

THE Signs of the Times

Sec. Gen. Conf. §

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

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The Signs of the Times.

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ALL the humanity of the world, all the divinity of Heaven, and all the evil of hell, is embraced in the three words, love, sin, and duty. The impulses which govern us, the forces which control the universe, the anomalies of our present life, and the mysteries and vast possibilities of the life to come, all are brought within the scope and meaning of these solemn words.

IMPROVE well the opportunities and fill up the privileges of to-day, for to-day only is thine. Yesterday is dead to thee forever; its records of good and evil are sealed up for eternity. To-morrow, with its hopes and fears, is not yet born to thee; the light of its sunshine may never fall upon thy countenance. But to-day is thine. Thank God for its joys, endure patiently its sorrows, and press nobly forward in the discharge of all its duties. Use its moments well, for they will soon be thine no more forever.

SPIRITUALISM claims 20,000,000 adherents, which is certainly a very moderate estimate, for there are hundreds of thousands in the so-called orthodox church who are Spiritualists in all but name; that is, they believe the fundamental doctrines of Spiritualism. Thousands in all the churches believe that their departed friends are their guardian angels, watching over them and shielding them from a thousand unknown and unseen dangers, and influencing them in some mysterious way for good. Such persons are to all intents and purposes Spiritualists.

WE are prone to think that because men died for their faith in past ages, the sublime issues which rendered such heroism necessary on their part must always be sublime. While it may be true that the record of these issues, and perhaps some of the questions themselves, will always be sublime in a certain sense, it is not true that they are sublime in the sense of being the living issues of to-day. The ministry of to-day is too ready to dwell in the midst of a dead past, instead of taking up the vital, present truths that so intimately concern our own time. If we are of the impression that God gave all his truth to past generations, we labor under a mistake. There are truths which concern the people of God to-day, living truths,

burning questions, which were unnecessary for them to know in past generations, and these are the sublime issues upon which we should dwell, instead of relegating our labors to the domain of the past.

As reported in the *Los Angeles Tribune* of May 23, Dr. Cantine (Methodist), of that city, said in a recent sermon that "Christ laid an injunction upon the disciples to keep the seventh day of the week, but after Christ's resurrection the disciples met on the first day, and Christ countenanced it, and it became the established day for worship." Yes, we believe that Christ did enjoin the keeping of the seventh day, for he taught all to keep the commandments of God. But we do not believe that the disciples immediately disobeyed the commands of their Master, and instead of keeping the seventh day kept the first. At all events, we would like a few Scripture references on this point, before receiving Mr. Cantine's statement as beyond question.

THE *Christian Nation*, a National Reform organ published in New York City, intimates that Dr. Vincent, recently strangled to death by an apparatus for the treatment of spinal disease, with which he was experimenting, and also Mind-reader Bishop, were the victims of divine displeasure because they both experimented on Sunday. Would it not be well for the *Nation* to first show that God himself has any special regard for Sunday before jumping to the conclusion that he is sending judgment upon those who fail to observe it according to the National Reform order? And while our contemporary is about it we would like it to account for the fact that not a few ministers have dropped dead while preaching on Sunday, and also that no longer ago than May 26, a minister was struck by lightning in his pulpit on Sunday at the New Liberty Christian Church, in Fountain County, Ind.

IT is not until we reach the end of our own strength that we begin to realize the strength of God. As long as we have confidence in ourselves we fail to see our need of outside help, therefore the Lord does not help us; but when we acknowledge the failure of our own efforts and come to God all weak and broken down, distrustful of ourselves, and realizing our need of divine help, then it is that Christ becomes a source of strength to us. It is thus that his "strength is made perfect in [or through our] weakness." The cry of the poor publican, "God be merciful to me, a sinner," was what brought salvation to his soul. There is nothing so strong with God as our very weakness, yet nothing so weak in his sight as our own strength. If there is such a thing as death-bed conversion it is because the individual is brought to the point where he recognizes this fact, and is ready to cry out like Peter, "Save, Lord, or I perish."

THE MORNING BREAKS.

BY J. W. SCOLES.

OFTTIMES we groan in sorrow,
Our hearts with burdens pressed,
Forgetful that the morrow
Shall bring us endless rest—
But lo! the morning breaks!

Death's cruel reign of sadness
Will shortly pass away;
Our sighs will change to gladness,
Our night to radiant day.
Arise! the morning breaks!

Cheer up, then, weary toiler,
Faint not beneath thy load;
The goal lies just before us,—
The kingdom of our God.
Look up! the morning breaks.

CHRIST'S COMFORTING ASSURANCE.*

BY MRS. E. G. WHITE.

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

THIS comforting assurance was given to the disciples when their hearts were weighed down by sorrow because Christ had told them that he was soon to leave them. They were filled with distress at the thought of losing the presence of their beloved teacher. Although the Saviour's feet were in the path that led to Calvary, his thoughts were not on himself, nor on the suffering that he was to endure. His sympathy was drawn out to his beloved disciples, who were to bear a severe test. He thought of their disappointment and loneliness, and while he was on the way to Gethsemane, he sought to cheer them, saying, "Let not your heart be troubled." He tells them that his object in leaving them is to prepare homes, mansions, for them, that he will not always remain away, but will come again, and receive them unto himself. He will not leave them alone to battle with the trials and afflictions of this world, but he will come again and take them to himself, that where he is there they may be also.

After his resurrection he spoke words of encouragement and instruction to them. He said: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the

*Sermon at Washington, D. C., Jan. 25, 1889.

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

This promise of the return of the Saviour did not make the disciples feel unhappy and gloomy. They were filled with joy to think that Jesus was coming again. And if the disciples of Christ were filled with joy then, why should not his followers on earth to-day rejoice that their redemption draweth nigh? Our Lord is coming with clouds and great glory, and all the angels of Heaven will escort him on his way.

When he ascended on high after his resurrection, he led captivity captive, and gave gifts unto men. Those who had transgressed the law of Jehovah had fallen in death. Although they had confessed and forsaken their sins, Satan had claimed them as his lawful subjects and prisoners. He said they were his victims; but when Christ came out of the grave, he led forth from the prison-houses of the enemy a multitude of captives as a sample of the general resurrection. And when he comes again, it will be to break the fetters of the tomb, to call forth the prisoners of hope from their prison-houses, to clothe them with a glorious immortality.

As Christ ascended from the earth, a cloud of angels escorted him on his way to the city of God. As they neared the gates they sang, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the king of glory shall come in." Then the sentinel angels inquired, "Who is this king of glory?" and the ascending host rolled back the response, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." As the heavenly train pass within the city, the angelic throng come forth to bow in adoration before him. The Saviour waves them back, he cannot yet receive their homage. He has a request to present before the Father. He remembers those that he has left in the world alone. He says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." Then the Father gives the command to the waiting host, "Let all the angels of God worship him," and they bow in adoration before him, saying, "Worthy, worthy, is the Lamb that was slain, and lives again, a triumphant conqueror."

Satan had not triumphed over Christ, although he had inspired wicked men to take his life. He had gained nothing by his rebellion. Even in the very act of crucifying the Prince of life, he himself had been conquered. Christ had gained the victory in every contest.

The sin of Adam and Eve had divorced earth from Heaven, and finite man from the infinite God, but Christ had passed over the very ground where Adam had failed, and at

every step he was a conqueror. Every victory he gained elevated humanity in the scale of moral value before Heaven. It was impossible for man to redeem himself, and this was the reason that Jesus took human nature upon himself, that through humanity his divine nature might reach and lift up humanity.

When Christ came to the world, he found that Satan had almost everything under his own control. Christ announced his mission at Nazareth. He said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to teach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." This was his work. He went about doing good, and healing all those who were oppressed of the devil. There were whole villages where there was not a moan of sickness in any house, for he had passed through them and healed all their sick. His work gave evidence of his divine anointing. He had come to represent his Father to the world; and love, mercy, and compassion were displayed in every act of his life. His heart went out in tender sympathy to the children of men. This was his work in our world, to elevate humanity by combining divinity with humanity. He took man's nature that he might reach man's wants. With his human arm he encircled the race, and with his divine arm he grasped the throne of the Infinite, and united finite man with the infinite God, and earth with Heaven. Here was man, plunged in degradation, sin, and ruin, and Christ was willing to resign all his glory in order to offer to man the cup of salvation. Astonishment filled Heaven to see man's indifference, to see man so lacking in appreciation of the things that would make for his peace.

When the Son of God received baptism in the river Jordan, "the Holy Ghost descended in a bodily shape like a dove upon him," and a voice, richer than any music that ever fell on mortal ear, came from the excellent glory declaring, "This is my beloved Son, in whom I am well pleased." Did the voice of God come alone for the sake of Christ?—No; it came in behalf of the humanity that he represented. It came to assure man that he could be accepted in the beloved. Heaven was opened by the prayer of Christ, and it was opened for all who would come unto God by him. Thus divine power is given that it may be combined with human effort.

How often we have read over the description of Christ's baptism with no thought that there was any particular significance in it for us. But it means everything to us. It means that there can be no excuse for our living in alienation from God. You may claim much leniency because of your human nature, of your temptations and trials, and seek to excuse yourself for sin because of inherited tendencies, but Christ gave himself in behalf of humanity, and there is no reason for failure. Christ bore temptations such as you will never be called upon to bear. He suffered as you will never suffer. He knew all your griefs, he has carried your sorrows. He has made it possible for you to be an overcomer. Do not say it is impossible for you to over-

come. Do not say, "It is my nature to do thus and so, and I cannot do otherwise. I have inherited weaknesses that make me powerless before temptation." We know you cannot overcome in your own strength; but help has been laid upon One who is mighty to save. When God gave his only begotten Son, he provided everything essential to your salvation. And "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The resources of Heaven are open to us. We should believe this precious truth. And when the enemy comes in like a flood to discourage and to dishearten, the Spirit of the Lord will raise up a standard against him. When sorrows press you, cling closer to the Mighty One. Instead of faltering and losing faith, praise God that Jesus has died for you. A brother came into meeting at one time and related his difficulties, and trials, and sorrows. I said to him, "Brother, haven't you anything to praise God for? has not Jesus died that you might live? Is there any reason that you should be discouraged?" How does Heaven look upon our doubts and discouragements, when God has given his beloved Son to die on Calvary's cross, that we might have peace in this life, and everlasting joy in the life to come? How does Heaven regard us when we speak and act as though it were a very difficult path through which God was leading us? How must it seem to the angels when we act as though we doubted whether it would pay to be a Christian? All Heaven was poured out to us in Christ, and he that spared not his own Son will not withhold any good thing from those who walk uprightly.

NOT WORTHY TO BE COMPARED.

THERE are those who complain of the expense of religion, and the demands made of them for the support of the gospel. As a general thing, those who complain the most give the least. A man who properly appreciates the gospel feels that he is an infinite debtor to grace, and can never make suitable returns to God for all his benefits. There can be no just comparison instituted between the temporal cost of religion and the spiritual blessings which it secures. "Whatever a man pays for his Bible," says a recent writer, "there is no kind of proportion between the money given and the thing got. The wealth of the world could not buy one text of the word of God. The money is the equivalent only of paper, printing, binding. So conversion, sanctification, the strength of organized fellowship, godly training of the young, profitable use of the Sabbath, the sacraments, comfort in sickness and death—are things which man cannot buy, because man cannot give them. All the more reasonable, therefore, that the simple and inexpensive channel by which God dispenses them to us and sends them on to coming generations should be maintained." "If we have sown unto you spiritual things," says the apostle, "is it a great thing if we shall reap your carnal things?" Christians should show their appreciation of the gospel by its constant and liberal support.—*Selected.*

Of all commentaries upon the Scriptures, good examples are the best and the liveliest.

THE REAL TROUBLE ABOUT SABBATH OBSERVANCE.

TAKING all the stereotyped Sunday arguments together, they amount to a bold insinuation that the Creator's judgment was at fault when he set apart the seventh day as the Sabbath. The only thing that the Sunday preachers and writers admit was right about instituting the Sabbath was the act of establishing such an institution. They are condescending enough to allow that that part of the transaction was right. But the Lord was all wrong in the object of the Sabbath, as well as in the choice of which day it should be.

These men, who set themselves up to amend the Lord's work, would have the Sabbath based upon the ground that man's physical nature needs a day of rest every week; or that the Saviour rose from the tomb on that day; or that the majority of people prefer that day; or in order to cut loose from the Jewish institutions;—anything but the reason designated by the Creator himself, namely: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; *wherefore*, the Lord blessed the Sabbath-day, and hallowed it."

Then, as to the specific day, according to these Sunday worshipers, the time doesn't suit all. Well,—it was so faulty that it was done away with altogether; it was such a peculiar day that everybody all around the world couldn't keep it at once. Then a specific day is not wanted anyhow, only the seventh part of time; it doesn't make any difference what particular seventh part, but it must not be the seventh day, that's Jewish, etc., etc. We must have a uniform day, so that all can rest at the same time for convenience. It must be a day that will suit the majority. Furthermore, it ought to be a day on which it is wrong to keep saloons open, and on which it is wrong to have hoodlum picnics, and such like outrages. And all things considered, there is just one day that fills the bill, and that is Sunday. So we must have a Sunday law, and bring everyone down to that specific seventh part of time,—for it has lately been discovered that the Lord made a mistake in numbering, and the first day is really the true seventh day. It is indeed wonderfully surprising how many mistakes he did make in starting that Sabbath institution.

But a few pertinent questions may not be amiss in this connection, just for the sake of getting to the bottom of the real trouble:—

If man's physical nature needs a day of rest every week, why can't he rest on the day the Creator set apart?

If we must keep a Sabbath for any reason, why not keep it for the reason the Lord has given in the commandment?

If it doesn't make any difference which day we keep, why not keep the day the Lord designated?

If it is necessary to have a regular day of worship for all classes, why is not the seventh day as regular as any other day?

If one day is to be designated as the Lord's day, why not the one which he himself calls his day, and sanctified it to that purpose?

In short, why not keep the commandments as the Lord gave them, Sabbath-day and all?

There is just one reply that can truthfully

be given, and that is found in Rom. 8:7: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." That shows just where the trouble lies; and after all the blasphemous insinuations about the law of God, and all the trivial excuses for not keeping his Sabbath, it brings to light the real incentive for setting up a rival institution, and calling for tyrannical laws to sustain it.

W. N. GLENN.

GOD IS WEIGHING YOU.

"Thou art weighed in the balances, and art found wanting."

God is weighing you, my brother!
And his balances are true;
Dare you trifle with him longer,
Thoughtless that he's weighing *you*?
Should he find you wanting, brother,
When the final test is given,
Sad, indeed, will be the sentence:
Banished evermore from Heaven.

God is weighing you, my brother!
By the standard of his word,
By your faith in his own promise,
By your love for Christ, the Lord.
Does he find you wanting, brother?
Do you all his law obey?
Is your faith in him unwav'ring?
Do you serve him day by day?

God is weighing you, my brother!
Weighing every secret thought,
Weighing every word and action,
Every deed your life hath wrought;
Does he find you wanting, brother?
Oh, let ev'ry thought be pure;
Gentle words and loving actions,
These his favor will secure.

—Selected.

THE LAND OF THE CZARS. NO. 5.

THE only thing that savors of self-government in the least degree in Russia is the right possessed by each *mir*, or village commune, to banish from its jurisdiction any of its inhabitants who, by bad conduct or general worthlessness, have rendered themselves subjects of dislike to society. And when we stop to consider upon what very flimsy pretexts an individual may be considered guilty of bad conduct, we see that this right upon the part of the commune is capable of being exercised to such an utter subversion of the rights of the individual that it is, in reality, no self-government at all. In addition to this, the fact that one who has served out his sentence of banishment and comes back to his original commune is liable to be refused, and that this refusal means a probable banishment for life to Siberia by administrative process, enables us to see something of the difficulties which will attend the carrying forward of the last message of warning in this part of the world.

In considering the administrative process of dealing with offenders, it will be well for us to remember that there are no penitentiaries in Russia. The penal code of the country provides that if the penalty for the crime committed is not greater than four years' imprisonment, the criminal shall serve out his sentence in one of the common prisons of European Russia, because it would not justify the expense of sending him to Siberia. If he is condemned for a longer time than this, however, he goes to Siberia at once. So we can see that prisoners sent to Siberia cannot return under any circumstances sooner than five years, and many, in fact the larger number, are transported for life.

Inasmuch as some of the special features of prison life and the exile system are to be taken up in the future, it will not be necessary to dwell longer at present upon this topic, only to remark that there are something near 20,000 persons sent to Siberia each year, and of this number more than one-half on an average are sent there by administrative process.

The "administrative process" is one of the most outrageous violations of the principles of right of which it is possible to conceive. In brief, it is simply an order from the Minister of the Interior through one of his many instruments, to the effect that the obnoxious person shall be banished without the benefit of trial, counsel, accusation, or any of the proceedings which in most civilized countries are considered the legal rights of the accused. It seems the nearest approach to the perpetuation of the principles of the Inquisition of anything we ever heard of aside from that institution itself. The following quotation from George Kennan, in the *Century* magazine of September, 1888, is specially interesting from the reason that all the particulars in the instances he mentions were gathered directly from parties who were acquainted with the facts in the case, and as this is only a fair sample of the treatment accorded to thousands, we give it in order that all may see the injustice that exists to-day in that country. Mr. Kennan says:—

"The person so banished may not be guilty of any crime, and may not have rendered himself amenable in any way to any law of the State; but if, in the opinion of the local authorities, his presence in a particular place is 'prejudicial to social order,' he may be arrested without a warrant, and, with the concurrence of the Minister of the Interior, may be removed forcibly to any other place within the limits of the empire, and there be put under police surveillance for a period of five years. He may, or may not, be informed of the reasons for this summary proceeding, but in either case he is perfectly helpless. He cannot examine the witnesses upon whose testimony his presence is declared to be 'prejudicial to social order.' He cannot summon friends to prove his loyalty and good character without great risk of bringing upon them the same calamity which has befallen him. He has no right to demand a trial, or even a hearing. He cannot sue out a right of *habeas corpus*. He cannot appeal to the public through the press. His communications with the world are so suddenly severed that sometimes even his own relatives do not know what has happened to him. He is literally and absolutely without any means whatever of self-protection.

"As an illustration of the sort of evidence upon which the presence of certain persons in the cities and provinces of European Russia is declared to be 'prejudicial to social order,' I will give a few typical cases from the great number in my note-books. Some of the readers of the *Century* may still remember a young naval officer named Constantine Staniukovitch, who was attached to the staff of the Grand Duke Alexis at the time of the latter's visit to the United States. From the fact that I saw in Mr. Staniukovitch's house in Tomsk a number of visiting cards of people well known in the cities of New York and San Francisco, I infer that he went a good deal into society here, and that he may still be called to mind by persons who met him. . . . In 1882 or 1883 he purchased a well-known Russian magazine in St. Petersburg

called the *Diello*, and became its editor and proprietor. He spent a considerable part of the summer of 1884 abroad, and in the latter part of that year left his wife and children at Baden-Baden and started for St. Petersburg. At the Russian frontier station of Virzhbolof he was suddenly arrested, was taken thence to St. Petersburg under guard, and was there thrown into the fortress of Petropavlovsk. His wife, knowing nothing of this misfortune, continued to write to him at St. Petersburg without getting any answers to her letters, until finally she became alarmed, and telegraphed to the editorial department of the *Diello*, asking what had happened to her husband and why he did not write to her. The managing editor of the magazine replied that Mr. Staniukovitch was not there, and that they had supposed him to be still in Baden-Baden. Upon the receipt of this telegram, Mrs. Staniukovitch, thoroughly frightened, proceeded at once with her children to St. Petersburg. Nothing whatever could be learned there with regard to her husband's whereabouts. He had not been seen at the editorial rooms of the *Diello*, and none of his friends had heard anything of or from him in two weeks. He had suddenly and mysteriously disappeared. At last, after days of torturing anxiety, Mrs. Staniukovitch was advised to make inquiries of General Orzhefski, the Chief of Gendarmes. She did so, and found that her husband was a prisoner in one of the casemates of the Petropavlovsk fortress.

"The police, as it afterward appeared, had for some time been intercepting and reading his letters, and had ascertained that he was in correspondence with a well-known Russian revolutionist who was then living in Switzerland. The correspondence was perfectly innocent in its character, and related solely to the business of the magazine; but the fact that an editor, and a man of known liberal views, was in communication with a political refugee was regarded as sufficient evidence that his presence in St. Petersburg would be 'prejudicial to social order,' and his arrest followed. In May, 1885, he was exiled for three years by administrative process to the city of Tomsk, in Western Siberia. The publication of the magazine was of course suspended in consequence of the imprisonment and ultimate banishment of its owner, and Mr. Staniukovitch was financially ruined. If the Russian Government deals in this arbitrary way with men of rank, wealth, and high social position in the capital of the empire, it can be imagined what treatment is accorded to physicians, students, and small landed proprietors whose presence is regarded as 'prejudicial to social order' in the provinces.

"Mr. Borodin, a well-known writer for the Russian magazine *Annals of the Fatherland*, was banished to the province of Yakutsk on account of the 'dangerous' and 'pernicious' character of a manuscript found in his house by the police during a search. This manuscript was a copy of an article upon the economic condition of the province of Viatka, which Mr. Borodin had sent to the above-named magazine, but which up to that time had not been published. Mr. Borodin went to Eastern Siberia in a convict's gray overcoat with a yellow ace of diamonds on his back, and three or four months after his arrival in Yakutsk he had the pleasure of reading in the *Annals of the Fatherland* the very same article for which he had been exiled. The Minister of the Interior had sent him to Siberia merely for having in his possession a 'dangerous' and 'pernicious' manuscript, and then the St. Petersburg committee of censorship had certified that another copy of that same manuscript was perfectly harmless, and

had allowed it to be published, without the change of a line, in one of the most popular and widely circulated magazines in the empire."

Further instances of the injustice suffered by other of the exiles will be given next week.
J. W. SCOLES.

BELIEVING A LIE.

IN theory, the teachers of "Christian Science" claim that evil has no real existence, but is wholly imaginary. So of physical evil; so of moral evil. Hence, in point of fact, there is no such thing as physical disease; and hence also, there is no such thing as moral disease. Sickness exists only in the imagination; sin exists only in the imagination; hence there is no sickness, and there is no sin, *provided* you will believe that there is not. This doctrine naturally leads up to the desperate venture of believing a lie until you imagine a lie to be the truth. An exchange well says: "If you eliminate sin and its consequences from your creed, you eliminate all the vital, spiritual forces which are organized for the destruction of evil and the overthrow of sin. God is not fighting a shadow in the stupendous work of human redemption. If there is no sin, then there is no salvation; if no ruin, no redemption. The next step is easy and logical—if there is no sin there is no Saviour—Christ could not and did not make an atonement for sin; there can be no remedy for an evil which does not exist. Follow the system a little further and you will find that it rejects the church established by Christ, and the ordinances which he committed to it—baptism and the Lord's Supper. What then?—They surrender the God-appointed instrumentalities for the evangelization of the world, and band them together under the leadership of Mrs. Eddy, whom they believe to be inspired, and in whose teachings they believe Christ has come again. Why call a system Christian which denies the existence of those things which make a conception of Christianity impossible, and which eliminates all the divinely-appointed appliances for its triumph? As a system of religion it is false, pernicious, dangerous, and antichristian."—*Good Way*.

"BABYLON IS FALLEN, IS FALLEN."

It is quite common to hear from their own lips the admission that the popular churches are losing their spiritual power. A writer in the *Interior* (Presbyterian), after avowing loyalty to his church, utters the following complaint, which is but a specimen of what is frequently heard from representatives of all the daughters of Babylon:—

Is it not a fact that about all the old methods, such as visitation, catechising, prayer, and oversight of the baptized, have been dropped? What has taken their place?—Nothing! Nor do we recall that the General Assembly has ever advised giving up these old methods of the fathers. In the matter of discipline, where is the church session that has done its whole duty? Take a sample of sessional proceedings on the subject of discipline. The eldership is gathered together to look after the spiritual interests of the church. They have opened their conference with prayer for God's guid-

ance. After the transaction of some matters of minor importance, they begin a free conversation on the state of religion in their church. Mention is made of one brother who does not properly observe the Sabbath—sometimes driving, sometimes looking after his business, often neglecting the services of the sanctuary—and it is telling on the life of the family. They are all sorry that such is the case, but they hardly think best to do anything with him. He is high-strung, wealthy, and they do not wish to alienate him and lose his support. Probably a sermon by the pastor on Sabbath observance will prove effective. (But if he ever hears it, the pastor must have it cut and dried and laid up for him whenever he catches him in the church!) Mention is made of another who is becoming the victim of drink. He is a "tippler" and has gone to the stage of drunkenness and disgraced himself and family. They are exceedingly sorry for him, but it will hardly do to discipline him, for he is brother to Mr. A., and is related to some of the best families in the church, and it would be very humiliating to their pride, and probably alienate some of them, to have the church take up the matter. Thus it goes, no discipline being exercised. The sessional records are free from scandal, if the church is not. It is not hard to understand how and why the spiritual condition of such a church is continually growing worse.

SUNDAY LAW IN CALIFORNIA.

THE Woman's Christian Temperance Union, the Prohibition party, and a small minority of the clergymen of California, have made strenuous efforts to secure the passage of a Sunday law in that State, during the past winter. A mild bill which asked very little, much less than the friends of such legislation desired, was introduced in the Senate, and some hope was entertained by its friends that it might pass and take the place of the law which was repealed in 1882. The bill failed to reach the second reading, by a vote of twenty-two to thirteen.

The work of the Seventh-day Adventists, who have a publishing house at Oakland, Cal., is said by the *Christian Statesman* to have been effective in opposing this bill, and the ground of their opposition, together with their advocacy of religious liberty, is worthy of commendation, which even the *Statesman* indirectly grants. It is clear, however, that without any opposition on the part of those who observe the Sabbath, public opinion in California is wholly opposed to the re-enactment of any general Sunday law. Prohibitory legislation against liquor traffic on all days ought to obtain in California, and elsewhere. But any law which is directly or indirectly in the interest of religious observance of any day, has no right to demand a hearing, there or elsewhere. All laws which are based upon the idea that it is wrong to attend to "secular affairs" on Sunday, seek to establish a religious observance of the day. Some men may injure themselves by overwork, by not resting on Sunday, but ten times as many injure themselves by the dissipation, smoking, drinking, etc., when the law compels men to make it a holiday. If Sunday laws are to be supported mainly on hygienic grounds they

must be made to include smoking, drinking, "late suppers," and scores of other unhealthy practices which compulsory idleness induces.—*Sabbath Recorder*.

GATHERING MANNA.

PAUL writes to the Corinthians in regard to the manna in the wilderness: "He that had gathered much had nothing over, and he that had gathered little had no lack." 2 Cor. 8:15. This is a quotation from Ex. 16:18. Every one was to have an omer daily of the miraculous food, no more and no less. But how was this equality secured? By equality in gathering?—No, for it is expressly stated that some gathered much and some little. It is evident that it was every man's privilege and duty to gather all that he could. A strong man might gather ten omers for a family of five, while his feeble neighbor might be able to gather only five omers for a family of ten. How now?—When the strong man brought his manna home he measured out his five omers—that was his. The other five omers were not his. He held them in trust for his feeble neighbor. He was bound to send them to him or give them when called for. If he kept the surplus it would do him no good. It would only breed worms. Here then was not an equality of ability, but an equality of supply. It was the best kind of communism—that of brotherly love.

But it may be suggested that since the strong man with a family of five needed and could have only five omers he would not gather any more. This was evidently not the case, however. The people all seemed animated by a noble ambition to gather as much as they could. And in this they are an example for us. We ought to improve all our faculties and all our opportunities. We ought to get as much as we can, honestly, of worldly good. But when we have got it we have no right to keep more of it than we need. We are to distribute so that there may be equality. As surely as manna selfishly hoarded in the wilderness bred worms, the riches of the miser are corrupted and his garments moth-eaten. God gives abundance to some that they may supply the wants of others. John Howard's rule of giving was, "That our superfluities should give way to other men's conveniences; that our conveniences give way to other men's necessities; and that even our necessities sometimes give way to other men's extremities."—*Interior*.

A SATURATED SOLUTION OF HEATHENISM.

In a ten or fifteen minutes' address I must give a "saturated solution" of heathenism. And I will tell you in just a few words what the churches of America are doing, in the mind of a foreign missionary. I have stood in Benares, with its five thousand shrines; I have seen the masses going in and out of some of the principal temples in Benares, mad upon their idols, in and out of those temples, to make offerings to the gods, just as if it was some great feast-day; yet it was so every day in the year. And I have stood in Madura City, where there is the largest temple, covering the greatest area, in the whole of India, and I have thought, as I have seen the masses of people, that the force that we have in our

Madura mission, and in the whole of India, is like a little child digging with its little wooden spade, as they do in so many of these seaports, a small hole on the beach, and then, with a little cup, trying to empty the water of the Atlantic into that hole. I tell you, you do not begin to realize what heathenism is, or the work which rests upon the churches of America. No church will live whose pastor does not take an interest in foreign missions. There is no other work that can do so much good, that can so build up a church, and lead you to take an interest not only in foreign missions, but in home missions and in the work of your own town.—*Rev. Edward Chester, M. D., in Evangelical Messenger*.

PREACHING THE TRUTH IN LOVE.

WE live in "times that try men's souls." The church is largely permeated by the spirit of the world. In many places it is hard to see any practical difference between those who profess Christ and those who profess him not. In very many churches the standard of Christian living is very low. It is by no means uncommon to see churches that are largely controlled and run by unconverted, worldly persons.

Some pulpits are wholly given up to sensationalism, and in many others the truth is so diluted as to have little practical effect. What is the duty of the faithful minister of Jesus in these critical times?—Plainly to preach "the truth, the whole truth, and nothing but the truth." The problem is, how to preach the truth so as to secure a hearing, and make it most efficient. If a minister does not have the regard and sympathy of his people he can do them no good.

Popularity is not a necessary evidence of unfaithfulness, for we read of Jesus that "the common people heard him gladly." We must preach the truth, but we can and must preach it in love. Men sometimes become sour and harsh. They fail in charity and patience. If the Christian life around us is of a low and feeble type, we must remember that perhaps the better and higher life has never been presented. Many live down in the lowlands, because they have never been directed to the mountain-top.

If, when we preach the truth in tenderness and love, men take offense at the truth itself, then we are not responsible. This will sometimes be the case. Do our very best, preach God's truth in the most loving manner, and nevertheless men will often oppose the message, and hate the messenger. The offense of the cross has not ceased. The carnal heart is still enmity against God. Whether men will hear or forbear, we must be faithful witnesses for our Lord. "Preach the word" is our only commission. Let those who will preach sensationalism, science, humanitarianism, etc., the true minister of God has but one vocation. He knows nothing among men "save Jesus Christ and him crucified." He can exclaim with Charles Wesley—

"Tis all my business here below
To cry, Behold the Lamb."

—*Rev. Jesse S. Gilbert, A. M. (Methodist)*.

"THE path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

AN UGLY EPIDEMIC.

No careful reader of the newspapers can have failed to notice that the peculiar form of mob outrages committed by disguised men adopting the generic name of "White Caps" has for several months been extending, until now there is evidence of the existence of these lawless organizations in at least half a dozen States. The pretext used by these criminals—for that is what they are—is always the same: that is, they take upon themselves the functions of "regulators;" they have in charge the morals of the regions they infest; they not only supersede the constituted authorities, but they arrogate jurisdiction over matters entirely outside the province of legislation. Riding by night, masked and armed, they surround isolated farm and other houses, drag out the inmates, both men and women, and often flog both sexes brutally and cruelly, and with a cowardly ferocity and defiance of decency that give the lie flatly to their pretense of concern for the public morals. The outrages perpetrated in this way have become in some States so numerous as to constitute a serious indictment of the communities that tolerate them, and a standing disgrace to the officials who are charged with the maintenance of law and order and the protection of law-abiding citizens from malefactors; and there can be no question that the peculiar lawlessness referred to threatens to discredit the country abroad as well as at home. The most disturbing feature of it is the spirit which underlies and prompts it. It is impossible to believe that where White Capism springs up there can be that rooted and intelligent apprehension of the principles of free government which every American ought to possess as a birth-right; nor could these outrages be endured with the strange apathy too commonly observed in such cases, were even those who disapprove but do not repress them, alive either to their privileges or their duties as citizens.

Certainly this kind of lawlessness must not be regarded as of little importance. It is, whatever else it may be, most clearly an indication of widespread ignorance of all that the American citizen ought to know as he knows the most essential matters of fact.

When, in the frontier territories, vigilance committees are organized for the suppression of crime which the authorities are too weak to deal with, a really wholesome ferment may be traced in the movement. But the White Caps are a distinct turning back of the crude frontier make-shift methods upon older and long-settled communities, and they are disturbing, because they reveal, when least it should have been anticipated, views of democracy and of social obligations and responsibilities, such as the most uninformed recent immigrants from the darkest regions of Europe might entertain. In these cases it cannot be pretended that any failure of the administrative machinery has preceded and stimulated the mob action; for most of the alleged offenses punished by the White Caps are not recognized as offenses by any American statute. There is, in truth, a seed of anarchy in this ugly epidemic of White Capism, and it must not only be stamped out vigorously and effectually, but its resurrection at any future time must be made impossible by the diffusion of fuller and sounder knowledge as to the rights and duties of citizenship.—*New York Tribune*.

The Signs of the Times.

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

EDITORS,

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REGENERATION.

LAST week we gave a few thoughts on justification, showing what it is, and how willing God is to justify the sinner from all his past deeds of unrighteousness. That is, God forgives, passes over, covers by his own perfect righteousness, the past life of the sinner; he looks upon him as though he had never sinned. This is most precious favor on the part of God which brings into fellowship and peace with him a rebel against his government. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

But while justification is a most precious boon, and has brought joy to many hearts, it is not all that is needed. In fact, it would only add to the individual's misery and despair. For how many have sought for forgiveness, or justification, and through God's grace obtained it, and have fallen right back into the old sins again and again. And so they have gone on sinning and repenting, sinning and repenting, and God has forgiven them; but the continual falling brings continual discouragement, till oftentimes the individual gives up in despair. He has prayed again and again, "Lord, forgive me this once, and I will never commit the sin again;" but he has found in the words of the apostle Paul, "For the good that I would, I do not; but the evil which I would not, that I do." Rom. 7:19. How many live in this condition for years!

What is the reason of this continual sinning? Why is it that the individual does not keep his promise to the Lord to sin no more in that direction?

For this reason: The sinner has looked only at the individual sins and not at the nature of which the sins are an outgrowth. He has sinned, and his sins have brought shame, humiliation, sore trials, and evil consequences. He has come to hate those sins because of this. He has gone in his search no deeper than the sins. He has not looked beyond to the carnal heart, which is enmity against God, of which the individual sins are only the natural fruit. Or, if he has, he may so love some things in that nature as to cling to it still. Just as long as it does not break out into open, humiliating sins, it is pleasing to him. He loves to think the thoughts of the carnal mind, and wishes the deeds that are sinful were not sinful, so that he might indulge in them. Many go on this way year after year. They do not realize their condition themselves. The deceitfulness of the sinful nature blinds them. They fall into sin and do not know why they fall.

But God has not left us in ignorance upon the reason of the sinning, nor withheld from us the secret of overcoming. Just as long as our nature remains unchanged, just as long as the carnal heart holds sway, just so long man will fall into sin. He cannot do otherwise. He may make all the good resolutions and promises and vows that he will, in time of temptation they will prove worthless, as powerless to hold him as a spider's web. Hear a few testimonies of the word of God:—

Jer. 17:9: "The heart is deceitful above all things, and desperately wicked; who can know it?"

Matt. 15:19: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

Gal. 5:19-21: "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Many other passages might be given which show the inherent evil of the natural heart. And this nature is common to all men. Jews and Gentiles "are all under sin; as it is written, There is none righteous, no, not one." "For all have sinned, and come short of the glory of God." Rom. 3:9, 10, 23. For this reason, men cannot do God's will. They may be outwardly moral as Paul (Phil. 3:4-6); but like him they will be forced to confess, "The evil which I would not, that I do." Rom. 7:19.

It is manifest, therefore, that if man is ever brought into a condition where he can do God's will, his nature must be changed. The carnal heart must be taken away. This, in Scripture, is called regeneration, or being born again. Titus 3:5. This is what our Saviour tells the proud and outwardly righteous Pharisee, Nicodemus, in whose heart there was kindled a desire to know more of Jesus. "Verily, verily, I say unto thee, Except a man be born again [born from above, margin], he cannot see the kingdom of God." John 3:3. Nicodemus tried to throw discredit upon these words of our Saviour by taking them in a strictly literal, fleshly sense; and our Lord repeats his thought in the following words: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born from above." Verses 5-7, margin.

James speaks of being begotten "with the word of truth" (James 1:18), and Peter says: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. And John also speaks of the character of those who are born, or begotten of God. 1 John 3:9.

It would be useless to take space to describe the new birth in detail, or the exact offices of the agencies which are connected therewith. Our object is to know how it can be accomplished in us, how we can become new creatures in Christ Jesus.

1. The sinner must see himself as revealed in God's word. Of course this implies the searching of that word. If he is honest in his desires to know and do God's will, the Spirit of God will reveal to him the word of God as he studies it. The law of God will reveal to him that he is a sinner. 1 John 3:4; Rom. 7:7. God's word will show that this evil is inherent in his very nature.

2. He must have that hatred of sin, not individual sins alone, but the carnal heart, the sinful nature, that he will be willing to renounce it forever, and yield himself wholly to do God's will.

3. But he cannot put away this sinful nature in his own strength. As with Paul, it will be to him a loathsome body of death; and, like Paul, he can only be freed by the Lord Jesus Christ. Rom. 7:24, 25. Therefore he must come with true repentance for all past sins, with such a hatred of the carnal nature that he is not only willing but anxious to renounce it forever, and submit his will to God in all things, and by simple faith in the Lord Jesus Christ and the promises of his word, ask him to take away that carnal nature and replace it by a spiritual nature, which loves God's law and delights in his holy will.

And, oh, how willing God is to grant such a request! He has shown how anxious he was to save

men by giving his Son to die; that Son who also "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. Listen to the words of that Saviour: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . . If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke 11:9-13.

It is by the Holy Spirit that the change is wrought, and the above text shows how willing God is to bestow it. And if we truly and earnestly seek God for this he will fulfill to us the promise of Ezekiel 36:26, 27: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." We will then be in Christ new creatures. The old affections, the love of sin, the enmity against God's law, will have passed away; the heart will be made new, a heart that finds its highest joy in doing God's will. 2 Cor. 5:17.

In this way we can walk above condemnation, not in our own strength, but in the strength of Christ. Our deeds of love will be the outgrowth of our faith, the righteousness of faith, the faith which worketh by love.

When brought in this condition, or the condition where we renounce all sin and yield all to Christ, baptism is the outward symbol of our faith, the manifestation to the world of our union with Christ.

If justification is precious, regeneration is much more so. The one is forgiveness of past sins only, the other includes all of that, and also the change of that nature which caused us to sin. It gives us a living connection with the great Fount of spiritual life, from which we may ever draw strength and help to keep us from falling; and it opens to us God's holy word, magnifies his pure precepts, and makes infinitely of more worth his precious promises. Dear sinner, whether in the church or out, pause not in your seeking till the new heart is given, till you are a new creature in Christ Jesus.

M. C. W.

WHAT THEY ASK FOR.

SOME time since the *Christian Nation* had an editorial article entitled, "Senator Blair's Christian Amendment," in which, after giving the proposed amendment entire, it said:—

"More than this we do not ask. We know that we be slanderously reported as advocating a union of Church and State, as desiring to compel people to be Christians by law (and possibly torture), to be seeking to destroy the liberty of unbelievers, and so on, *ad infinitum*; but we have never asked anything more of the State than is indicated in this resolution of Senator Blair's."

The gist of the proposed amendment is that "no State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof;" but that each State "shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion." It is further provided that "the United States shall guarantee to every State, and to the people of every State and of the United States, the support and maintenance of such a system of free public schools."

All this if not scanned too closely seems very innocent; and the *Christian Nation* evidently so regards it, for it says with quite a flourish that it has "never asked anything more of the State than is indicated in this resolution of Senator Blair's." And why should they ask anything more? This proposed amendment certainly gives all that they could ask, for, should it ever be adopted, it will virtually establish the Christian religion, so called, as the religion of the United States. It requires that the principles of the Christian religion shall be taught in the public schools, and that the United States shall guarantee to every State, and to the people of every State and of the United States, the support of such a system of public schools. And as has been shown repeatedly in the *American Sentinel*, this will necessitate the decision as to what the principles of the Christian religion are. And this decision will have to be arrived at in one of two ways, either it must be defined by an act of Congress, and afterward, if disputed, passed upon by the courts, or it must be decided at once by the court; that is, by the Supreme Court.

But as both Congress and the Supreme Court are made up of men professing no religion, or of men who belong to various churches, it would, of course, be impossible for either Congress or the Supreme Court to agree upon the principles of the Christian religion. It is evident, therefore, that a decision on this point would first have to be arrived at by calling a convention of representative men from the various religious denominations, they to determine, not from the Scriptures but from the standards of the various churches, and by vote, what are the principles of the Christian religion. These articles of faith could then be sanctioned by the Government, and of course would be the established religion.

But even then the matter would not be finally settled. Several of the States of this nation are strongly Catholic, and these would certainly claim the right to teach in their schools the principles which a majority of their citizens understand to be the principles of the Christian religion. Take, for instance, the State of California. In this State the Catholics outnumber all Protestants put together. At present the schools are entirely secular, and in some parts of the State are not patronized by the Catholics to any considerable extent; but let the law be so changed as to require the principles of the Christian religion to be taught in the public schools, and the Catholics would certainly insist that, being in the majority, they should have the right to say what should be taught for these principles. This would certainly bring about a dispute between Protestants and Catholics, and most likely, too, between the various sects of Protestants. And then again the courts would be called upon to decide what should be regarded as the principles of the Christian religion.

A great deal of stress is laid upon the fact that this proposed amendment provides that no State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof. But as we have shown, the adoption of this amendment would make it necessary that the United States, at least, should both make and maintain laws respecting the establishment of religion, and requiring that instruction in that religion be given to all public schools. Or, if it should be left for each State to decide what it would teach as the principles of the Christian religion, it would require that each State do the very thing that the proposed amendment expressly forbids. We do not well see how the most ardent National Reformer could ask more than this, unless, indeed, it would be the right of banishing or putting to death heretics. C. P. B.

AN EXPLANATION WANTED.

THE *Christian Cynosure* of May 23 notes with indignation the fact that Chauncey M. Depew, president of the New York Central Railroad, says that the stopping of Sunday trains on that road is only an experiment. The *Cynosure* characterizes this statement as "careless if not wicked," and asks, "Will Mr. Depew experiment with the law of God?" In the same item the *Cynosure* notes with approval the fact that the Delaware and Hudson Canal Company has given notice that no freight will be received from, or delivered to, connecting roads, and only live-stock and perishable property will be moved for twenty-four hours preceding six o'clock Monday morning. With this arrangement the *Cynosure* seems to be perfectly satisfied. But if Sunday were really sacred time we cannot see that this would be any less a violation of the law of God than would running trains all day Sunday; or does the *Cynosure* regard one part of Sunday as more sacred than another? And if, indeed, it is sacred time at all, how does it come that the six hours from twelve o'clock Saturday night to six o'clock the next morning are not as sacred as any other part of the day? We suppose that what the *Cynosure* wants to see accomplished is not so much the stopping of work on Sunday as the stopping of the work at such hours as interfere with church services. We are assured, however, by some of the advocates of Sunday legislation, that Sunday laws are in the interests of the workingmen, and if so, we could understand this matter, for twenty-four hours' rest is just as good one time as another; but if we understand the matter correctly, the *Cynosure* takes the position that Sunday is sacred time, hence the question as to the first six hours of that day. We think this matter requires some explanation. C. P. B.

IS IT JUSTICE?

MINNESOTA has a new law making drunkenness a petty crime, and punishable by a fine and imprisonment. Concerning this law, the *Detroit Commercial Advertiser* says:—

"Public sentiment will be mightily aroused against the infamous justice of a law that will add tenfold burdens to the unhappy family of the drunkard, robbed in any event, to a greater or less degree, of his wage-earning ability as the supporter of the home. If to this loss is added fines amounting to fifty or one hundred dollars, or enforced absence as a wage worker during ninety days' imprisonment, the punishment will in fact fall upon the man's family far more than upon himself. Indeed, the whole system of dealing with drunkenness in the courts throughout the country is full of injustice to the man's generally dependent family, who are, in the shape of fines, robbed by the law, or, by his confinement in prison, robbed of his wage-earning assistance. The money taken from the innocent family of drunkards, in the shape of fines or detention in prison, makes an appalling total throughout the United States every day in the week; and this treatment of drunkenness produces no decrease in the number of drunkards from one year to another. Practically the law punishes the drunkard's family, and when he cannot pay at their expense for his day's or night's 'fun,' puts him where he will be 'sobered up,' well housed, well fed, and finally sets him free, in good physical condition to withstand the 'wear and tear' of another carouse."

The *Advertiser* further says that "if drunkenness is to be punished, it should be done with a whip." We have no particular fault to find with that proposition, but the one that had occurred to us was that the punishment should be shared by the accessory before the fact, that is, by the saloon keeper. It is too often the case that the drunkard is the victim of a well-nigh ungovernable appetite, the product of the saloon keeper's seductive arts. Then why should the abettor, the shaver, of the crime be allowed to go unpunished while the penalty of the law falls upon the head of his

luckless victim? or why should the saloon keeper be allowed to fill his coffers with ill-gotten gains while the man whom he despoils is pursued by the law, and stripped of his remaining possessions. Such a law is, however, the logical results of the license system. And so long as men are authorized to deal out intoxicating drinks, paying the State for the privilege, they cannot of course be held wholly accountable for the results. We trust the time will come when justice may be done in such matters.

THEY ARE LOYAL TO SUNDAY.

THE *Christian Union* says that a resolution expressing approval of the efforts now being made in various States for constitutional prohibition was passed at the Congregational ministers' meeting a short time ago, and noted in its news columns; but adds apologetically that "he would greatly err who therefore concludes that the Congregational ministers of Chicago are heartily in favor of that policy. It is doubtful if a majority are." The *Union* further says: "The Monday-morning meeting is composed of clergymen living within twenty-five miles of Chicago; from it the pastors of the city are usually conspicuously absent. It is easy to secure a few votes for a resolution introduced at the close of a meeting, when many are too indifferent, or too hurried, to debate or even vote against it. It expresses the opinion of a few, but usually it is a very untrustworthy indication of what the ministers, and still less the churches, in this vicinity think."

So it would seem that after all both the Congregationalist ministers and churches have been getting more credit than they deserve for devotion to temperance principles. We suppose, however, that so long as they are loyal to Sunday, it is not necessary that they should be in favor of prohibition on other days of the week. We have always and untiringly advocated absolute prohibition seven days in the week, and yet we are classed with saloon keepers because we oppose Sunday laws. It does seem that there is a vast deal of inconsistency in the world. C. P. B.

PACIFIC COAST CAMP-MEETINGS.

AFTER four years' absence from Oregon and Washington Territory, it was my privilege to attend the annual camp-meetings that have just been held in that field. The first of these meetings was in the North Pacific Conference, which comprises that part of Oregon and Washington Territory lying west of the Cascade Range of mountains. The camp was in East Portland, Oregon, on the same ground as last year, and the meeting was held, as appointed, from May 14 to 21.

This was the largest camp-meeting ever held by our people in this Conference. There were 106 tents and 527 campers. Brethren E. P. Daniels and Roderick S. Owen accompanied me to assist in the preaching and other services, and Brother C. E. Leland to give instruction in the canvassing work. These, with the ministers of the Conference mentioned in the business report in this paper, constituted the working force of the camp-meeting. At the request of the home laborers, the preaching services were conducted by those coming from California. The services were mostly of a practical character; the work of heart searching and consecration to God commenced with the very commencement of the meeting, and continued to the close. The work of confession, restitution, paying of past pledges and vows, was followed by sweet peace in believing, and joy in the Holy Ghost, and the voice of praise that went up to God from the camp showed that the good Lord had met with his people in mighty power.

Between forty and fifty new converts were bap-

tized on the last day of the meeting. There were two German services held each day in a tent erected for that purpose. These services were conducted by Brethren Jorg and Scheiper, and they also had converts of that nationality as the fruit of their labors.

The first five days of the meeting were quite rainy, but not a word of murmuring or complaint was heard in the camp on account of the weather.

All the business of the different societies and Conference moved off harmoniously, and with dispatch, showing that the people had a mind to the work; and the reports of progress gave evidence of a marked growth, especially during the last year. The report on the tithes showed that the increase during the last year was about two thousand dollars, a sum one-fourth greater than the whole tithe of the Conference four years ago. This result is not entirely from an increase in numbers, but from increased faithfulness in the payment of an honest tithe.

By the organization of new Sabbath-schools, and the establishment of family schools during the past year, the number of schools in the North Pacific Conference was increased from twenty-nine to fifty-one, and there was an increase of two hundred in the membership of the school. Brother Owen gave, during the meeting, considerable attention to the Sabbath-school work and meetings for the youth and children, which were highly appreciated by all.

The East Portland Academy, as appeared from the reports given, has proved a success, it having been patronized the past year above the most sanguine expectations of our people. A due appreciation of this branch of the work was shown by our people, who pledged \$5,306, for enlarging the facilities of the academy. A legal society was also formed for holding the school property and managing the finances of the school.

It was much to the regret of our brethren and sisters that Brother Samuel Fulton, in consequence of feebleness of health, was obliged to lay aside the burden of the Conference work. It seemed to be imperative that he should do so. The prayers of the brethren and sisters follow him as he retires to seek rest and health.

At the closing meeting, on the morning of May 21, Brother G. W. Davis and Brother Isaac Morrison were set apart to the work of the gospel ministry, by prayer and the laying on of hands. As the camp broke up, our people left the grounds full of hope and good cheer, and the laborers enter into the work with greater courage than ever. As they go to their respective tasks in the name and strength of the Lord, we shall expect to see more marked results of their efforts than have yet been seen in that Conference, "knowing that your labor is not in vain in the Lord." They are planning to use four tents this season in the North Pacific Conference.

THE UPPER COLUMBIA CAMP-MEETING

Was held in a cotton-wood grove, by the side of a beautiful mountain stream, one and one-fourth miles from the village of Colfax, in Washington Territory. It was not possible to find a suitable camp any nearer the village. There were fifty tents and over three hundred campers.

When our force of laborers from California reached the camp, on the 23d, the meeting had been in progress one day, and all of the various societies had held their preliminary meetings, appointing their various committees, so there was nothing to hinder our entering at once, and earnestly, upon the spiritual interests of the meeting. We found the people ready to respond to the efforts made to help them. Many expressed it that they had come to the meeting hoping to obtain help which they had not before realized. In this they were not disappointed. Nearly the whole time of

the meeting was spent in the work of seeking greater consecration to the Lord. Like efforts to those put forth in the East Portland meeting produced like results; there were many new conversions, and peace and harmony pervaded the camp.

While this work was going forward, the business matters were brought in from time to time, so that all was properly attended to. There was ample opportunity around the camp, in the grove, for secret devotions, and it was not unusual in the early morning to hear the voice of prayer coming from a dozen different parts of the grove.

Though this Conference is not so great in numbers as the North Pacific Conference, yet there was a proportionate growth during the past year in numbers and financial strength. The increase in the tithe during the last year was about \$1,500, being more than the entire tithe of the Conference four years ago.

The canvassing work in this Conference has been made a success, and the canvassers were full of courage, and ready to respond to the calls made for enlargement of the work. The Bible-reading work is receiving attention at Spokane and other points with favorable results.

The church school at Milton, Oregon, has prospered more the last year than any previous year, and its future prospects are very flattering. The brethren and sisters at the camp-meeting took stock in the school to the amount of about \$1,600.

There had been some progress also in the Sabbath-school work; three new schools had been organized; but nothing had as yet been done to establish family schools. This will undoubtedly receive more attention the coming year. In other States there are now churches of some size which first commenced with the organization of family Sabbath-schools, then after a time others came in, and finally accepted the truth. We trust it may be so here.

At the earnest request of the Conference, it was decided to let Brother Daniels remain and hold a two weeks' revival meeting at Milton. At the same time all of the ministers and laborers were to assemble for an institute of instruction in methods of labor, and to carefully plan their work for the summer. It is expected that three tents will be used in conducting meetings in that Conference this season.

By vote of the Conference the Territory of Montana was released from the Upper Columbia Conference to the General Conference, and Brother and Sister Fero, as requested by the committee of the General Conference, will go to that field to join others in building up the work there, looking to the formation of a Conference in that Territory soon.

There were nearly one hundred baptized at the various occasions of baptism during this camp-meeting. Of these at least a score were new converts.

The weather during the entire meeting was exceptionally fine, and even until the whole camp was cleared; then a few of us that still lingered upon the camp had an experience with a storm of thunder, lightning, wind, rain, and hail, that, to say the least, tested the power of overcoats and umbrellas to resist. We found consolation, however, in the thought that it would make a pleasant journey for the retiring campers, as it laid the dust and gave them an atmosphere pure and balmy indeed.

I returned in safety to Oakland, arriving here on the morning of June 4, and look back with pleasure and thanksgiving to God upon the pleasant associations and privileges of the North Pacific and Upper Columbia camp-meetings. May the Lord bless and prosper the work in that part of his moral vineyard, is my prayer.

J. N. LOUGHBOROUGH.

The Sabbath-School.

Notes on the International Lesson.

JESUS RISEN.

(June 23, Mark 16:1-13.)

IN marked contrast with the gloom which burdened the hearts of the disciples upon the occasion of the death of their Lord, came the joy and gladness connected with his resurrection. And this gladness not only cheered them, but reaches on down through the centuries, and is shared by those who, to-day, rejoice in the hope of eternal life through the resurrection of Jesus Christ our Lord.

It is the resurrection of Christ which gives us the assurance that through him we shall live also. When God pronounced the penalty of death upon our first parents because of their sins, they were left without hope, and had not Christ been promised, they would have sunk at death into a grave from which there would have been no resurrection, for it is only through Christ that a resurrection is promised. "But now is Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:20. Then why is it that death seems so terrible? It is because that for a little while we are separated from everything pertaining to life, and, as we go down into the tomb, there comes a realizing sense that we are sinking under the power of death. The state of the dead is frequently represented in the Scriptures as a condition of unconsciousness. "For in death there is no remembrance of thee; in the grave who shall give thee thanks." Ps. 6:5. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. Paul recognized the fact that unless there be a resurrection, there is no future life: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. 15:32. So that Christ not only becomes our Redeemer by virtue of his death, but stands in relation to us as Lifegiver also by virtue of his resurrection.

YET in our rejoicing over the resurrection of Christ we should not forget that it is not this alone which redeems us, but that it is through his blood that we are saved. "In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:14. The power of Christ to save comes to us primarily through virtue of his death. And while we would not disparage in any degree the resurrection of our Lord, we must not lose sight of the fact that the work of Christ as Redeemer must take its power from the fact of his having shed his blood for the sins of the world. Christ had the power to deliver himself up to death, and in this was manifested his great love for us. Having suffered and died, his work was finished, so far as the sacrifice was concerned; it now remained for God to raise him up, which he did, as we have seen.

BUT some reason that because such glorious results are comprehended in the doctrine of the resurrection, and that because Christ has conquered the power of death, we should observe a day in memorial of this event. They reason that redemption is greater than creation, and therefore the first day of the week instead of the seventh

should be observed as the Sabbath. But redemption was not completed by the resurrection of Christ, neither has it yet been completed. So long as Christ pleads as our great High Priest, so long there will be probation for sinful men, and not until his work in this particular is finished will redemption be completed; therefore it is incorrect to take the position that redemption was finished by Christ's resurrection. Not only so, but even if this were the case, how are we to know the comparative difference between creation and redemption when both are beyond the comprehension of finite minds? Who has given us the privilege of deciding upon this matter? Surely we will do well to abide by the testimony of God's word in such matters as this.

GOD has given us a far better memorial of the resurrection of Christ than to keep a day in his honor. That Christ rose from the dead upon the first day of the week we do not deny, but that he has ever made that day a memorial for the commemoration of the resurrection, we are not prepared to admit. Paul tells us that "we are buried with him by baptism into death," and that if "we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Baptism is a commemorative institution established by Christ himself and confirmed by both the precept and practice of his disciples.

It is always dangerous to perform what are called "works of supererogation;" that is, to engage in any practices which are not required by the Scripture; the performing of more than is necessary according to the principles of Christianity. By so doing we are adding to the word of God. Not only is this the case, but we are also liable to leave undone duties which God has commanded, while we turn our attention to performances concerning which the Scriptures are silent. "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:5, 6. Sunday was never observed as a sacred day by the apostles, nor is there any intimation, either by virtue of Scripture to this effect nor by the practice of any of the early Christian church, that this day should ever be observed. So far as the observance of the day is concerned, it is purely of pagan origin. There are only eight texts in the entire New Testament which refer to the first day of the week, and in none of these is it called the Sabbath, nor is it represented anywhere in the New Testament as taking the place of the original Sabbath, the seventh day.

THE Sabbath was set apart in the beginning, before man had ever sinned, and the work of Christ as Redeemer of the world cannot antedate the time when sin rendered a Saviour necessary. The Sabbath stands as God's great memorial of his creative work, and as such must exist as long as creation endures. It is worse than absurd to talk about transferring the Sabbath from the seventh day to the first day. The seventh day may be properly called the birthday of the world, as well as the rest-day of God. God recognizes the sacredness of this day in scores of places in both the Old and New Testaments, and also shows in words too plain to be controverted, that *the seventh day*, and not a seventh part of time, is to be observed forever as a memorial of the events just referred to. "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day,

and hallowed it." Ex. 20:8-11. Until some direct reason is given by God himself why the observance of that day should cease, it will ever stand as a grand memorial in accordance with his own direct command; and until a "Thus saith the Lord" can be given for the observance of the first day, it will form no part of the duty of Christians to render obedience to the traditions of men by observing this day which God never commanded, nor blessed, nor sanctified.

SABBATH means rest, but so far from the day of Christ's resurrection being a day of rest, there was nothing like a spirit of rest connected with it. Having observed the seventh day, according to the commandment (Luke 23:56), the disciples upon the first day of the week went about their work. The inhabitants of the whole country did likewise. All Jerusalem was astir over the rumor of the resurrection of the Nazarene. Not only so, but all hell was astir. The devil and his angels were furious with disappointment and rage over the event which had robbed them of their prey. Under these circumstances we may rest assured that this particular first day was the most singularly inappropriate of all days to be observed as a day of rest. Nor are the facts in the case any different to-day. The first day still remains as the day upon which God began his work; the seventh day is still the Sabbath by virtue of God resting upon it, and commanding us to keep it. Why should we to-day ignore these facts and virtually reverse his plan? Why should we do violence to his direct command by resting upon and observing a day which has never received his sanction, while we ignore the seventh day, the only day which God ever commanded, and the only day which Christ ever kept?

J. W. SCOLES.

Old Testament History.

SUGGESTIONS FOR QUARTERLY REVIEW.

(Lesson 26, June 29, 1889.)

[NOTE.—It is not expected that the teachers will use just these questions in their review. They are only suggestive, and do not cover near all the ground. Some lessons are not even referred to. It would be an impossibility for any teacher to cover in one lesson all the principal points that have been passed over during the quarter, and therefore each teacher should carefully review all the preceding lessons, and select just those points which impress him as being the most important, or containing thoughts most necessary for that special time, and confine his attention to them. Points that received insufficient attention in the first instance, may now be dwelt upon at greater length.]

We would advise that the superintendent or division leader do not go over the same ground that the most of the teachers do, but take up some other portion of the review, as by so doing much more ground can be covered.]

1. By what means was the sanctuary built?
2. Tell how it was repaired.
3. What was the result when the people gave willingly?
4. What enabled them to give so willingly?
5. In order to have our gifts of money acceptable to God, what must we first do?
"And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." 2 Cor. 8:5.
6. What is the only kind of giving that God loves or will accept?
7. What was the tabernacle for?
8. In what part was God's presence specially manifested?
9. What was represented by the ark, with the cherubim of glory overshadowing it?
10. What was signified by the fact that underneath the cherubim of glory was the law of God?
11. What is sin?

12. What is indicated by the fact that immediately above the law which had been transgressed, was the mercy-seat, and the cherubim between which the glory of God appeared?—That God sits upon a throne of grace, and delights in mercy, and that wherever there is sin there is the remedy. "Mercy and truth have met together; righteousness and peace have kissed each other." Where sin abounds, grace does much more abound. Whenever a sin is committed, the remedy is immediately at hand.

13. By what various judgments did God show that it is not a light thing to speak against his servants?

14. On what various instances did the Israelites show their wicked unbelief of God?

15. What is the foundation of all goodness?

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge." 2 Pet. 1:5.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 20, 21.

16. Then what must be the universal besetting sin?

17. To what then must we take heed?

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:12, 13.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:1, 2.

18. What evidence have we that God will not make the slightest excuse for sin, even in his most highly honored and best-beloved servant?

19. By what were the people in those days saved, when they sinned?

NOTES.

"WHATSOEVER things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world [age] are come." 1 Cor. 10:11. The above words of inspiration are for us who live in the last days of probation, the former passage referring to all the Old Testament, the latter to the last four books of Moses, which contain a record of God's dealings with the children of Israel. No more important lessons are contained in the Bible than these. It is for this reason that they are referred to with such emphasis in the New Testament, especially in 1 Cor. 10, and Heb. 3 and 4. The Sabbath-school lessons for the last quarter have considered most of the important events of the important period of the exodus from Egypt to the entrance into the promised land. The narrative alone, a mere knowledge of the facts, will profit us little unless we learn the deeper spiritual lessons which God designs to teach. It may be well for us to review some of these important lessons of God's wisdom, justice, mercy, and love.

FIRST, God's call of Moses teaches us that the greatest worldly wisdom will not fit us to do God's work. While "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22), and while he thought himself sufficient to lead Israel from bondage, the Lord teaches him that he is not yet ready. His education is only begun. For forty years more he must learn in the deserts of Midian, caring for

his flock by night and day, man's littleness and God's greatness, and also that compassion and tenderness necessary to be a true shepherd to the flock of God. These lessons he learns and the Lord then calls him. We may also learn from God's rebuke to Moses, when Moses did not think himself sufficient, that to whatever work God calls us, if we will but depend on him, he will fit us for that work and supply all our need.

God's dealing with Pharaoh reveals his wondrous mercy. The Lord's manner in dealing with the king, if Pharaoh had desired to do right, would have certainly led him to light and truth. But the proud king hardens his heart till the Lord withdraws his mercy, and the king is forever doomed. The same sun that develops the good grain and plants of usefulness, also develops noxious weeds. "Let favor be showed to the wicked, yet will he not learn righteousness." Isa. 26:10. The rejection of light and favor from God always brings unbelief and hardness of heart.

THE mighty miracles by which God wrought deliverance for his people are an encouragement to those who live when the great time of trouble and the last period of persecution are about to come upon the earth. The same God who delivered then, can deliver now. And his promise that "at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1), and the other precious promises found in Ps. 91 and elsewhere, will all be fulfilled. And while the wicked are calling for mountains and rocks to fall upon them, the righteous will sing in the triumph of faith, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46:1, 2. Our God is the same yesterday, to-day, and forever.

THE Passover should teach us that we should never rest content till we know that the blood of Jesus covers every sin of the past, and that we are living every day so that when probation shall close and the plagues shall fall upon a world forsaken of God, we will be sealed for eternity, clad in the righteousness of God through Christ forevermore.

WHAT a lesson we have of God's wondrous mercy to that rebellious people in the constant supply of food and water furnished by his own miraculous power. He thus led and supplied them that they might learn "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3. God's goodness was designed to lead them to repentance, but often their hearts grew hard under the droppings of his most abundant mercies. How do we regard God's daily blessings?

THE giving of God's law was designed not only to impress Israel with a sense of its holiness, but the world itself, which should afterward read the record. The manner in which God spoke the law, the terrible majesty attending the event, the way in which it was given, separate and distinct from all others on tables of enduring stone,—all was designed to show how holy and sacred were the ten words of God, the sum of all morality, the compendium of all righteousness. Here it is said God made known his holy Sabbath. Neh. 9:14. What is meant by this seeing that the Sabbath was understood before? Gen. 2:2, 3; Ex. 16. This, evidently: God knew that men would say that the Sabbath was ceremonial in character, and therefore not binding, as were other moral precepts; therefore he made known its true character by placing it in the very bosom of the decalogue,

guarded before and behind by immutable moral precepts, so that men could never with any reason say that the Sabbath was not as binding as the first, or sixth, or any other commandment. The law of God's rest-day, as of all the other parts of that law, is immutable and eternal.

ISRAEL'S making of the sun-god, or golden calf, is an emphatic lesson of man's natural depravity. They had promised, but in their own strength, that they would obey God's voice (Ex. 19:5), and they were no doubt honest in this; but their hearts were unregenerate, and deceived themselves. A deceived heart turned them aside. Isa. 44:20. The only way by which we can do God's will is to be regenerated, born again, the heart of enmity to God's law taken away, and the new heart given. The only means by which we can keep God's commandments is by his strength, put on through faith in Christ. Every other way, every covenant in our own strength, will, like that of Israel at Horeb, gender to bondage. Gal. 4:24.

THE holiness of God's work, and how particular God is that everything shall be performed exactly, may be learned from his instructions concerning the sanctuary and his worship. And that these rules were not meaningless is shown by the swift punishment visited upon Nadab and Abihu. The sacredness of his ordinances is also shown in the punishment which followed the sin of Miriam and the rebellion of Korah, Dathan, and Abiram. The sin of Moses and the judgment of the Lord upon him is another most forcible lesson that God is particular, that he is no respecter of persons, that the greatest among men or his own people will be treated even as the lowest, with strict justice, that no outward provocation is an excuse for sin, and that its root is wholly in the heart of man. These are the lessons God would have us learn from these occurrences.

CONCERNING the spies, it has been thought by some that Moses showed unbelief in sending them after what God had told him concerning the land, but Moses only obeyed the Lord in this. Num. 13:1, 2. But what a lesson is here taught! Right on the threshold of deliverance the people rebel. God's design in sending the spies was evidently to assure the people of the truthfulness of his word. They found all as God had said. It was no business of theirs how great the giants or how strong the cities; God had given them abundant proof of his power to overcome all opposition. But their deceived hearts catch upon the seeming difficulties as excuses for rebellion, and they again reject God, just at the very time when he was about to end their journeyings. How often do professed Christians do the same. They trust God for a while under the trials, and often when God is about to deliver, they rebel against him and their heart becomes hardened. The only way is to renounce all, to trust God to the end, trial or no trial. "He that shall endure unto the end, the same shall be saved." "Unto the upright there ariseth light in the darkness."

THE above are some of the precious lessons of obedient faith and loving trust which God would have us learn. They are precious admonitions by which he would have us take warning. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip [run out as leaking vessels, margin]. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" Heb. 2:1-3. God will require of us according to our light. Therefore, if like Caleb and Joshua we "wholly follow the Lord," we will say with all the re-

deemed host when the journey is ended, and our weary feet press the promised land: "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Amen. M. C. W.

The Missionary.

REPORT OF THE N. P. TRACT SOCIETY, FOR THE YEAR ENDING MAY 22, 1889.

THE first annual meeting was held May 16, at 5 p. m., in connection with the camp-meeting. Elder Loughborough was called to the chair. After singing, prayer was offered by Brother W. C. Ward. The report of the previous year was read and approved. Interesting remarks then followed, relating to the resolutions of last year, particularly in reference to the work in British Columbia, and the fourth-Sabbath donations. Elder Loughborough gave a brief review concerning the establishment of a branch house in Canada, and the benefit to be derived from it. All felt to appreciate the work that has already been accomplished, as it places the work in that field on an equality with that in the United States, at least as to first cost of books.

In reference to the fourth-Sabbath donations it was ascertained that most of the local Tract and Missionary Societies had entered into the plan quite heartily, and as a result the financial standing was better than previous years. In most instances the donations were sufficient to maintain the work for the year.

The following committees were appointed:
On Nominations—J. E. Graham, W. C. Ward, and J. M. Cole.

On Resolutions—William Potter, H. W. Reed, and Albert Benson.

On Auditing—H. W. Reed.

Meeting adjourned to call of chair.

Second meeting was held May 20 at 9 a. m. Elder Loughborough in the chair. Prayer was offered by Elder Reed. Minutes of the previous meeting were read and approved. The report for the past year was then called for, read, and approved.

The Committee on Resolutions then presented the following:—

WHEREAS, The plan of doing a credit business with individuals seriously hinders the financial success of the State society, and through it the publishing houses; therefore,

Resolved, That so far as possible a cash basis shall be established, and those desiring credit should secure it through the local societies of which they are members, or through persons who will assume the credit.

WHEREAS, There is great expense and much risk from fire by maintaining our depository in its present quarters; and,

WHEREAS, The advantages that may be mentioned on account of its central location are not of sufficient importance to warrant the expense and risk; therefore be it

Resolved, That the Conference Committee take the matter into consideration, and are authorized, if it shall be deemed best, to cause the sale of the present building, and locate either in connection with the school or upon grounds where the expense of its maintenance and the risk of loss shall be greatly lessened, and yet good mailing and shipping facilities be maintained.

The resolutions were responded to by several; and many facts were presented to show that the steps indicated were not only just, but would be conducive to the best interests

of the work. They were unanimously adopted.

The report of the Nominating Committee being called for, read as follows:—

For President, E. D. Hurlburt; Vice-President, William Potter; Secretary, C. A. Wyman; Directors: Dist. No. 1, J. C. Bunch; Dist. No. 2, J. W. Will; Dist. No. 3, L. A. Logan; Dist. No. 4, G. W. Davis.

The names were voted upon separately and each one elected to the office named.

A meeting was held with the directors and librarians near the close of the meetings, and many matters of interest in relation to the first resolution, and other important features of the work, were discussed, and a unity of feeling and sentiment prevailed. The directors and librarians seem to have a good understanding of the duties resting upon them, and are alive to the great interests of the present time. We feel confident that the coming year will be one of marked interest and growth of the Tract and Missionary work in this field.

C. A. WYMAN, Sec.

NORTH PACIFIC CONFERENCE.

THE thirteenth annual session of the North Pacific Conference of Seventh-day Adventists was held in connection with the East Portland camp-meeting, May 14–21.

The first meeting was held May 14, at 5 P. M., the president, Elder S. Fulton, in the chair. After singing, prayer was offered by Elder J. N. Loughborough.

The president then stated that owing to his poor state of health, he desired that Elder J. N. Loughborough should preside over the meetings of this session.

The minutes of the last annual session were read and approved.

At the first meeting the following churches were represented by their respective delegates: East Portland, Spring Brook, Grand Ford, Lynden, Aldany, St. John's, Tacoma, Maple Valley, Vancouver, Artondale, Seattle, Coquille, Salem, Carrolton, and Beaverton.

A written request was presented from the Ilwaco church, stating a desire to be admitted into the Conference, and, upon its admission, that J. E. Graham and H. W. Reed be its delegates. A statement was made that it was recently raised up and organized, and contained fourteen members. It was then voted into the Conference.

The chairman appointed the usual committees as follows:—

On Nominations—O. Dickinson, G. W. Davis, E. D. Hurlburt.

On Credentials—T. H. Starbuck, J. E. Graham, J. N. Loughborough.

On Auditing—G. W. Davis, H. A. Baxter, G. E. Tyszkiewicz, C. A. Wyman, J. D. Manning, J. C. Hall.

On Resolutions—E. P. Daniels, W. C. Ward, Isaac Morrison.

SECOND MEETING, MAY 16, AT 9 A. M.

Prayer by J. A. Burden.

The Newton and Corvallis churches were represented by their delegates. The number of delegates who had presented their credentials now numbered fifty-three.

The minutes of previous meeting were read and approved.

Upon request, the West Union church, consisting of eleven members, was received into the Conference.

The resolutions adopted at the last camp-meeting were read, and appropriate remarks were made, showing how fully they had been carried out.

Resolution 4 recommended "that we send T. H. Starbuck to attend the council of teachers soon to be held in Battle Creek, Mich., and to visit schools which have made a marked success in methods which we propose to follow."

To this resolution Brother Starbuck said: "I went to Battle Creek, Mich., and attended the teachers' meeting. Spent the month of July in the Chautauqua summer school, in Bible study. Attended the State annual meetings in Ohio and Michigan. Spent nearly one month in Battle Creek, Mich., and most of that time was devoted to the study of methods of instruction, and management of the Students' Home. Attended the General Conference, and the institute which preceded it. It was the most profitable five months, to myself, ever passed, and I hope that it may prove to be of lasting benefit to the work in which I am engaged."

THIRD MEETING, MAY 17, AT 9 A. M.

Prayer by Wm. Potter.

Four more delegates presented their credentials. One of them represented the Marshfield church. A request was made that the Woodland church, consisting of six members, be received into the Conference. It was voted to receive the church.

The Committee on Resolutions offered the following:—

Resolved, That article three, section one, of the constitution of the North Pacific Conference, be amended by striking out the word three and inserting the word five.

This resolution was adopted.

The Committee on Credentials and Licenses made a partial report, as follows:—

For credentials—Samuel Fulton, H. W. Reed, Wm. Potter, W. C. Ward, Fried Jorg.

For ministerial licenses—Isaac Morrison, H. A. Baxter, J. M. Cole, G. W. Davis, Carl Scheiper, J. C. Bunch.

The report was adopted.

The Conference treasurer's report was read, as follows, and adopted:—

Whole amount of tithes received, - - -	\$7,205 72
Whole amount of tithes paid out, - - -	5,907 95

Amount on hand, - - - - -	\$1,297 77
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FOURTH MEETING, MAY 17, 4:30 P. M.

Prayer by O. Dickinson.

At this meeting the Damascus church was represented.

The Committee on Resolutions presented the following:—

WHEREAS, It is deemed advisable in the conducting of Conference schools to combine manual labor with other instruction; therefore,

Resolved, That we will provide grounds and other facilities in connection with our school buildings for carrying out this object.

WHEREAS, It is essential to the correct discipline and proper guardianship of the morals of our students that a boarding-house, or students' home, be connected with our school; therefore,

Resolved, That we will provide means for the erection and equipment of such a home.

Resolved, That the Executive Committee of this Conference are hereby empowered and instructed to secure means by loans, donations, etc., with which to obtain lands, erect proper buildings, etc., for the objects stated in the above resolutions; and further,

Resolved, If these facilities cannot be secured in East Portland, that the said committee are hereby empowered to dispose of the present school property on the best terms possible, and obtain a suitable site at some feasible point centrally located in our Conference.

Resolved, That an Educational Society be formed in this Conference, which shall hold our school property, and legally manage the temporalities of the same.

Resolved, That we will raise at once, at least five thousand dollars (\$5,000) in stock, in shares of the par value of ten dollars (\$10) per share.

Remarks were made in favor of these resolutions, and they were carried by unanimous vote.

FIFTH MEETING, MAY 20, AT 8 A. M.

An informal meeting of the Conference was held for the purpose of raising stock for the Educational Society. Pledges were taken to the amount of five thousand three hundred and six dollars (\$5,306).

SIXTH MEETING, MAY 20, AT 10 A. M.

Prayer by O. Dickinson.

Upon request, the name of the Newton church was changed to Elk City.

The Committee on Resolutions offered the following:—

WHEREAS, Already one bill has been introduced into the Senate of the United States to secure the enactment of a national Sunday law; and,

WHEREAS, A National Sabbath Union has been organized to secure the enactment of an oppressive Sunday law by the Congress of the United States, and is vigorously pushing forward its work in every State and Territory, through the pulpit and the press, and by the circulation of petitions to Congress favoring the same; and,

WHEREAS, We see in this a striking fulfillment of the prophecies in reference to our country; and,

WHEREAS, It is to be one of the last events in the history of our country, which will usher in the time of bitter persecution that will greatly hinder our work in spreading the truth; and,

WHEREAS, It is a striking evidence that our work for the world is soon to close, and what is done must be done quickly; therefore,

Resolved, That we pledge ourselves to renewed energy and diligence in taking subscriptions to the *American Sentinel*, and in circulating the remonstrative petitions, calling attention of the people to what is coming, and what must be done to be prepared to meet it.

After some very interesting remarks, the resolution was adopted.

WHEREAS, The health of our beloved brother, Samuel Fulton, is such that it is thought necessary to the preservation of his life that he should be relieved from the office of president of the North Pacific Conference; therefore,

Resolved, That we deeply regret the circumstances which compel the change, and as a Conference express our sincere gratitude for all the benefits resulting from his faithful and unselfish labors during the past two years.

This resolution was unanimously adopted.

WHEREAS, During the past year the prosperity attending our Conference labors, and the blessing of God manifestly displayed in the preservation of both the health and the property of our people, continually deserve grateful remembrance; therefore,

Resolved, That we express our united thanks to God for his unmerited care and providence, and that we deeply deplore our lack of spirituality and faithfulness to duty.

After adopting this resolution the whole congregation arose and sang the Doxology, "Praise God, from whom all blessings flow."

The Committee on Credentials and Licenses made further report, as follows:—

To receive ministerial licenses—A. Benson, T. H. Starbuck. The report was adopted.

The Committee on Nominations made the following report:—

For President, Elder R. C. Porter; Secretary, H. W. Reed; Treasurer, O. Dickinson; Conference Committee—R. C. Porter, T. H. Starbuck, G. W. Davis, J. E. Graham, J. C. Bunch.

SEVENTH MEETING, MAY 20, 6 P. M.

Minutes of last meeting read and approved.

The chairman called for a reading of the resolution touching the formation of an Educational Society. After its reading, the chair

(Concluded on page 366.)

The Home Circle.

THE LAND OF NOWHERE.

Do you know where the summer blooms all the year round;

Where there never is rain on a picnic day;
Where the thornless rose in its beauty grows,
And little boys never are called from play?
Oh! hey! it is far away,
In the wonderful land of Nowhere.

Would you like to live where nobody scolds,
Where you never are told, "It is time for bed;"
Where you learn without trying, and laugh without crying,
Where snarls never pull when they comb your head?
Then oh! hey! you must hie away
To the wonderful land of Nowhere.

If you long to dwell where you never need wait,
Where no one is punished or made to cry,
Where a supper of cakes is not followed by aches,
And little folks thrive on a diet of pie,
Then ho! hey! you must go, I say,
To the wonderful land of Nowhere.

You must drift down the river of Idle Dreams,
Close to the border of No-man's Land;
For a year and a day you must sail away,
And then you will come to an unknown strand,
And ho! hey! if you get there—stay
In the wonderful land of Nowhere.

—Selected.

THE PALM.

And there the poets, in thy praise,
Should night and morning frame new lays,—
New measures sung to tunes divine;
But none, O palm, should equal mine!

—Bayard Taylor.

LINNEÆUS, the great botanist, has not inaptly called palms "the princes of the vegetable world." The most perfect of the order have a tall, cylindrical stem, which shoots upward from the earth, without knot or blemish, springing to an immense height, and yet so symmetrical that its slenderness conveys no idea of feebleness. The summit bears a crown of emerald green plumes, like a diadem of gigantic ostrich feathers; these are frequently twenty feet long, droop slightly at the ends, and rustle musically in the breeze. In the desert it forms an object of peculiar beauty, as it soars, erect and graceful, near some welcome spring of living water, a landmark to the wayworn traveler. Under the natural screen which the thick green feathery branches supply, the orange and the lemon, the pomegranate, the olive, the almond, and the vine, flourish in wild luxuriance, and pour forth an abundance of luscious fruit.

The valley of the Amazon rejoices in an infinite variety of these beautiful trees. Among them a foremost place must be given to the fan-leaved palm, which abound in the islets and on the banks of the mighty river and its tributaries. Their stems are huge, smooth cylinders, three feet in diameter, and about a hundred feet high. Their crowns consist of enormous clusters of fan-shaped leaves, whose stalks alone measure seven to ten feet in length.

Humboldt christened the fan-leaved palm, the "Tree of Life." It is the chief, almost the only, nourishment, he says, of the unconquered nation of the Guaranis, at the mouth of the Orinoco, who skillfully stretch their mats—woven from the nerves of the leaves—from one trunk to another, and during the

rainy season, when the delta is inundated, live like apes in the tops of the trees.

These habitations are partially roofed with mud; the women light their household fires on a flooring of the same material; and the traveler, ascending the river at night, gazes astonished on the hundred spiral shafts of flame and smoke which seem kindled in the very air!

It is astonishing to what a variety of uses the Amazonian Indians apply the palm. It provides them with house, food, drink, raiment, salt, implements, weapons, fishing tackle, and even musical instruments. The rafters of their huts are formed, perhaps, of straight and uniform palm; another kind is brought into requisition for the roof; and the split stems of a third species furnish the doors and frame-work. The wide bark which grows beneath the fruit of another species is woven into an apron. The comb with which many of the natives adorn their heads is made from palm wood, and their fish-hooks from its spines. Caps for the head and cloth for the loins are manufactured from the spathes of the palm. These, too, supply the native with his hammock and bowstrings. Various species of palms yield oil and edible fruit; from eight kinds an intoxicating liquor can be distilled; and from the palm, by burning its small nuts, he procures a substitute for salt. From the spinous processes of one variety he makes his arrows, and arms himself with lances and harpoons from another. The long blowpipe through which he hurls the envenomed dart at birds and animals comes from the palm; from the stems of various trees he fashions the harsh, bassoon-like musical instrument employed in his worship; and, finally, the great woody spathes provide him with cooking vessels.

In Ceylon and Malabar one of the principal palms is the remarkable umbrella-bearing palm. It is straight as a giant's spear, five feet in circumference at the base, and tapering towards the summit, where it terminates in a magnificent crown of enormous palmate plaited leaves. Each leaf, near the outer margin, is divided into numerous segments, and united to the trunk by spiny leaf stalks. It usually measures about eighteen feet in length, exclusive of the leaf stalk, and about fourteen feet in breadth; so that a single leaf will form an excellent canopy for a score of men.

Vegetable ivory, now manufactured into many ornamental articles, is the hardened albumen of the corosso. It is clear and liquid at first, then milky and sweet, and finally solid.

Wax is obtained from several species of the palmaceæ.

From the *calamus verus* we obtain the well-known canes called rattans; and the sago palm, which flourishes in the swampy districts of the East, supplies us with a farinaceous food of great value. A native of Victoria, Australia, yields a profusion of fan-shaped leaves, which are employed in the manufacture of straw hats.

The palm oil, largely used in the manufacture of soap and candles, and in the preparation of the peculiar compound with which the wheels of railway cars are greased, is expressed from the nuts of the Elais palm, a native of Guinea. The catechu palm yields

the celebrated betel nuts, so largely masticated by the Hindoos. From these nuts our chemists obtain an astringent decoction, useful in dyspepsia and many other diseases.

What would become of the wanderer in the deserts of Arabia and Barbary if Providence suddenly decreed the extinction of the date palm?—Thousands of human beings would inevitably perish, for the inhabitants of Fezzan live wholly upon its saccharine and delicious fruit for nine months in the year. In Egypt, Arabia, and Persia it forms the principal food of the people, and a man's wealth is computed by the number of date palms he possesses. When dried, the fruit becomes an important commercial staple. Cakes of dates pounded and kneaded until solid enough to be cut with a hatchet, supply the provision of the African caravans on their toilsome journey through the sun-lighted Sahara. The young leaves, or palm cabbage, are eaten by the Persians and Arabs. The date stones, or seeds, are roasted as a substitute for coffee, or ground for the sake of their oil, and the residuum given as food to cattle. Bags and mats are made out of the leaves; the fibers supply a rude, rough cordage; and the leaf stalks, all kinds of basket and wicker work.

The date palm is the palm tree alluded to in Scripture, and in the oasis of the Great Desert springs up, a fountain of life, for the refreshment of the traveler.

In Egypt we meet with the Doum palm, a tree of shorter stature, but remarkable for the repeated forkings of its stems. From the sweet and yet pungent flavor of its fruit, it has been properly called the gingerbread tree.

What the date palm is to the Arab the cocoanut palm is to the Polynesian. It is the crown and glory of the coral islets which stud the sapphire expanse of the Pacific Ocean.

The uses of this tree are manifold, and its valuable properties claim man's gratitude. Its hard, agate-like, polished timber, known as palmyra and porcupine wood, is prized by the cabinet maker; the hard nut which incloses its fruit, the savage carves into handsome bowls and goblets; the milky liquid within has a sweet and delicious flavor, and is very wholesome, refreshing, and digestible; the fibrous husk can be woven into sails and cordage, or used for stuffing mats and cushions; the terminal bud, or palm cabbage, is delicate eating; the central part of the stem, when young, affords a sweet and excellent food; the fermented sap yields the spirituous liquor so well known as arrack; the dried leaves can be employed for thatch; and every boy knows that the nut itself is a popular and justly-prized dainty.

Commercially speaking, the most valuable product of this all-important tree is the oil or butter obtained from its kernel, and largely used in Europe in the manufacture of candles. In the East it is employed as an unguent, and for illuminating purposes. It is liquid in tropical climates, but in colder temperatures solidifies into a white, butter-like oil. Compression separates it into a more liquid part called olein, and a more solid part known as cocosin, or cocostearin.

The cocoa palm ripens in about seven years, and continues productive for seventy

or eighty, each tree bearing annually from eighty to one hundred nuts.

What rice is to the Hindoo, what wheat is to the European, is the banana to the inhabitants of the tropical islands. They would perish without it, or be reduced to feed, like the beasts, on the herbage of the fields. But the banana supplies them with a wholesome and abundant food, with a pleasant drink, with a valuable medicine, with materials for clothing, in a word, with almost all the necessities of their simple and easily contented life. It is now understood to be a variety of the plantain.—*W. H. D. A., in Sunday Afternoon.*

PRIMITIVE TIME-PIECES.

THE story is that King Alfred had no better way to tell the time than by burning twelve candles, each of which lasted two hours; and when all the twelve were gone, another day had passed. Long before the time of Alfred, and long before the time of Christ, the shadow of the sun told the hour of the day by means of a sun-dial. The old Chaldeans so placed a hollow hemisphere with a bead in the center that the shadow of the bead on the inner surface told the hour of the day. Other kinds of dials were afterward made with a tablet of wood or straight piece of metal. On the tablets were marked the different hours. When the shadow came to the mark "ix," it was nine o'clock in the morning. The dial was sometimes placed near the ground or on towers of buildings.

But the dial could only be used in the daytime, and even then it was worthless when the sun was covered with clouds. In order to measure the hours of the night as well as the hours of the day, the Greeks and Romans used the *clepsydra*, which means, "The water steals away." A large jar was filled with water, and a hole was made in the bottom through which the water could run. The glass in those days was not transparent. No one could see from the outside how much had escaped. So there were made on the inside certain marks that told the hours as the water ran out, or else a stick with notches in the edge was dipped into the water, and the depth of what was left showed the hour. Sometimes the water dropped into another jar in which a block of wood was floating, the block rising as the hours went on. Once in a while some very rich man had a *clepsydra* that sounded a musical note at every hour.

Another way of measuring time among the ancients was by the sand or hour-glass. This was made of pear-shaped bits of hollow glass, with a very small opening between them. It held just sand enough to run from the upper into the lower pear in the space of one hour. The glass was then turned the other side up and the sand ran back, also taking an hour. You have seen glasses of this kind where the sand runs out in three minutes; they are used in boiling eggs. King Charlemagne, a thousand years ago, had a glass of this kind that ran for twelve hours without turning. It was marked on the outside with red lines to show the escape of the sand.—*Sel.*

THE power of faith will often shine forth the most when the character is naturally weak.—*J. C. Hare.*

Health and Temperance.

POINTS FOR PROHIBITION.

THE physical effects of the use of intoxicants are of such a character as to lessen the capacity to labor and the will to labor, and, therefore, the individual power to contribute to the general prosperity. Every person who consumes more than he is able to supply is a hindrance and a burden on society. Idiocy, insanity, drunkenness, disease, incapacitate men for the serious business of life. That which tends to produce or increase these afflictions is at war with society and the State. Drunkenness contributes to the increase both of idiocy and insanity as well as of other diseases. Delirium tremens is a form of temporary insanity produced directly by the excessive and habitual use of alcoholic beverages. There is an abundance of medical testimony showing that drunkenness is a prolific cause of insanity and idiocy.

Dr. E. T. Wilkins, Commissioner in Lunacy for California, says (1872) that intemperance is a far mightier cause of mental diseases than all other causes combined. Dr. Lewis D. Mason states (1883) that in a study of 600 cases of inebriety treated at the Inebriate Asylum at Fort Hamilton, N. Y., he found that 166 had attacks of alcoholic mania. Dr. Baer, of Berlin, says that in Germany the census report of 1871 shows that the number of the insane is largest wherever the consumption of alcohol is the greatest. Dr. Finkleburg, of the Russian Public Health Commission, says alcoholic liquors cause two-fifths of all the insanity in Russia. Another European physician, Dr. Lunier, estimates that fifty per cent. of all the idiots and imbeciles in the large cities of Europe are the offspring of notorious drunkards. Dr. T. S. Clouston, superintendent of the largest insane asylum in Scotland, says in a lecture to the students of Edinburgh University (1883):—

"We know as a statistical fact that from fifteen to twenty per cent. of the actual insanity of the country is produced by the excessive use of alcohol. . . . For every one of the really insane there are no doubt a large number who have become partially affected in mind."

Earl Shaftesbury, who was connected with the British Lunacy Commission over fifty years, stated (1877) in the House of Commons that "fully six-tenths of all the cases of insanity to be found in these realms and in America arise from no other cause than intemperance."—*Independent.*

STARVING THE TEETH.

TEETH are just as easily starved to death as the stomach. In one way it is a blessing to have been born of poor parents. What food the poor give their children is of the variety that goes to make strong bones and teeth. It is the outside of all the grains, of all cereal foods, that contains the carbonate and phosphate of lime and traces of other earthly salts which nourish the bony tissue and build the frame up. If we do not furnish the teeth of the young that pabulum they require, they cannot possibly be built up. It is the outside of corn, oats, wheat, barley, and the like, or the bran, so-called, that we sift away and feed to the

swine, that the teeth actually require for their proper nourishment. The wisdom of man has proven his folly, shown in every succeeding generation of teeth, which become more fragile and weak. These flouring mills are working destruction upon the teeth of every man, woman, and child who partakes of their fine bolted flour. They sift out the carbonates and the phosphates of lime in order that they may provide that fine white flour which is proving a whitened sepulcher to teeth.

Oatmeal is one of the best foods for supplying the teeth with nourishment. It makes the dentine, cementum, and enamel strong, flint-like, and able to resist all forms of decay. If you have children never allow any white bread upon your table. Bread made of whole wheat ground, not bolted, so that the bran, which contains the minute quantities of lime, is present, is best. To make a good, wholesome, nourishing bread, take two bowls of wheat meal and one bowl of white or bolted flour, and make by the usual process. Nothing is superior to brown-bread for bone and tooth building. This is made out of rye meal and corn meal. Baked beans, too, have a considerable supply of these lime salts, and should be on your table, hot or cold, three times a week. In brushing the teeth always brush up and down from the gums instead of across. Brush away from the gum and on the grinding surface of the teeth.—*American Analyst.*

TWO BEGGARS.

AN old man rapped at the door of the writer and asked the privilege of working for a breakfast. The meal was given him and he ate it with a relish. Rising to go, he stood with his gray hair uncovered, with his hard face touched with a bit of emotion, and said, in substance: I thank you sincerely for this food. I was hungry. And while I thank you, I want to warn you against coming into the condition I am in. When I was young I worked hard and made money. I spent it in the saloons. I put hundreds of dollars there. Now I am too old to work. I must wear rags for clothes and beg for a living. The saloons drive me out and give me nothing. Last night I was driven from one and would have been in that terrible storm but for the kindness of a man who let me sleep in his shop.

A few days later another man of about the same age came begging for a dime. He claimed to be a cripple; the hospitals were full. The dime was given him. In an hour he was seen buying beer at a neighboring bar.

These are but samples of what may be learned every day by a little inquiry. There are thousands of old and young men reduced to beggary by drink; licensed saloons tempt and rob and curse them till they are penniless, and then send them adrift to beg from sober people or to steal. And in a good many cases these pauper makers stand behind their bars receiving the money which Christian charity has given these victims. Through the poor besotted beggar, whom he has reduced to beggary, the saloon keeper reaches out to rob sober people and fatten off of the sympathy which his own curse kindles. A business like this cannot buy respectability by any amount of taxes, and in God's sight no number of signatures and votes can relieve it of the deepest infamy.—*Central Baptist.*

(Continued from page 365.)

stated that the law of Oregon in reference to corporations is very liberal; that we need not form a corporation by joint stock, as provided by the resolution, but that we can have it under the control of the Conference, if we so desire.

It was voted to reconsider the motion adopting said resolution.

Voted to amend the resolution so that it will read as follows:—

Resolved, That we will raise by donations five thousand dollars (\$5,000) for the Educational Society.

Moved that those who have paid and pledged stock for this Educational Society be allowed to vote. Carried by an almost unanimous vote.

Conference then adjourned to the call of the chair.

EIGHTH MEETING, MAY 20, 9:30 P. M.

The minutes of last meeting were read and approved.

The Committee on Credentials and Licenses reported, recommending that Brethren Isaac Morrison and G. W. Davis be ordained and receive credentials.

The report was adopted.

Voted that the Conference Committee appoint a corresponding secretary, who shall devote such portion of his time to correspondence as the committee shall deem best.

Voted that the Educational Society be organized according to the law of Oregon.

The following articles were read:—

THE ARTICLES OF INCORPORATION OF THE EDUCATIONAL SOCIETY OF THE NORTH PACIFIC CONFERENCE OF SEVENTH-DAY ADVENTISTS.

ARTICLE 1. The name of this society shall be, The Educational Society of the Seventh-day Adventists, and the duration of the same shall be unlimited.

ART. 2. The object and business of this society shall be to maintain a denominational school, where biblical and scientific instruction shall be imparted, and where manual labor shall be combined with mental instruction.

ART. 3. The estimated value of school property already in the hands of this society is \$5,000. The resources are the property on hand, donations, legacies, tuitions.

ART. 4. The business of this society shall be managed by a board of five directors, who shall be chosen annually by the North Pacific Conference of Seventh-day Adventists, and this board shall choose a president, secretary, treasurer, and auditor from their own number immediately after their election.

ART. 5. The location of this society, and its principal place of business, is East Portland, Oregon.

Voted that these articles be adopted.

Voted that the Nominating Committee present names for the board of directors.

The following names were presented and elected: T. H. Starbuck, J. E. Graham, C. A. Wyman, E. D. Hulburt, O. Dickinson.

Voted that the Conference Committee be requested to procure a tent of suitable size to be used at our next annual gathering.

Voted that the Conference Committee provide for a camp-meeting this season in the Puget Sound country.

Voted that those who wish to re-subscribe to the \$5,000 Fund do so, making their subscription more or less as they may choose.

Adjourned *sine die*.

J. N. LOUGHBOROUGH, *Pres. pro tem.*

H. W. REED, *Sec.*

THERE are four great evils of to-day which are sapping our sociological life, and not the least of these is the craze and the curse of intemperate, indiscriminate novel-reading.—*Sel.*

News and Notes.

SECULAR.

—It costs \$750 to fire a shot from the dynamite cruiser, *Vesuvius*.

—A destructive cyclone swept over Lamar County, Texas, on the 4th inst.

—It is estimated that the Leadville smelters will produce \$15,000,000 this year.

—The great telescope at Lick Observatory in California enables one to see 100,000 stars.

—The Bank of Omaha, incorporated last fall for \$100,000, has failed. Bad loans are the cause.

—Heavy strikes have been recently reported from Bohemia. Several thousand hands are already out of work.

—Since 1871, 2,500,000 emigrants have left Germany, and 2,000,000 of these have settled in the United States.

—It is reported that the American exhibit at the Paris exposition is behind even the second-rate countries of Europe.

—By the sinking of the schooner *Thomas Houston*, six miles off Milwaukee, the morning of the 1st inst., seventeen lives were lost.

—President Harrison has issued an order abolishing all Sunday duties for soldiers except the parade for personal inspection.

—One life insurance company of New York will have to pay claims amounting to \$420,000 on victims of the Pennsylvania disaster.

—Hon. John. H. Gray, Justice of the Supreme Court of British Columbia, died at Vancouver, June 5, in the seventy-fifth year of his age.

—The contest over the will of the late A. T. Stewart has been settled by a compromise between Judge Hilton and the heirs, and is practically ended.

—It is reported on good authority that General Lloyd S. Brice is to succeed the late Allen Thorn-dyke Rice as editor of the *North American Review*.

—On the 6th inst. the aged Marchioness de Chasteler, of Belgium, was shot through the heart while in bed at her home near Brussels, by an unknown assassin.

—According to the *Chicago Express* the municipal government of Cottonwood Falls, Kansas, is in the hands of women, the mayor and aldermen all being of that sex.

—Political relations are reported as being somewhat strained between Germany, Russia, and Austria. The hostile policy of the Czar is beginning to show itself.

—Fish are dying in large numbers in some of the rivers of California. It is believed that they are poisoned by the sawdust discharged into the streams from the numerous sawmills along their banks.

—It is believed that Tascott, the murderer of Amos Snell, the Chicago millionaire, is in China. Mrs. Snell still professes to be willing to give \$50,000 to anyone who will deliver him in this country.

—The wealth of seventy-two of the richest American millionaires exceeds by \$33,000,000 the total money circulation of the United States. Their wealth is \$1,433,000,000, or an average of \$20,000,000 each.

—Acres of rock lying on Holkham Bay, Alaska, formerly supposed to be utterly worthless, have turned out to be rich in silver, assaying as high as 500 ounces to the ton. Great excitement prevails over the discovery.

—A preliminary survey of the boundary line between Alaska and British America is soon to be made, looking forward to the establishment of definite boundary marks between the two sections, which has been rendered necessary by the mining interests lately developed there.

—The police seized thirty million blank Chinese lottery tickets at San Francisco the 4th inst., and this was only a portion of the amount on hand. The aggregate weight of the tickets seized amounted to nine tons. Judging from this, the innocent Ah Sin is not far behind his white brother in the gambling business.

—Venezuela, South America, is suffering from extreme drought, only two showers of rain having fallen in the last fifteen months. In consequence, the yellow fever is creeping into the higher mountainous districts, ten per cent. of the population of some towns being at present suffering from that deadly disease.

—New Yorkers are considering the feasibility of increasing their present water supply by the erection of a colossal dam at Quaker bridge, near Croton Lake. The proposed dam, if built, will be 1,500 feet long, and 274 feet high, with a thickness of 216 feet at the bottom. Perhaps the Johnstown disaster will lead to a more careful consideration of the subject before definite plans are settled upon.

—Seattle, Washington Territory, was almost wiped out of existence by fire June 6. More than sixty acres were burned over in the very heart of the city, and only one business house remains intact. The losses will foot up \$15,000,000, and hundreds of people are destitute of the necessities of life. Several persons are thought to have perished in the flames. Assistance is being rendered to the destitute by the surrounding country.

—The excitement still continues in Chicago over the case of Cronin, the murdered doctor. A great conspiracy is thought to exist in certain Irish-American circles, and it seems apparent that Cronin met his death at the hands of some of this clan, but the facts have been so artfully concealed that the proof is hard to get hold of. Rumors were circulated on the 8th inst. to the effect that Cronin was alive, but the fact is generally discredited.

—A Catholic congress recently assembled in Portugal for the consideration, among other things, of the following objects: To discuss the best means to be adopted for combating the Protestantism and the free thought which some are strenuously endeavoring to propagate throughout Portugal; to invite the Portuguese Catholics to adopt a policy of moral force to secure the liberty and the independence of the Holy See; and to offer a universal protest against the outrages and insults to which the sovereign pontiff is daily subjected.

—Recent dispatches from London state that the followers of the Mahdi have made Western Abyssinia almost a desert. Towns have been devastated and herds and flocks destroyed in large numbers. Over 2,000 Christians have been butchered, and hundreds of the best inhabitants have been taken to Mecca as slaves, in spite of the provision of the treaties. The Italian Government has the matter in hand and will execute summary vengeance upon the Abyssinian chiefs and their followers who are responsible for the atrocities.

—Later news from the calamity at Johnstown, Pennsylvania, show that the disaster was slightly overestimated. But thousands of bodies have been buried, while thousands more are still entangled in the acres of debris which cover that portion of Cone-maugh Valley. Owing to so many bodies being swept away by the flood, it will never be known exactly how many lost their lives. In scores of cases whole families were drowned, leaving neither kith nor kin to tell the tale. The most conservative estimates of the loss of life at this writing, place it at not over 5,000. Money, provisions, and clothing have been and are still being sent into the flooded district in large quantities, so that present necessities are being supplied. The gravest source of danger, however, is from the contagious diseases that are breaking out, owing to the stench and malaria caused by the rubbish and the hundreds of putrifying bodies covered up in it. There are 10,000 men at work on the mass, but it will take at least four weeks to get over the ground, and it seems probable, at present, that self-preservation on the part of the survivors will soon make it necessary to burn this accumulated matter in order to prevent the further outbreak of disease.

Obituary.

DOUGLASS.—Died at Woodland, Cal., May 24, 1889, of an aggravated form of typhoid, after an illness of two weeks, Sister Sallie A. Douglass, aged 47 years and 2 months. Sister Douglass was a consistent member of the Christian Church for several years previous to her acquaintance with the Seventh-day Adventists, and when the truth was preached in Woodland sixteen years ago, she accepted it with that whole-heartedness which characterized her entire life work. She was always ready to visit the sick and relieve the afflicted, and while, by her death, the church loses a warm supporter and a devoted, earnest member, we know she sleeps in Jesus, and we confidently expect, if faithful, to have the privilege of meeting her in the glad reunion of God's people around the great white throne. The family, consisting of a husband and three daughters, were not members of the church, but we trust they may so see the importance of living up to the light they have received that they may rejoin their loved one hereafter in the kingdom of God. A large concourse of sorrowing friends attended the funeral services. Words of comfort were spoken from Job 14:14.

J. W. SCHOLES.

Publishers' Department.

TIME TO RENEW.

A LARGE number of subscriptions to the SIGNS expire during the months of June and July. Please examine the address label on your paper this week, and if your time is about expired, renew at once, and thus avoid missing any paper. Our terms are cash in advance, \$2.00 per year, or \$1.00 for six months.

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PLEASE stop sending the SIGNS to any of the following names, as this office has received notice that the papers are refused, unclaimed, or sent to the wrong post-office:—

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SABBATH-SCHOOL LESSONS.

At the last session of the International Sabbath-school Association, the following resolution was adopted:—

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.

In accordance with the above resolution, a series of thirteen lessons on the above-named subject has been prepared for use in the Senior Division of our Sabbath-schools, commencing July 6 and continuing through the quarter.

These lessons will be issued in pamphlet form as No. 8 of the *Bible Student's Library*, size of page about 4½ by 6½ inches, a convenient size to be carried in the coat pocket. Our object in issuing these lessons in connection with the *Bible Student's Library* is so that we may avail ourselves of the pound rate of postage.

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"The Appearance of Evil."
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Church Duties.
A Letter.
God's Love for Sinners.
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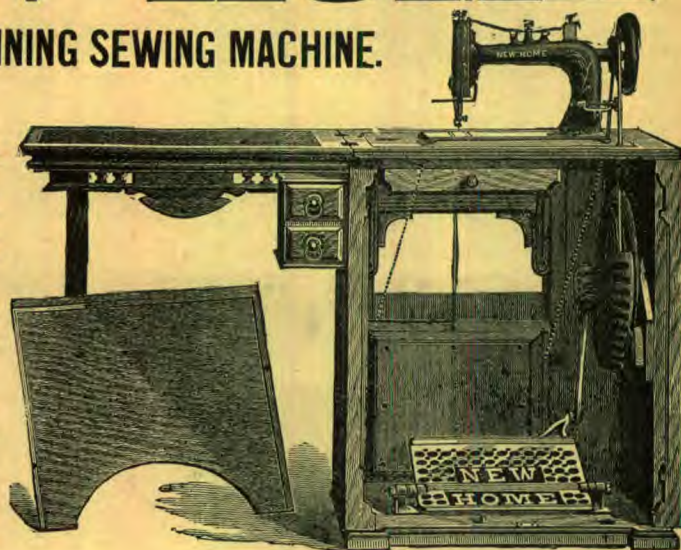
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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, JUNE 17, 1889.

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

CAMP-MEETINGS FOR 1889.

It is announced by the General Conference Committee that the camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (*) in the following list, will be preceded by a workers' meeting. The committee states that where workers' meetings are to be held, and they are not thus marked, notice should be given at once. The list, which is subject to change, is as follows:—

*Wisconsin, Mauston,	June	18-25
*Dakota, Madison,	June 25 to July 2	
Michigan (Northern), Wexford,	" 25 to "	2
*Georgia,	July 31 to Aug. 6	
North Carolina,	Aug.	6-13
Virginia,	"	13-20
Michigan (Southwestern),	"	13-20
*Ohio, Mount Vernon,	"	13-20
*Missouri (general),	"	13-20
California, Ferndale, Humboldt Co.,	"	15-22
Arkansas, Rogers,	"	20-27
Maine,	"	20-27
Tennessee,	"	20-27
West Virginia,	"	20-27
Michigan (general),	Aug. 27 to Sept. 3	
*Texas,	" 27 to "	3
Vermont,	" 27 to "	3
California, San Diego,	" 29 to "	9
*Colorado,	Sept.	3-10
Canada,	"	3-10
*Nebraska,	"	10-17
*Illinois,	"	17-24
*Indiana,	Sept. 24 to Oct. 1	
*California (general), Oakland,	" 25 to "	7

OWING to the crowded condition of our columns, we have been compelled to lay over a number of articles which were intended for this paper, and also to place among our general matter on page 355 our article on Russia. We mention this so that no one will overlook it or miss reading it because of not finding it in the usual place.

WE are informed by telegram from Williamsport, Penn., that owing to the great flood at that place the camp-meeting, which was to have been held June 4-11, had to be abandoned, but the workers' institute was continued. The telegram also contained the welcome intelligence of the safety of our brethren at that place. The river at Williamsport was seven feet higher than ever before known, and quite a number of lives were lost and much property was destroyed. We do not know how our brethren fared in the latter respect. We trust that the conditions for the Rome meeting, June 11-18, have been more favorable.

THE *Catholic Mirror*, published in Baltimore, says:—

"Two young men of tender years engaged in the difficult task of consuming between them a bucketful of whisky which they found in the cellar of a drinking place in Chicago, the other day. They accomplished the feat, but were not able to enjoy the pleasure of the triumph. One of the young men shortly died in the most horrible convulsions, and at last accounts the other was in a fair way to share the same fate. There is a salutary lesson to be learned from the fatal experiences of these Chicago youths."

We wonder if the moral the *Mirror* would derive from this occurrence is that those who drink whisky should eschew the Chicago article and use only that made at the Baltimore distillery advertised in its columns; or perhaps the editor of that

journal thinks that the only brand of whisky used should be that advertised in the *Mirror*. A paper that expects to have much influence in favor of temperance should not advertise distilleries and their products.

THE *Sabbath Recorder* says:—

"A careful statistician says that there are, in this country, about 7,000,000 young men. Speaking of the relation of this vast army to the church, he says that only about 25 per cent. attend its services, only 5 per cent. are members of it, and only about 3 per cent. contribute to its support. Speaking of the criminal classes, the same writer says that 70 per cent. of our incarcerated criminals and 85 per cent. of the patrons of saloons and houses of ill-fame are young men, while nearly 90 per cent. of all crimes committed are by young men. With these startling figures before our eyes, and knowing that the young men of to-day must be the men upon whom the world's work for the next twenty-five years must fall, who shall say that there is any danger of giving too much attention to our young men, or doing too much in the effort to fit them for the responsibilities of life?"

And with these figures before our eyes can we call a man a pessimist who fails to see indications of the approach of the fabled millennium, when it is supposed by some that all the world will be converted?

WE have often heard it said of persons that they were "born tired," but it remained for the Sunday-law advocates to demonstrate that such was the case with Adam. Their "last ditch" argument is that the first day (Sunday) is the true seventh day; or that the seventh day was man's first day. True, the Bible says that man was created on the sixth day, but the Bible is nothing when it crosses a good Sunday argument. We'll admit for the moment that the seventh day was man's first day. Col. Shepard, president of the American Sabbath Union, says: "We observe the first day, and for aught that is known to the contrary it may be the very hebdomadal of the day that Adam observed. The Sabbath was his first day, and he was prepared by his first day of rest for six days of labor." We were at a loss (on the theory of physical rest being the object of the Sabbath) to see how Adam should so much need that first day's rest in order to be prepared to go to work. But a friend has kindly helped us out of the difficulty by suggesting that probably he was *born tired*.

"TESTIMONY FOR THE CHURCH," No. 33, is upon our table, and though we have as yet given it only a cursory examination, we feel justified in saying that it is full of highly important matter, and should be in the hands of all our people. It treats on thirty-six subjects, as follows: Unity and Love in the Church, Behavior in the House of God, Religion and Scientific Education, The Education of Our Children, Dangers of the Young, Suitable Reading for Children, Advice to the Young, Worldly Mindedness, Practical Godliness, Worldly Influences, Needs of Our Institutions, Our Institutions at Battle Creek, Christian Influence in the Home and the Church, An Impressive Dream, Daily Study of the Bible Necessary, Education of Workers, Unholy Ambition, "The Appearance of Evil," Love for the Erring, Church Duties, A Letter, God's Love for Sinners, Acceptable Confession, Erroneous Ideas of Confession, God's Presence a Reality, The Nature and Influence of the Testimonies, Unfounded Reports, A Miracle Counterfeited, The Mysteries of the Bible a Proof of Its Inspiration, The Impending Conflict, The *American Sentinel* and Its Mission, Workers in the Cause, The Inestimable Gift, The Character of God Revealed in Christ, The Word Made Flesh, God's Care for His Work.

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A LABOR paper notes the fact that "Gladstone says there is now the greatest aggregation of wealth in the hands of the few since the days of Julius Caesar, and, therefore, on the other hand, the greatest poverty and want known to the civilized world for nearly two thousand years." Writing of these days the apostle James says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." But to the people of God he says: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

AND still the work of securing "signatures" to the petition for a National Sunday law goes bravely forward. We have received from Southern California a copy of a paper entitled *The White Ribbon*, which contains, in a report of a meeting of the W. C. T. U., the following paragraph:—

"The petition for the Sabbath law was sent to the ministers of all denominations, to be signed by the proper officials on behalf of the church. Many hearty responses were received, and earnest wishes given for our success."

This simply means that all the ministers have been asked to have a few officers of their several churches sign the petition in behalf of the entire church membership; then these petitions will be presented to Congress as representing so many thousands or tens of thousands of people, perhaps a majority of whom have never seen or even heard of the petition which they are supposed to have signed. But perhaps it is only fitting that Sunday, which is itself only a counterfeit, should be maintained by fraud.

REFERRING to the widespread agitation for the restoration of the temporal power of the Pope, the *Churchman* says:—

"According to recent utterances of the Roman Catholic press, the Pope expects that he will find in this country a sort of Praetorian Guard, to decide his contest for the temporal power. We would like to ask what colored sash the members of this guard wore at the late civic procession? A report of the Catholic Congress at Madrid bears witness to a disposition on the part of the Spaniards to have a hand in the same act of 'restitution.' It will be a queer coalition that takes place between the country of the Holy Inquisition and the country of Washington."

It would indeed be a queer coalition, but one which is by no means impossible. We firmly believe that this country is the power referred to in Rev. 13:11 and onward, and of that power it is written that he "causeth the earth and them that dwell therein to worship the first beast," and that beast is the Papacy. Who can certainly say that our own country will not join the kingdoms of Europe in giving "their power and strength unto the beast"?

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