, no less than outraged law, demands the destruction of the wicked.

NOTES ON THE INTERNATIONAL LESSON.

THE COVENANT RENEWED.

(November 25.—Josh. 24:19-28.)

THE time of the events recorded in these verses was B. C. 1426, or sixty-five years after the making of the covenant and the giving of the law at Mount Sinai. The covenant made at Sinai was an agreement between the Lord and the people relative to the law of God. "The children of Israel had come into the wilderness of Sinai and the Lord called unto Moses from the mount, saying:—

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." "And all the people answered together, and said, All that the Lord hath spoken we will do." See Ex. 19:4-8.

This was the covenant; but at this time the people had not yet heard the law; they had promised to keep a law of which they had as yet only an imperfect knowledge. Three days later, however, the Lord spoke his law in the audience of all the people, and again the people promised that they would obey. See Ex. 24:3. "And Moses wrote all the words of the Lord" and the promise of the people in a book and read it to the whole congregation, and after the people had again promised to obey (verse 7) "he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people" (Heb. 9:19.), "and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24:8. Thus was the first covenant ratified; the people had repeatedly promised to keep the law of God, and God had promised that if they did so he would make them a peculiar treasure unto himself above all people.

But the people did not keep this solemn covenant. Their history during all these years was little but a history of backsliding; and now after they had entered upon the posses-

sion of the land promised unto their fathers, Joshua calls upon them to put away their strange gods and serve the Lord.

"And," said Joshua, "if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods; . . . therefore will we also serve the Lord; for he is our God." Josh. 24:15-18.

"AND Joshua said unto the people, Ye cannot serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins." "And the people said unto Joshua, Nay; but we will serve the Lord."

WE are not to suppose that Joshua intended to discourage the people and deter them from the service of the true God, but he did nevertheless state the truth when he said, "Ye cannot serve the Lord;" that is, they could not keep the covenant which they had made at Sinai. That covenant was an unconditional agreement on the part of the people to keep the law of God, but the people did not live up to their agreement; and it will be readily seen that when they broke the covenant, as they did almost immediately when they worshiped the golden calf, they had no more claim on the Lord, according to the covenant which they had entered into with him. They could not go on under that covenant, for no matter how perfectly they might abide by its terms in the future, the fact would remain that they had once broken it, and that was sufficient to forfeit all the blessings which God had promised. In fact, the old covenant was no longer of any service to them; they could repent of their sins and receive pardon, but not by virtue of the covenant made at Sinai; for forgiveness of sins they must look to Christ, or we might say to the second covenant, which, though called the "second" because it was ratified after the covenant at Sinai, was in point of fact the first covenant, for it was made with Abraham (Gal. 3:19), and was the covenant under which Abraham's faith was counted unto him for righteousness. Gen. 15:6.

THIS Abrahamic covenant is the one "established upon better promises" (Heb. 8:6); and chief among these "better promises" is the promise of the forgiveness of sins. It was in respect of the promises that the first covenant was faulty. If the first covenant had not been thus faulty, there would have been no place for the second. There was in the first covenant no provision for forgiveness of sins. It was ratified by the blood of beasts, which could never take away sin. But the second or Abrahamic covenant was ratified by the blood of Christ, which "taketh away the sins of the world;" and though not ratified for nearly 1,500 years after the covenant at Sinai, it was "confirmed of God in Christ" to Abraham by an oath. See Heb. 6:13-18. This covenant is made concerning the same law; but if people break it, they may by repentance obtain pardon, and so still remain in covenant relation with God. This is a wonderful exhibition of the mercy and love of God. First, he consents to make a contract with the people concerning that which it is their duty to do; and then he provides pardon for them when they have not only failed to do their duty, but have also violated their agreement to do their duty. Surely love could go no further.

BUT some may wonder if God did not know that the people would break that first covenant. We reply, Yes; he not only knew that they would not keep it, but he knew that they could not keep it. In fact, they had broken the commandments, concerning which the covenant was made, before the covenant was made. It was utterly impossible for the people to keep the commandments by their own unaided efforts, yet that is what they promised to do. Then why did the Lord lead them to make such a promise? For the purpose of showing them their own weakness, and of directing their minds to the second or Abrahamic covenant, which already existed. This covenant was a covenant concerning Christ, and provided forgiveness for transgression of the law concerning which the covenant was made, and also help to keep the law. And so, when the Lord made a new covenant with Israel, he was simply directing their attention to the covenant made long before with Abraham. And the proof of this is the fact that all who are heirs of the promises are children of Abraham.

Thus it appears that the words of Joshua were strictly true; they could not serve the Lord in the sense of keeping the covenant made at Sinai; they could serve him only by availing themselves of the help promised in the second covenant, and becoming not only in name but in fact "children of Abraham," by faith in Christ, the promised seed of Abraham. Gal. 3:7.

WE would not be understood as teaching that it was impossible to serve God just as well in the days of Joshua as it is now, but that it was impossible to serve him without the aid of divine grace, and that while that grace was not promised in the covenant made at Sinai, it was given to Abraham and to his spiritual seed both before and after the making of what is called the first or old covenant, and that it was always to be obtained through faith in the promised Saviour. God's promise to Abraham that he should be a great nation and that in his Seed all the nations of the earth should be blessed, was a promise of Christ; and Abraham so understood it, and it was that faith that was counted unto him for righteousness, and no man has ever been accounted righteous in any other way.

THE idea that under the first covenant people were saved by keeping the law, and that now they are saved by faith without obedience, is contrary alike to reason and scripture. God has provided but one Saviour and but one plan of redemption, and in every age the conditions of salvation have been faith and obedience. Abraham was a man of faith, but his faith did not excuse him from obedience. Said the Lord to him: "I am the almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly." Gen. 17:1, 2. And in describing the people of God down in the last days, the seer of Patmos says: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

As the conditions for covenant relation with God are the same as in the past, so the reasons for serving him to-day are identical with the reasons for choosing his service in the days of Joshua. No doubt the people had a deep realization of their obligations to God as they renewed their vows of loyalty to him. The remembrance of his long-suffering and tender mercy toward them, his care that had borne them as an eagle beareth her

young, his solicitude, his manifest providences in leading them, in subduing their enemies, in bringing them into the land flowing with milk and honey, in making them the repository of his law, and in revealing himself to them as the covenant-keeping God, the living God who could do exceeding abundantly above what they were able to ask or think,—all this must have given fervency to their response in choosing him who had only wrought them good. Perhaps, too, the thought of their backsliding, their indifference, their frequent rebellion and transgression, served to arouse them to a more intense determination to walk in the commandments of the Lord.

JOSHUA presented before them the awful consequences of forsaking Jehovah. To forsake him and serve other gods means only despair and loss, both now and forever. The Lord describes the condition of those who leave his service in the pathetic words of the prophet, "They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." And again he cries, "Turn ye, turn ye; for why will ye die?" "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

WE were created to serve God, not from constraint, but willingly. No service but that which springs from love is fulfilling the purpose of our creation. Nothing but this can be accounted as service. John writes, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." But it can be no pleasure to him whose nature is love, to have the unwilling, grudging offering that is sometimes designated as service to God.

IN all the service of Christ to his Father his language was, "I delight to do thy will, O my God; yea, thy law is within my heart." And this condition of true service is provided for in the new covenant. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." "Love is the fulfilling of the law." Love to God and love to fellow-men measures the infinite scope of the law that is exceeding broad, and that discerns the thoughts and intents of the heart. In seeing something of the depth of the commandment, we behold our own utter inability to keep it without divine aid; but our weakness has been provided for. "For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."

WHILE sin has brought us helpless and condemned before God, yet his grace, through the merits of the Lamb of God, and through the might of his spirit, has availed to cleanse and strengthen us, that the righteousness of the law may be fulfilled in us, "who walk not after the flesh, but after the spirit;" for under the provision of the new covenant, the law is written in our minds and affections. The truly consecrated heart can say, his yoke is easy, and his burden is light; for Christ, abiding in the soul, brings every thought into subjection, and the language of the Christian is like his. "I delight to do thy will, O my God."

The Missionary.

SYNOPSIS OF THE GENERAL CONFERENCE PROCEEDINGS.*

THE twenty-seventh annual session of the General Conference of Seventh-day Adventists, which convened at Minneapolis October 17, adjourned *sine die* at noon of the 4th inst., having transacted a great deal of important business pertaining to the various branches of the work. An account of the organization of the Conference, with a list of the delegates and committees, was published in these columns two weeks ago.

Early in the session the Committee on Missions made a very interesting report concerning the work in various parts of the great field, and upon their recommendation it was decided to purchase the vessel on which Brethren Cudney and Tay sailed for Pitcairn, in case the same should be found suitable for missionary purposes.

A number of interesting reports were presented from various missionary fields. C. W. Olds described the progress of the work in Alabama, Georgia, and Florida. Brother Rupert, who had labored four years in the South, gave an account of his trip to South America and the West Indies. Brother Lane, who has also been in the South, made encouraging remarks concerning the canvassing work in that field. Brethren Reese, Henderson, and Gibbs also presented interesting facts. Financial reports were given, which will be published in full in the Year Book.

W. C. White, the foreign missionary secretary, presented a report. Among other things, he said that the Christmas donations last year amounted to the generous sum of \$27,162.89, without which our faithful missionaries could not have kept the field without actual suffering. He stated that the recommendation of the financial committee that our people everywhere literally carry out the advice of the apostle Paul in 1 Cor. 16:2, has been quite generally followed. Over 23,000 boxes, prepared for the reception of these offerings, have been distributed, and the amount received for the first quarter was \$1,231.46; for the second quarter, \$2,960. He also spoke of how the recommendations for labor in the various mission fields had been carried out. He made very interesting statements in regard to the work in London, Hongkong, and various other places. Altogether the report was most encouraging. He also presented an interesting statistical report, which will be printed in full in the Year Book.

The question of how our foreign publications might be made self-supporting was discussed, as was also the necessity of establishing schools in the various countries of Europe, where our young people can be properly educated for the work. In this connection Elder Conradi, of Germany, made some pertinent remarks on mission schools and the canvassing work. He stated that last year our agents had sold nearly \$10,000 worth of books in the European field.

*Gleaned from the daily Conference Bulletin.

Resolutions were adopted acknowledging the hand of God in carrying forward the work, and pledging the members of the Conference to renewed zeal in disseminating the truth. The officers of the various Conferences were urged to provide for instruction at our camp-meetings relative to church discipline, and the duties of church officers. It was also recommended that Sabbath-school, church, and missionary officers meet together at least once a month for prayer and counsel. The principles of the American Health and Temperance Association were heartily indorsed, and the following resolution was unanimously passed:—

Resolved, That while we pledge ourselves to labor earnestly and zealously for the prohibition of the liquor traffic, we hereby utter an earnest protest against connecting with the temperance movement any legislation which discriminates in favor of any religious class or institution, or which tends to the infringement of anybody's religious liberty, and that we cannot sustain or encourage any temperance party or any other organization which indorses or favors such legislation.

It was advised that suitable young persons be encouraged to attend the Sanitarium Training School, as a knowledge of how to care for the sick renders missionary laborers more efficient.

The work of the National Reform Association was also discussed, and the following preamble and resolutions were adopted:—

WHEREAS, We see in the fast increasing strength and influence of the National Reform party a menace to religious freedom in this country, and also a proof of the correctness of our positions; and

WHEREAS, Many are not aware of the results which will follow when this party shall secure its aims; therefore,

Resolved, That we will awake to the importance of this question, and will put forth greater exertions to scatter the light of Bible truth upon it by circulating the *American Sentinel* and other literature of a similar nature.

Further Resolved, That we believe it to be the solemn duty of our ministers and laborers to qualify themselves to present the correct views of the relationship between religion and the State in their labors everywhere.

WHEREAS, Many have not the books of reference necessary to obtain full information on the subject of National Reform and,

WHEREAS, We deem the instruction given on this subject by Elder A. T. Jones very important; therefore,

Resolved, That we request that the same, or the principal part of it, be furnished in pamphlet form.

The action of the Pacific Press Publishing Company, in establishing a branch office in New York City, was heartily approved, as was also the proposal of the *Review and Herald* to establish branch offices in London, Chicago, Toronto, and in some Southern city.

It was advised that a ship mission be established at Hamburg. It was also recommended that the General Conference Daily Bulletin be published at every session of the Conference, and that it be of a size sufficient to admit the insertion not only of a full account of all the business meetings, but also of an outline of the principal sermons preached, and the general instruction given.

The Conference expressed its appreciation of the generous action of Brother Burgess in providing a vessel to enable Brother Cudney to reach the islands of the Pacific.

Recommendations of the Committee on Finances were adopted, to the effect that December 15–22 be set apart by our churches as

a week of prayer, and that December 19 and 20 be appointed as days of humiliation, fasting and prayer, that God may raise up laborers, and sustain those already in the field; and that December 22 be observed as a day of thanksgiving to God for blessings received during the past year, and that praise services be held on this day in all our churches. It was also advised that articles and Bible readings be prepared to be read in the churches, setting forth the wants of the foreign mission fields, and the duties and dangers of the present time. It was recommended that a committee be appointed to arrange a program for Christmas exercises, and that on Monday, December 24, or on Christmas-day, the people assemble in their respective churches to demonstrate their interest in the cause of God by liberal donations to the foreign missions.

It was advised that the recommendation passed by the last General Conference in regard to first-day offerings be more fully carried out. Also that a series of lessons, presenting the principles of love and sacrifice as exemplified in the life of Christ and his followers, and presenting the Bible plan of supporting the ministry, be issued as speedily as possible.

It was urged that all ministers and Conference laborers become informed in regard to the work in foreign fields, in order to be able to present it properly before the people, and that they become so familiar with the details of Sabbath-school and missionary work that they may be qualified to instruct others.

A resolution passed by the California Conference, requesting that a delegation be appointed to appear before the Senate Committee on Education and Labor, at the next session of Congress, and in the interests of religious liberty, to use every reasonable effort to secure the defeat of the Blair Bill, was referred to the General Conference Committee.

The Committee on Distribution of Labor presented the following recommendations:

1. That J. W. Bagby of Kansas go to North Carolina, and make that his field of labor.
2. That T. H. Gibbs of Louisiana labor in the Nebraska Conference.
3. That J. M. Rees of Tennessee make Indiana his field of labor.
4. That R. S. Donnell go to Tennessee to take the place made vacant by Brother Rees, and to take the oversight of the work in Kentucky.
5. That S. H. Lane of Georgia go to New York and labor in that Conference.
6. That M. J. Huffman of Virginia occupy the field made vacant by Brother Lane.
7. That B. F. Purdham of Indiana make Louisiana his field of labor.
8. That G. H. Rogers of Illinois labor in the Upper Columbia Conference.
9. That W. B. Hill of Minnesota go to Iowa and labor in that State.
10. That W. A. Colcord of Iowa go to Battle-Creek to connect with the *Review and Herald* office.
11. That H. R. Johnson of Iowa return to Wisconsin and make that his field of labor.
12. That O. A. Johnson of Montana attend Elder Matteson's training school in Chicago, and then make Iowa his field, and labor exclusively in the Scandinavian language.
13. That John Covert of Indiana connect with the Michigan Conference and labor in that field.
14. That C. W. Flaize of Kentucky make Minnesota his field of labor.
15. That in harmony with the request of J. H. Durland, we recommend him to return to this country and labor in Ontario, under the direction of the Michigan Conference.

16. That E. W. Whitney make Great Britain his field of labor as soon as he can be spared from the work in Basel.

17. That H. M. Kenyon of Michigan labor in the Kansas Conference.

18. That S. J. Shrook go to Germany to labor in that country.

19. That L. R. Conradi spend several months in this country, holding institutes for the instruction of German canvassers and workers.

20. That D. H. Oberholtzer of Indiana go to Pennsylvania to labor among the Germans.

21. That John I. Gibson of California go to London as book-keeper, and to assist in the management of the office.

22. That R. F. Andrews labor in Indiana.

23. That M. B. Miller of Michigan take charge of the work in Nova Scotia and New Brunswick.

24. That W. S. Hyatt of Wisconsin go to Texas to take the presidency of the Conference and Tract and Missionary Society.

25. That O. C. Godsmark of Georgia make Illinois his field of labor.

26. That C. P. Haskell of Colorado labor in the Kansas Conference.

27. That E. P. Auger of Central Europe return to this country to labor in the French canvassing field.

28. That D. T. Bourdeau go to Canada to labor among the French, under the direction of the Michigan Conference.

29. That the Pennsylvania Conference take charge of the work in New Jersey.

30. That A. T. Jones, if the way opens to do so, visit Boston, Chicago and other points, where local Conferences secure suitable places to reach the masses of the people, and present the subject of religious liberty.

31. That R. A. Hart return to Norway to assist Eld. O. A. Olsen in the management of the Scandinavian printing house.

32. That B. M. Shull of Wisconsin spend six months at the *Review and Herald* office, learning what he can, and then go to Norway to labor in the publishing house.

33. That Rasmus Peterson of Minnesota go to the *Review and Herald* office to learn the book-binder's trade, with a view of going to Christiana to work in the printing office.

34. That M. C. Wilcox of New York go to the SIGNS office to assist in editing the SIGNS OF THE TIMES.

35. That J. W. Scoles go to Oakland and connect with the SIGNS office.

36. That May Taylor of Central Europe go to England to labor in Bible work.

37. That Elder J. F. Hanson attend the training school in Chicago, then to go to Denmark to labor in the great Scandinavian field.

38. That the canvassing company in Iowa, composed of the following named persons: M. W. Lewis and wife, Arthur Herr, N. P. Long, Willis Adams, Lewis Sturr, and Laura Farris, make Maryland and Delaware their field of labor during the coming year, beginning work in the city of Baltimore; and that M. W. Lewis act as State agent.

39. That S. F. Reader and E. Robb, with their wives, remove from Kansas to West Virginia, there to engage in the canvassing work, S. F. Reader to act as State agent.

40. That C. D. Wolf and wife, and J. E. Frazee, of Kansas remove to North Carolina to engage in the canvassing work, C. D. Wolf to act as State agent.

41. That A. F. Harrison and wife, J. B. Thayer, Thomas Stewart, Benjamin Hensley, and Moses Edwards remove from Kansas to Louisiana, there to engage in the canvassing work; A. F. Harrison to act as leader of the company; that I. L. Reynolds and wife and Geo. Winn of New Orleans connect with this company.

42. That Chas. F. Curtiss devote his entire time to the canvassing work, acting as State agent for Georgia and Florida; and that Chas. E. Giles and Wm. Fenner of Michigan, and Luther Harmon of Indiana, make Georgia and Florida their field of labor.

43. That J. H. Dortch devote his entire time to the interests of the canvassing work in Tennessee.

44. That the Indian Territory be given to Kansas as a canvassing field.

45. That Wm. Arnold return to Great Britain in the early spring.

South Carolina was added to the Florida and Georgia field. The following named persons were elected officers of the Conference for the ensuing year: President, O. A. Olsen; Secretary, U. Smith; Corresponding Secretary, W. H. Edwards; Home Missionary Secretary, Geo. B. Starr; Foreign Missionary

Secretary, W. C. White; Educational Secretary, W. W. Prescott; Treasurer, Harmon Lindsay.

Executive Committee—O. A. Olsen, S. N. Haskell, U. Smith, W. W. Prescott, W. C. White, E. W. Farnsworth, R. M. Kilgore.

Book Committee—W. C. White, U. Smith, R. M. Kilgore, W. W. Prescott, A. T. Jones, E. M. Morrison, C. Eldridge, J. H. Kellogg, E. W. Farnsworth, J. G. Matteson, F. E. Belden, A. T. Robinson, C. H. Jones.

General Conference Association—Geo. I. Butler, U. Smith, A. R. Henry, W. H. Edwards, Harmon Lindsay.

Labor Bureau—A. R. Henry, C. Eldridge, H. W. Kellogg.

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

THIRD MEETING.

This meeting was held in Minneapolis, Minn., Oct. 29, at 2:30 p. m. After the opening exercises and the secretary's report of the previous meeting, E. J. Waggoner said that the change that was made in the Constitution at the previous meeting necessitated still another. He thereupon moved that Article V, Section I, be amended by striking out all that matter relating to the duties of Treasurer. That a new section be added to this article, to be numbered Article III, and to read as follows:

Section III. The duties of the Treasurer of this Association shall be to receive and hold all moneys belonging to the Association, giving receipts therefor, and paying out the same as the Association or the Executive Board may direct, through the written order of the President.

The motion was carried.

The Committee on Resolutions then made the following report:—

1. *Resolved*, That we recognize the blessing of God in the prosperity that has attended the Sabbath-school work during the past year, both in the line of the organization of new schools and associations, and in the increased interest on the part of those previously engaged in the work; further,

2. *Resolved*, That this blessing shall be received by us only as an incentive and an encouragement to greater consecration to the work.

WHEREAS, The sole object of the Sabbath-school should be to lead souls to Christ, and no one can lead another in a way which he himself does not know; therefore,

3. *Resolved*, That we again recognize and emphasize the necessity of having converted teachers in the Sabbath-school.

WHEREAS, The formation of new schools rests largely in the hands of the ministers, and the instruction given at the time when the school is organized has much to do in shaping its future course; therefore,

4. *Resolved*, That we urge all who labor in the field to become thoroughly and practically familiar with all branches of Sabbath-school work; and further,

5. *Resolved*, That we request the officers of the various Conferences to insist that such knowledge shall be a necessary qualification of those whom they send out to labor in the ministry.

WHEREAS, The experience of the past has shown that our Sabbath-schools have made the most progress when a systematic correspondence has been kept up with them by the officers of the Association;

6. *Resolved*, That, while we would most earnestly encourage personal work by the officers to as great an extent as possible, we express it as our belief that nothing can take the place of regular correspondence, and that we urge the State Secretaries to keep in constant communication with all the schools in their respective associations, so that they may know the exact standing of each, and be enabled to give the instruction that is needed; and further,

7. *Resolved*, That it is the sense of this Association, that when a State Association has secured a competent secretary, she should be encouraged to devote her entire time to this work.

8. *Resolved*, That the International Association send a representative to each State camp-meeting, to direct and aid in giving instruction to officers and teachers, and to counsel with the State officers concerning the best means to advance the Sabbath-school work in the State.

WHEREAS, The officers of the Association need a medium of communication whereby they may give instruction to the officers and teachers of the Sabbath-schools throughout the world; and

WHEREAS, This medium needs to be in a form convenient for reference, and separate from matter that is designed for general circulation;

9. *Resolved*, That the Executive Committee be authorized to revive the *Sabbath-School Worker*, as a quarterly, in such form as they may think best.

10. *Resolved*, That we request the Executive Committee to issue the Senior Lesson Pamphlet in such form that it may be conveniently carried in the pocket.

11. *Resolved*, That we request the Executive Committee to furnish, and the *Review and Herald* Office to publish in the *Instructor*, a continued series of children's lessons in place of the lessons for the senior division.

12. *Resolved*, That the Executive Committee be requested to have a series of lessons prepared upon the subject of tithes and offerings, to begin in July, 1889.

13. *Resolved*, That we request the preparation of lessons upon Health and Temperance, to be used as soon as practicable.

WHEREAS, The General Conference has voted to buy and use for missionary purposes, if found to be suitable, the ship in which Brethren Cudney and Tay sailed for Pitcairn Island; and

WHEREAS, The work which has been begun in Russia, and which has prospered in the face of the greatest difficulties, is much crippled for lack of means; therefore,

14. *Resolved*, That we recommend that all our Sabbath-schools throughout the world devote their missionary contributions for the first quarter of 1889 to the purchase of the above-mentioned ship; that the contributions for the second quarter be given to the Russian Mission; and that the contributions for the remaining half of the year be devoted to the establishment of a city mission in Hamburg, Germany; and further,

15. *Resolved*, That we request the Executive Committee to prepare, as soon as possible, a statement containing as much information as can be secured concerning the Missionary Ship, and also interesting items relating to the situation and work in Russia and Hamburg, which shall be sent to all the schools, in order to make more real to the pupils the objects for which they contribute.

It was moved by Brother V. H. Lucas that the resolutions be adopted by acting upon them separately. Carried.

The first and second ones were, without comment, unanimously adopted.

The third resolution called forth some interesting remarks by E. J. Waggoner and others, and was unanimously adopted.

Quite a number entered heartily into the discussion of resolutions 4 and 5; and at the close of the discussion the motion to adopt these two resolutions was then carried.

Several ministers expressed themselves as heartily in favor of resolutions 6 and 7. They thought that letters should be written, not only to the organized schools belonging to the Associations, but also to the families of lonely Sabbath keepers, and to the isolated schools which belong to no Association. They said that it would also be a great encouragement to the *ministers* to receive letters once in a while, containing hints and suggestions about the Sabbath-school work, and copies of all the circulars sent to the schools. They could then keep up with the work and know how to start their new schools in harmony with the most approved methods. The resolutions were adopted.

Several said they thought that the different States would very much appreciate the help promised in resolution 3. It was adopted by a unanimous vote.

On resolution 9, Captain Eldridge asked why it was necessary to make any change in the *Worker*. The president showed that it is very important for the officers of the Association to have a medium of communication; that there are a great many things which they

wish to say to the officers and teachers which they do not wish to say to all the school, and which it is to the advantage of the teachers that the schools do not read; and that it needs to be printed in a form that may be preserved in a convenient size for future reference. The motion to adopt was carried without a dissenting voice.

Resolution 10 was adopted, and pending discussion of No. 11 the meeting adjourned to call of chair.

FOURTH MEETING.

This meeting was held Thursday, November 1, at 9 A. M. Hymn 1198 was sung, and prayer was offered by Elder Geo. Starr. After the secretary's report, resolution 11 was again brought up for discussion. M. B. Miller wished to know more about the lessons that they proposed putting in the *Instructor*. The president said that as but a small part of the series was written he could not tell *exactly* what they would be, but as was voted last year it was intended to be a series on the Old and New Testaments, a little like our old question books, only introducing Christ sooner, and oftener, and leaving out some things that were unnecessary, the first lessons being adapted to still younger children than the books.

The question was asked, "Will all grades of children study these lessons in the *Instructor*?" The president said that those with whom he had consulted thought it would be best for those studying the books to remain in them until the series becomes advanced far enough to fit their age and capabilities.

Brother Lindsay asked what those schools would do that were organized after the series had been running awhile in the *Instructor*. Brother Jones answered that they would have to take up the lessons right where they were, or else use the question books until the new series is printed in book form.

Several spoke about having the *Youth's Instructor* made into a children's paper. The president said that there had been a call for a paper adapted for little children, from all parts of the field, and he thought perhaps the *Instructor* might be changed so as to meet this want. Brother Belden said, "I am heartily in favor of having this change made. I believe that the publishers of the *Instructor* will be glad to receive any suggestions, and to make any change that will be for the good of the children. Brother M. B. Miller said, "We need the child's paper, and if possible arranged so that it will come a little cheaper. We are trying to do missionary work with it, and use it in organizing Sunday-schools, etc., so it ought to be adapted to that, and then we could get it a wide circulation." Resolution 11 was then adopted.

Resolutions 12 and 13 were adopted without comment.

On resolutions 14 and 15 Brother Frank Starr asked if it would not be well, since the greater part of the contributions is going to the proposed Hamburg Mission, to have Hamburg mentioned in the preamble. Brother M. H. Brown moved that a clause be inserted in the preamble referring to the mission to be established in Hamburg. Carried. The resolution as amended was then adopted. The president said, "I trust that you will all try to properly represent the importance of this one when you go home to your schools. We intend also to have all of these resolutions printed and sent to each school." In answer to a question, he said that the contributions and reports for the quarter ending December 31, 1888, would be sent to Oakland, California, instead of to Battle Creek, Michigan.

The following resolution was offered and unanimously adopted:—

WHEREAS, There is an urgent call from all parts of

the field for a paper devoted wholly to the interests of the children, therefore,

Resolved, That we request the *Review and Herald* to adapt their excellent paper, the *Youth's Instructor*, to meet this want.

The rest of the meeting was taken up in answering questions which had been found in the question-box.

Meeting then adjourned to call of chair.

C. H. JONES, *President*.

JESSIE F. WAGGONER, *Secretary pro tem*.

MEETINGS IN FRESNO, CAL.

WE have been having some deep heart-searching meetings here at Fresno for the past two weeks. There has been a general turning around, facing about, removing the stumbling-blocks of our iniquities, confessing our sins and seeking God for pardon, for purity of heart, and restoration to the divine favor. God has heard the penitential confession, the earnest cry for pardon, and to many souls have been restored the joys of his salvation. Others have found it for the first time in their lives. The presentation of the solemn realities of the judgment at hand has set many to work to rectify their past wrongs, both with members of the church and with the world. Elder Daniels has been the leading instrument in the hand of God in these meetings. I was away at the commencement and again for several days at the close of the meetings; but I feel to say, to the praise of God, a good work has been done for the Fresno Church.

We hope and pray that those who have turned their faces Zionward will press forward. Elder Daniels leaves immediately for his special field of labor. Our prayers will go with him.

J. H. COOK.

PIERCE COUNTY, WASHINGTON TERRITORY.

WE held tent-meetings the past summer, in Sumner, Orting, and Buckley. Eleven persons signed the covenant to keep the commandments of God and the faith of Jesus. We have received \$32 cash donations besides fruit and vegetables; and sold \$14 worth of books from the stand. Sumner has about two hundred inhabitants. Orting and Buckley are little railroad stations that have been built up within a year.

One family who signed the covenant in Orting were first interested in the truth through reading matter that they bought from Brother L. A. Scott while in the Sandwich Islands.

ISAAC MORRISON.

H. A. BAXTER.

God desires our highest welfare. To please God, therefore, we must do that which is best for ourselves. This means that we must be virtuous, pure, and self-restrained, temperate. He who lives a pure and upright life takes the course which is best for himself, and he who takes that course pleases God. It is for our sakes that the restraints of virtue are put upon us. The divine commandments are simply the marking out of a path through which we shall reach our highest good. It is for our own well-being that we are to observe those laws, and the attainment of our well-being pleases God. To serve God best we must build up our character and welfare.—*Christian Enquirer*.

HOLD the fort a little longer;
God is loving, Christ is true;
He has said, The truth shall triumph;
Who will dare to doubt it? You?

—Selected.

The Home Circle.

A SERMON IN RHYME.

If you have a friend worth loving,
Love him—yes, and let him know
That you love him ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it; do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it; do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of two or three in prayer?

If you see the hot tears falling,
Falling from a brother's eyes,
Share them; and thus by the sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh is rippling
Through the sunshine on his face,
Share it; 'tis the wise man's saying,
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so; speak out brave and truly
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching, as you go;
Leave them; trust the Harvest Giver:
He will make each seed to grow.
So, until life's happy end,
You shall never lack a friend.

—Selected.

HENRY HUDSON.

THE name of Hudson is connected with the largest river in New York; it belongs, also, to the bay and straits in the British possessions. The river and the bay are far apart, and yet the extent of coast between them gives but a limited idea of how much of the globe Hudson explored. The country along the Hudson River belonged to the Dutch; that about Hudson's Bay was, from the first, English.

Hudson was certainly of English birth, and little more than that can be said with confidence of his early life. There is not a shadow of a reason for writing his name Hendrick Hudson, as has been done by some person in this country. Our acquaintance with the man is limited to the last five years of his life, and these were spent upon voyages of discovery. All interest in the man attaches itself to these voyages. They were made with one object in view—to find a way by the north to China and the East. It was not expected that such a way, if found, would be shorter, or in any way preferable to those already known by way of the Cape of Good Hope and Cape Horn. But the right of trading with the East by either of the known ways was already a privilege in the hands of the East India Company. A way into the Pacific by the north of Asia, or by the north of this continent, would destroy the monopoly.

Hudson's first voyage, of which he left a

journal, was undertaken, he tells us, at the charge of "certain worshipful merchants of London," in 1607. Its purpose was, he says, "for to discover a passage by the north pole to Japan and China." He was absent from England from the first of May to the fifteenth of September. Within that time he explored the east coast of Greenland and the west side of Spitzbergen. He crossed the eighty-first degree of latitude,—the highest point then reached, and rarely passed since. The second expedition was made from London, in 1608. Its main purpose was the same, but this time Hudson gave his attention particularly to the passage by the northeast. He advanced no farther than to Nova Zembla, where the ice compelled him to turn back, with no other result than a fuller knowledge of the difficulties by that way.

Hudson was now known abroad as well as at home for skill and intrepidity. Upon his return to London in the fall of 1608 his presence in Holland was politely desired by the Dutch East India Company. The Dutch had sent expeditions in search of a northeast passage in 1594 and in 1595. Both of these were unsuccessful. In 1596 private individuals fitted out a third expedition, which was compelled to winter on Nova Zembla with disastrous results. From the observations he had made in high latitudes, Hudson formed the theory of an open polar sea, and he believed that this sea was to be reached by keeping away from the shores of Greenland and Spitzbergen, where the ice was strongest, and by pushing on beyond the eighty-third degree of latitude, when they would be in open water. The Dutch adopted a similar view, as so many navigators since their time have done.

Early in January, 1609, Hudson entered into an agreement with the Dutch East India Company, by which he agreed to search for a passage to the north of Nova Zembla. He was to give the company the benefit of all discoveries. The directors were to pay him, "as well for his outfit for the said voyage as for the support of his wife and children," a sum equal to \$320. In case he did not come back within a year, the directors were to pay his wife the further sum of \$80, and thereupon be released of all liability to him or his heirs. But if he should come back within the year, and have found the passage good and suitable for the company to use, then the directors would "reward the before-named Hudson for his dangers, trouble and knowledge in their discretion, with which the before-mentioned Hudson is content." So much of this contract is given because it shows better than any other paper relating to Hudson's voyages what sort of a man he was.

The smallness of the remuneration to be received for the hazardous service upon which he was to be employed proves the spirit of a true explorer. He was not likely to have means of his own, but he shows full confidence in his ability to command success.

On the 4th of April, 1609, Hudson set sail from Amsterdam. His vessel was the *Half Moon*, a yacht of about eighty tons' burden

and manned by a motley crew of Dutch and English. He passed the North Cape on the 5th of May, and in the course of a few days came to the edge of the ice which encompassed Nova Zembla. Although the orders given to Hudson required that he should search for a passage only by way of the northeast, yet, on the 14th of May, with the consent of his officers and men, he shaped his course toward the coast of America. On the 12th of July he first saw the American shores, and on the 18th he anchored in a safe harbor, probably Penobscot Bay, on the coast of Maine. From this point he sailed southward until he was opposite the entrance to James River, where the English had settled two years before. Satisfied that there was no passage through the continent south of that point, he now turned towards the north, and examined the coast with care. On the 28th of August he discovered Delaware Bay, and a few days later, September 3, he anchored inside of Sandy Hook. The discovery of the North River followed, and the *Half Moon* sailed up this river to where Albany now stands. This gave Holland title to the province of New Netherlands by right of discovery.

Returning in the fall, Hudson and his men were detained at Dartmouth, England, and the *Half Moon* was not sent over to Amsterdam until the next summer. Hudson and the other Englishmen of the ship were commanded by the Government to serve their own country.

In April of 1610, Hudson sailed under English auspices in search of a northwest passage. On this voyage he discovered the straits and the bay which have since borne his name. The following winter he spent on the shores of Hudson's Bay. The suffering from the want of food was great, and his crew in the spring showed a natural impatience of longer delay. In a mutinous outbreak they put their commander, with his son, and several sick sailors, into a frail boat; and on a midsummer's day, 1611, they cut him adrift in the midst of Arctic waters. No farther trace of the great navigator was ever found.—*Youth's Companion*.

THE NEXT CENSUS.

THE taking of the national census is a costly operation. The eleventh census of the United States, which will be taken early in June, 1890, will cost nearly \$6,000,000, or \$1,150,000 more than the census of 1880. By the terms of the census bill which lately passed Congress, persons refusing to give proper information may be fined not more than \$100, while presidents of railroads and corporations who refuse to give information may be punished with a \$10,000 fine and a year in jail. It is to be hoped that would-be humorists, who regard census-taking as a joke, and rejoice in baffling census enumerators, may be reached by the provisions of this bill.—*Springfield Republican*.

"Dost thou love life? Then do not squander time, for that is the stuff life is made of."

MAKING COLORED GLASS.

WHERE three colors are desired, pots containing each color are made. A blow-pipe is dipped first in one, and then a coating of another is put on, and finally the third layer put on. The glass is then blown into the desired shape. At first the different colors of glass all present the appearance of crystal glass; but, upon being heated, their respective colors are developed. Then a cut is made in the glass of whatever form or shape that may be desired, and extends into the layer of the color that is wanted, and the figure appears in precisely the form and color wished. A small quantity of ruby glass can be so blown as to cover a large piece of crystal glass, and though it is but a mere skin over the surface, yet it will give the whole a perfect color. Then the skim of ruby glass may be cut through, and the fine effect of ruby and crystal in the same piece given. The colored glass in ordinary tableware is nearly all stained, save one or two cheap shades of amber. Manufacturers say that the demand for colored glass is fast dying out, and that pure crystal ware is mostly called for.—*Pittsburgh Dispatch.*

AN INTERESTING WATCH.

THERE are some wonderfully curious and interesting clocks in various cities of the Old World, but the Yankees may yet rival foreigners in the skill and ingenuity of their inventions. A gentleman connected with the Illinois Watch Company has a curious watch-dial, on which, instead of Roman numerals to indicate the hours, there are tiny, but perfectly distinct, silhouette figures representing a man out with his dog for a day's sport. At seven o'clock they are seen starting forth; at eight the man makes a shot; at noon the sportsman takes a lunch, and the dog sits by on a stump, eyeing a piece of bread in his master's hand; at one o'clock they sally forth to fish, and at four the man has a big fish on the end of his line. At five o'clock they are on the homeward march, the man with his pole over his shoulder, and the dog following behind with his head hanging down, all tired out. Doubtless the owner of this watch is frequently importuned by children who "want to see the wheels go round," and the man and dog perform.—*Selected.*

NOVEL READING.

SPEAKING of the baneful effects of indiscriminate novel reading, the *Christian at Work* says: "As for the sensational, unreal, ill-starred, distorted extravaganzas with their sham heroism, or those others with their effluvial scandals, fostering that habit of novel reading which leads to fatty degeneration of the mind, just as dram drinking tends to fatty degeneration of the heart—banish it all from the home and keep it out. There are four great evils of today which are sapping our sociological life, and not the least of these is the craze and the curse of intemperate, indiscriminate novel reading."

Health and Temperance.

THE RIGHT PLACE FOR A SALOON.

WHERE is the right place for a saloon? Where is the saloon wanted? If not the fashionable mercantile establishment, what other kinds of business are likely to be helped by the proximity of gin-mills? Let some one name them. Is it the baker, the tailor, the shoemaker, the butcher, the milliner, the bookseller? Do any of these find it any particular advantage to their trade to have a grog-seller come and open shop beside them? What surroundings are necessary in order to justify the opening of resorts for loafers, of drunkard-mills, of dens for the propagation of vice and crime? What neighborhoods shall be selected for the establishment of places for the debauchment and ruin of men, for the destruction of families, for the making of paupers and felons? Which is worse—to open a saloon within two hundred feet of a church or a school, or to open one next door to a home, in front of a home, over a home, or under a home? What is there that should make a grog-shop a stench in the nostrils of the public on one street and a sweet-smelling savor on another? What should make it an ugly blot on the landscape in one locality and a thing of beauty in another? Is a saloon on Fifth Avenue calculated to do greater harm than a beer-dive on Mulberry Street? If the wealthy and the powerful cannot endure the presence of the grog-shop, will they help to thrust them on the poor and the weak? Are the tenement districts—the homes of those who are already deep down in poverty, squalor, and misery—are these the proper places to set the saloons? Are they needed here to help men live purer lives, to make happier homes, to strengthen the weak, to cheer the downcast, to guide the erring? Who shall take upon himself the responsibility of declaring where the people shall be cursed with the presence of the grog-shops and where they shall not be cursed? These, it seems to us, are practical questions, and we should like to have them answered.—*New York Observer.*

THE powers of Europe seem to think that the prohibition of the liquor traffic is a good thing for the Turks, if not for their own people. It is stated that the Sultan has ordered the discontinuance of the sale of intoxicating liquors in Constantinople, and the six powers contiguous to the North Sea—Great Britain, France, Belgium, Holland, Germany and Denmark—have entered into an agreement whereby the sale of such liquors to Turkish fisherman is prohibited.—*The Statesman.*

THE physicians of Jacksonville, Florida, have publicly made the statement that "yellow fever strikes fatally persons of alcoholic habits." Two-thirds of the fatality is due to the use of strong drink before being attacked by the fever. It is frequently remarked in Jacksonville that yellow fever is the best temperance lecturer the city has ever had.

HOW TO BREAK UP BABY'S COLD.

WHEN I find baby has taken cold, not so feverish and sick as to require packing, which one dreads to do because of the increased danger resulting from any exposure afterward, but a smart cold in its first stages, with red eyes and running nose and stuffed head, I take the little one in my lap several times through the day, and again at bed time, and, removing boots and stockings, rub the little feet—soles and tops and ankles—with sweet oil or goose oil, and then heat them long and well before an open fire till the skin will absorb no more oil.

Then I bathe and rub the little bared back from neck to hips, especially along the spine, with oil also, shielding baby's back from cold drafts, and letting the warm rays of fire light and heat it just right, chafing and thoroughly heating till skin will absorb no more oil.

Wrapped in flannel and tucked away in her warm nest for the night, baby often wakes in the morning with but little trace of her cold.—*Clarissa Potter, in Good Housekeeping.*

HOW TO RELIEVE PAIN.

ONE of the simplest, most convenient, and most effectual means of relieving pain is by the use of hot water externally and internally. For bruises, sprains, and similar accidental hurts, it should be applied immediately, as hot as can be borne, by means of a cloth dipped in the water and laid on the wounded part, or by immersion, if convenient, and the treatment kept up until relief is obtained. The same treatment is helpful in severe neuralgic pains. In indigestion or wind-colic, a cup of hot water taken in sips will often relieve at once. When that is insufficient, a flannel folded in several thicknesses, large enough to fully cover the painful place, should be wrung out of hot water and laid over the seat of the pain. It should be as hot as the skin can bear without injury, and be renewed every ten minutes, or oftener if it feels cool, till the pain is gone.—*Exchange.*

TO TEA DRINKERS.

WHOEVER drinks tea, let him do so in moderation. Do not take it between meals on an empty stomach. Allow it to form a part of the regular meal. Make the infusion by steeping—never by boiling. Those who are troubled with insomnia should not use it in any form. Brain-workers cannot afford to overwork on the stimulus of strong tea. The poor and scantily fed cannot afford to touch it. To dyspeptics we say, tea aggravates your trouble, and many cases are cured by disusing it. Persons troubled with constipation should not use it, either weak or strong.—*Table Talk.*

[The fact is that it would be much better not to use tea at all as a beverage; as a medicine it is probably sometimes beneficial.—*Ed.*]

GERMANY is the largest drink-trader with Africa, sending there more than 7,000,000 gallons annually.

News and Notes.

RELIGIOUS.

—Dwight L. Moody will spend the entire winter on the Pacific Coast. He will commence a series of evangelistic services in January at San Francisco.

—The secretaries of the American Board have united in asking for a re-inforcement of forty ordained missionaries, and also desire \$750,000 to forward next year's work.

—The Methodist Church has 30,400 traveling preachers, and 4,560,000 members, and a population of over 16,000,000, or more than one-fourth of the population of the entire country.

—An earnest plea was made in the late meeting of the Women's Synodical Committee of the New York Presbytery, in behalf of Mountain Whites, the Freedmen, the Mormons, and the Indians.

—The *Outlook* says that "the observance of the seventh-day Sabbath has never ceased in the Eastern church. There is a branch of the Greek Church in Japan which to-day holds to this custom."

—A German pastor, desiring to go from Constantinople to Berlin through Russia, was not permitted to accomplish his desire. A decree of the Czar forbids any ecclesiastic outside of the Russian Greek Church to pass through Russia.

—The National Prison Association has adopted a resolution recommending the practice of observing on Sunday in the year as Prison Sunday. This has been practiced in some States. The resolution advises its adoption in every State.

—The women of the Presbyterian Church, during the past sixteen years, have given \$2,150,000 to foreign mission work. This represents the entire support of more than 200 women missionaries, 200 native Bible readers, and over 150 schools.

—In Utah there are ninety schools, conducted by different denominations in the following proportion: Presbyterian, thirty-three; Congregationalist, twenty-two; Methodist, twenty; Catholic, seven; Episcopalian, five; Baptist, two; Swedish, one.

—At the eighteenth annual session of the ladies of the Northwestern branch of the Methodist society, it was reported that the auxiliaries of the society numbered 4,838, having a membership of 115,228; and that since their organization they have raised \$1,680,315.68.

SECULAR.

—November 9 thirty men were killed in an explosion in a coal mine at Aulilinia, Sicily.

—On the 6th inst. a ferry steamer sunk in a collision at Calcutta and sixty people were drowned.

—The Modesto, Cal., post-office was robbed on the night of the 7th inst. The thieves secured nearly \$500.

—November 7 a reservoir at Montreux, on Lake Geneva, burst, injuring several persons and drowning many.

—A terrible collision occurred November 6 on the railway in Southern Russia near Kovel. Many were killed.

—A discovery of small diamonds on a farm near Atlanta, Ga., has created no little excitement throughout the State.

—Long Beach Hotel, twenty miles from Los Angeles, Cal., was burned on the night of the 7th inst. The loss was \$90,000.

—The British Government is about to build eight first-class men-of-war, a score of swift cruisers, and many torpedo vessels.

—It is now asserted that the late accident to the Czar's train was, as at first stated, due to the explosion of a dynamite bomb.

—November 7 several vessels were wrecked on the British Coast. The gale was very heavy. It is thought that no lives were lost.

—A nest of four boilers at the Lancaster Chemical Works, Lancaster, Pa., exploded on the 7th inst., killing one man and injuring three.

—The Parliamentary committee appointed to consider a revision of the French Constitution has decided by a vote of six to four in favor of a revision.

—A recent telegram from Havre states that the Cunard steamer *Nates* came into collision thirty-six miles off the Lizard with the German ship *Theodore Ruger*, and that both vessels sank. A portion of the ship's crew landed at Trouville. The fate of the rest and the steamer's crew is unknown.

—Governor Swineford, in his report, states that the coast line of Alaska, 18,211 miles, is nearly twice the combined Atlantic and Pacific coast lines of the United States.

—The market value of the Alaska fisheries for last year is estimated at \$3,000,000. A thousand salmon, averaging ten pounds each, have been taken in Sitka Bay in a single haul.

—It is said that the Russian Government is taking steps toward the solution of the question of a rail connection of the Baltic with the Pacific Ocean through Russia and Siberia.

—There is a deficiency of about \$20,000 in San Francisco's school fund; and it is affirmed that there will be no money in the treasury for the payment of salaries before February next.

—Henry Blake, now Governor of Newfoundland, has been appointed Governor of Queensland. It is said that the appointment gives great dissatisfaction to the Australian colonists.

—The remains of twelve infants were found a few days since in the reservoir of the town of St. Ambr6ise, Canada. Complaints about the quality of the water led to the ghastly discovery.

—The London *Economist* says that 5,107,000 tons of sugar were consumed by the inhabitants of this planet last year. Of this amount 2,407,000 tons was beet sugar, and 2,500,000 tons cane sugar.

—The new ironclad *Re Umberto*, launched at Castellamare in the presence of King Humbert and of Kaiser Wilhelm on the occasion of the emperor's recent visit, is the largest of Italy's big war ships.

—Fifteen persons lost their lives in a fire in Rochester, N. Y., on the 9th inst. Ten of these were fatally injured by jumping from the third story of a burning factory and five perished in the flames.

—Prof. Chandler Roberts estimates the weight of the smoke-cloud which daily hangs over London at about 50 tons of solid carbon, and 250 tons of carbon in the form of hydrocarbon and carbonic-oxide gases.

—The topographic work of the arid lands and irrigation survey has been completed at the United States Geological Survey in Washington, and all the parties to be employed this year are already in the field.

—The most phenomenal snow-storm that ever occurred in Northern Kansas began on the morning of the 9th inst. and continued furiously all day. Trains were all delayed, and telegraph wires prostrated in all directions.

—One hundred and sixty lives were lost in a coal mine disaster at Pittsburg, Kan., on the 9th inst. Black damp is supposed to have been the cause of the explosion. Most of the victims were from the Pennsylvania coal regions.

—The residents of Hyde Park, a suburb of Chicago, have succeeded, through the aid of the police, in closing the saloons on Sunday. The saloon keepers retaliate by strict prohibition of "drinks" to the police on any day of the week.

—The fact that the price of wheat in Chicago is still maintained shows that the recent advance in price was not purely speculative. On the 5th inst. wheat sold in that city for \$1.15 a bushel, and advanced to \$1.15½, closing, however, at \$1.15.

—A few days since 70,000 followers of the Mahdi attacked the town of Waday in the interior of Africa. The garrison repulsed the assailants and killed 3,000, but the Mahdists re-attacked and captured the town. The Sultan of Waday fled to Cheri.

—The Russian Government has notified the Porte that should the divorce of King Milan of Serbia cause troubles which would lead to the occupation of Serbia by Austria, Russia will consider herself released from her obligation not to occupy Bulgaria.

—A recent St. Petersburg dispatch to a London journal says that General Gourko has sent a telegram to the Minister of the Interior announcing that he has discovered the existence of a revolutionary society in Poland, with numerous branches. Many members have been arrested, including a number of students, a magistrate and several Government officials, all of whom are in prison at Warsaw. The society has issued a manifesto regretting the failure of the recent attempt on the life of the Czar, and threatening a repetition of the attempt.

—The Senate Committee for the investigation of live stock and dressed meat, are making a tour through the country for the purpose of ascertaining the condition of cattle exported to large cities, the methods of slaughter, and the extent to which the flesh of diseased animals is put upon the market. It is claimed that Chicago is the recognized market for diseased animals. Conclusive evidence has been given that train loads of cattle suffering from Texas fever have been brought to St. Louis and elsewhere, and have been shipped to Chicago in a dying condition.

—Eighty per cent of the total manufactures of Siberia belong to the Territories of Tobolsk and Tomsk. According to the reports of the Bureau of Statistics, there are 2,300 factories, which employ 12,500 men and produce 14,000,000 rubles' worth of goods annually.

—Advices from St. Petersburg say the Czar was injured in several places in the recent accident to his train, and that he is suffering from severe pains in his chest and legs. Admiral Possirt has been dismissed from the Ministry of Railways, owing to the accident.

—The Norwegian bark *Nor*, from New York October 2 for Stettin, collided with and sunk the steamer *Sax Mundham* off Cowes, England. Twenty-two persons are missing and supposed to be drowned. Eight survivors were landed at Weymouth. The *Nor* was abandoned.

—A Paris dispatch of the 7th inst. says that the previous evening a dynamite bomb was exploded in the Registry office in the Rue Boucher. Another bomb was exploded in the Registry office in the Rue Francaise. Much damage was done at both places, but no one was hurt.

—The increase of population of France is steadily growing less. In the past year the number of births was 899,333; of deaths, 842,797; or 23.5 and 22 per thousand, respectively. The excess of births over deaths has decreased since 1881 from 108,229 to 56,536, or 48 per cent.

—Another of the shocking crimes, the seventh of the series known everywhere as the White Chapel murders, was perpetrated in London on the morning of the 9th inst. The body was mutilated more horribly than any of the others. There is absolutely no clew to the murderer.

—General Greely, in his annual report, says that the percentages of successful weather predictions made by the Signal Office for the year were 78.4; 75.5; temperature, 74.2; general average, 76.7. The number of cold-wave signals displayed was 1,743, of which 1,240, or 71.5 per cent., were verified.

—The total assessed valuation of real estate in the city of New York in 1886 was \$1,203,941,065; in 1887, of 161,334 plats of real estate, \$1,254,491,349—showing an increase in one year of \$50,550,784. But as the assessed is less than two-thirds of the market value, the whole is not worth less than two billion dollars.

—Emperor Francis Joseph has officially intimated that it is his special wish that on the occasion of the anniversary of his accession to the throne he shall receive neither addresses nor deputations, and that no fêtes will be held that will involve expense. He desires his accession to be commemorated by acts of public charity.

—A dispatch from Gainesville, Fla., under date of November 10, says, "The yellow-fever scourge is thoroughly upon us and making rapid inroads upon the people, with no signs of a decrease. Almost the entire population has fled, no more than sixteen hundred remaining, and less than one hundred of those are white, with no official government."

—A furious snow-storm, extending over the whole of Quebec and the maritime provinces, began on the evening of the 8th inst. and continued for twenty-four hours. Dispatches from Lower Quebec say two and a half feet of snow fell all along the Lower St. Lawrence. It is feared that there was large loss of life among the fishermen on both shores of the Gulf.

—A recent dispatch to the London *Times* from Zanzibar says that the Germans have burned all the dhows and boats in Whind harbor. Lieutenant Fitzherbert of the *Algerine*, in face of a heavy Arab fire, chased a dhow with 200 slaves off the north coast of Madagascar, until the dhow grounded. Lieutenant Fitzherbert captured twenty-seven slaves with the dhow.

—It is said that a ministerial crisis and a disruption of the cabinet are inevitable in Spain, several of the principal ministers not being even on speaking terms with their colleagues. Insubordination and discontent reign supreme in the army. Says the Madrid correspondent of the *New York Tribune*: "At no time since the death of the King has Spain been in such a state of ferment as at the present moment."

—The 5th inst. was marked by a series of five disastrous explosions at various places from Windham, Maine, to Clarkville, Col. The first was a nitro-glycerine explosion near Shannopin, Pennsylvania. A large amount of property was destroyed, but only one man was killed. The second was an explosion which destroyed the mills of the Oriental Powder Company, near South Windham, Me. Two men lost their lives. The third disaster was a mine explosion, on Kettle Creek, Pa., which resulted in the loss of seventeen lives. The fourth was a similar accident in a mine at Clarksville, Col., while the fifth was an explosion in a Chicago starch factory which resulted in the loss of one life.

Publishers' Department.

RECEIPTS.

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

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 RECEIVED ON ACCOUNT.—Indiana T and M Society \$142.70.
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SOME OF THE RESULTS.

As our friends are aware, the *American Sentinel* has had a large circulation during the past two months. Besides the regular edition thousands of sample copies have been circulated. These have gone into every State and Territory in the Union.

A physician in St. Joseph, Mo., upon receipt of his first copy, writes: "Inclosed please find 20 cents, for which send me package No. 1, 'Views on National Reform.' I am opposed to any union of Church and State. Eternal vigilance is the price of liberty."

A commercial agent in Chicago writes: "Inclosed find currency, for which send me Vol. 1 of the *Sentinel*, and ten copies of the paper for distribution."

A hardware merchant at Indianapolis, Ind., under date of November 2, writes: "Your October number of the *American Sentinel* was left in my store and my attention called to the same. I am pleased with the doctrines you preach. Inclosed find postal note for \$2.50, for which please send vols. 1 and 2 of the *American Sentinel*, bound separately in paper covers, and volume three of the paper to date, and the balance in October numbers for distribution among friends and foes."

A gentleman in Woodland, Cal., writes: "I am much pleased with the *American Sentinel*. It is brim full of transcendent facts for these times. Hundreds of thousands—yes, I would say it—should be scattered like the autumn leaves from ocean to ocean, especially to men of influence, such as lawyers, judges, government officials, etc. Send me 200 copies and I will send you the money for same."

The above are simply samples of letters that are being received at this office.

TIME TO RENEW.

QUITE a number of subscriptions to the SIGNS expire soon. Please examine the address label on your paper this week, and if your time is out in November, 1888, or December, 1888, please send us your renewal at once, so that the letter will have time to reach us before your subscription expires.

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The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, NOVEMBER 16, 1888.

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

SPEAKING of the American system of common schools, the *Students' Workshop* truthfully says: "It is true that the system has defects, but it has been and still is a mighty agency for good, and the only real objection that the Papists have against it is that it fails to make Catholics, whatever they may assert to the contrary."

We trust that the lack of the usual amount of editorial matter in the paper is compensated for by our synopsis of the proceedings of the General Conference and the minutes of the third and fourth meetings of the recent session of the International Sabbath-school Association. Next week we will give some account of the doings of the International Tract and Missionary Society.

THE Rome correspondent of the *London Chronicle* says that the Pope refused to comply with Count Herbert Bismarck's request to use his influence in behalf of the Government candidates in the election for the Landtag. Hence the coolness between Germany and the Vatican. The successor of Saint Peter (?) is evidently not in politics—at least he is not when he cannot get well paid for his influence.

ELDER E. P. DANIELS, who was for some weeks engaged in revival work in Fresno, is now conducting a series of meetings in the Seventh-day Adventist Church, corner of Twelfth and Brush Streets, in this city. These meetings opened Sabbath, November 10, and although it is too early to give results we are thankful to be able to say that everything points to the accomplishment of a good work for the Oakland church. A general invitation is extended to all who can do so to attend these meetings.

We are requested by Elder J. H. Cook to announce a general meeting for Fresno, Cal., beginning Friday evening, November 16, at 6 o'clock, and continuing over Sabbath and Sunday. Brother Cook writes: "We wish our brethren to get better acquainted with the wants of the cause and with each other. We want to have full representations from every church in this district, so we may know of their conditions and wants and provide for the same. Preparations will be made to entertain all who come to attend this meeting. Elders Loughborough, Bartlett and myself will be in attendance."

MISS KATE FIELD has written to the California Viticultural Commission that she has commenced her "missionary" operations in behalf of California wines. She says that she has secured the commendation and co-operation of some prominent people, among them D. Hammond, the famous Philadelphia physician, but adds, rather sadly and in a sort of surprised way, that the temperance papers are opposing her efforts to enlighten the Eastern mind upon the benefits accruing from a "wise and well-regulated" use of California wines.

It seems really too bad that temperance papers should not be willing to surrender their principles at the behest of the California wine interests, especially when the will of the wine dealers is made known through the medium of a talented lady! But then there probably always will be people who will be influenced more or less by the words of Solomon: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it

moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

Miss Field is unfortunate in having to combat Scripture, human experience, and common sense; but then she has a powerful ally in depraved appetite, and will no doubt meet with much more success than she should, and very much more than will be for the good of those who are so unfortunate as to be deceived by her honeyed words in praise of "California's noblest industry."

THE October number of the *Students' Workshop*, published by the Healdsburg College Press, has been received. We notice many improvements in its appearance, indicative of ability and painstaking on the part of those having it in charge. Both in its literary and mechanical make-up, it is a credit to Healdsburg College, the educational principles of which it presents in a clear and forcible manner.

THE result of the election on the 6th inst. was a surprise alike to Democrats and Republicans. The former were confident of victory, while the latter, if they did not fear defeat, at most hoped only to secure a bare majority in the electoral college. As was expected, the South, with the exception of West Virginia, was solid for the Democratic ticket, but in only two of the Northern States were the Cleveland electors successful. The Republicans carried California, Colorado, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Nebraska, Nevada, New Hampshire, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Vermont, Wisconsin, and West Virginia, thus securing 239 electoral votes, 38 more than are necessary to a choice. At the time of this writing the Republicans are confidently claiming a majority in the Fifty-first Congress. The Prohibition vote was not as large as was anticipated.

It is announced that the Sabbath (Sunday) Association of Illinois will hold its first annual meeting in the Methodist Church Block, Chicago, Ill., on Tuesday and Wednesday, November 20 and 21, 1888. In connection with this meeting the National Committee of Sabbath (Sunday) Observance will hold its first meeting.

Among the speakers expected from abroad are Dr. John Hall, New York; Dr. Crafts, New York; Dr. Knowles, Newark; Col. Elliott F. Shepard, New York; Dr. Dorchester, Boston; Dr. J. M. King, New York; Dr. R. O. Post, Springfield, and others. "All persons interested," says the *Union Signal*, "in securing a Sabbath of rest for the hundreds now compelled to never-ending toil are urged to attend this meeting." It is understood that a strong and determined effort will be made in Illinois to secure the passage of a stringent Sunday law in that State, at the next session of the Legislature.

SPEAKING of missionary operation the *Christian at Work* says:—

"No less than three different places have movements originated among the Jews that have led them toward Christ and the New Testament. It is all the more notable that these have been inaugurated entirely independent of each other. Of the Kishner agitation in Southern Russia, under the leadership of Rubinowitch, the papers have made repeated mention. Yet it seems not generally to be understood that this is a peculiarly Jewish-Christian movement, i.e., the converts do not want to cease to be Jews, but at the same time they want to become Christians. Their models are the Jewish-Christian churches of the apostolic age. They retain Jewish faith, and worship whatever they regard as reconcilable with the full acceptance of the fundamentals of Christianity. They practice circumcision, keep the Sabbath, celebrate the passover as heretofore, but they place all their trust and hope of salvation in Jesus Christ as the fulfillment of Moses and the prophets. Accordingly none but Rubinowitch have been as yet baptized, although others are seeking baptism."

We suppose that the principal objection to the baptism of these believing Jews is the fact that they keep the Sabbath. Probably very few would object seriously to their keeping the passover and practicing circumcision, so long as they did not rely upon

those things in any measure for salvation; but undoubtedly a large majority of so-called Christians of the present day would agree with the Council at Laodicea (A. D. 364), and forbid the keeping of the Sabbath under an anathema.

LOS ANGELES CAMP-MEETING.

THE Los Angeles camp-meeting was preceded by a workers' meeting, commencing October 10. A fair representation of our people from different parts of the county attended this meeting, and shared its benefits. Brother G. K. Owen conducted a Bible-reading each day, and Brother S. N. Curtiss gave daily instruction in canvassing. This, with the early morning social meeting, and the evening preaching, made the occasion one of great profit.

When our campers for the regular meeting were assembled we had on the ground forty-six tents, including the meeting pavilion; and there was a little larger attendance of our people than last year. The laborers present were Elders Healey, McClure, Cook, Briggs, Owen, Sister Owen, and the writer. There were twenty-three public services. Besides these, there was a children's meeting each day for those under fourteen years of age, and a young people's meeting for those of fourteen and upwards.

Brother Cook had the pastoral oversight of the ground, and, with his force of special workers, much was done for the unconverted, and for those who wished to get nearer the Lord.

The camp-meeting Sabbath-school, on Sabbath, October 20, consisted of two hundred and sixteen persons, and the contributions amounted to \$57.72. This collection is to be given to the London Mission. We were pleased to meet so many on the camp-ground from Los Angeles and from other parts of the county, who had embraced the truth during the last year.

The camp-meeting closed on the morning of the 23d. In one of the meetings for business it was voted, quite unanimously, that the camp-meeting for Southern California should be held next year in San Diego City.

After the camp-meeting closed, I remained one week in Los Angeles City, meeting with the church there on Sabbath and first-day. During the last year our people have completed a nice church building on a lot next to the mission house, which is located at 35 Carr Street, South Los Angeles. The meeting-room is carpeted and seated with perforated chairs. Back of this are two good-sized rooms for Sabbath-school purposes, and for day school, when a proper teacher can be secured. I was most agreeably surprised to find that the debt on this building and furniture was only \$45, and that there were good pledges still unpaid which would more than make up this amount.

The mission house, which was built by our people in Southern California, has upon it a debt of about \$2,300. A portion of this has been pledged, and there may be others who would esteem it a pleasure to assist from time to time in lifting the debt. Some steps should be taken to meet the interest on this debt until those who have promised can pay the pledges.

The good work that has been done by the mission, both in the city of Los Angeles and in the county, is a source of gratitude to our people, and, doubtless, they will gladly do what they can to hasten on the work.
J. N. LOUGHBOROUGH.

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