

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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If you would know the height and depth of Christian experience, know Christ. He alone it is who can satisfy all the longings of your heart. Take him as the companion of your soul. If your pathway lies through shadows, the light of his presence will dispel their gloom. If you are discouraged, his voice can continually whisper words of comfort in your ear, and his tender love will ever inspire you with holy, happy thoughts. "Acquaint now thyself with him, and be at peace." Job 22:21.

To those who think that sometime they will decide for Christ, who think that their position is now neutral, neither for him nor against him, we commend the following solemn and truthful words from a sermon by Rev. W. Gluyas Pascoe, of England:—

"There can be no indecision in regard to God. You must decide—you do decide—whether you will be his servant or not. Your very hesitation, so long as it lasts, is decision that you will not accept him. Your plea that such a matter must not be concluded in a moment, when you have had your life-time to consider the subject, may be a specious plea, but in reality is a mark of your refusal to be God's. Hear the word of the great Master: 'He that is not with me, is against me.'"

SOME time since the *Christian at Work* had a note in which it pooh-poohed the idea of the restoration of the temporal power of the Pope, and in replying to it the *Catholic Review* says:—

"The *Christian at Work* need not trouble itself about the temporal power of the Pope. The Catholic world is now agitating the subject, and never did the signs appear more favorable for it. The odious legislation of Minister Crispi has made more apparent than ever the terrible wrongs that Pope, priest, and Catholic people may suffer at the hands of the invading Government at Rome. The voices of more than two hundred million Catholics are now heard in favor of the temporal sovereignty which the Pope did possess for centuries, which is his by right to-day, and which the just spiritual rule of Catholics of every land and race on the globe demands."

Of course no Protestant can or will admit for a moment that the Pope has any just claim to temporal sovereignty. The very fact of his being Pope should exclude him from exercising civil power, because at all times and everywhere civil and ecclesiastical powers should be kept separate; but we cannot close our eyes to the fact that pow-

erful influences are at work for the restoration of the Papacy to all its ancient privileges. And when any man assumes to say that "the Pope's temporal or territorial sovereignty is as dim as a vision of angels, and as distant as the furthest removed star in the nebulae of Orion," he simply closes his eyes alike to the most potent facts and to the plainest prophecies.

COMMENTING on the fact that the British and American exhibitions in Paris close on Sunday, the *Christian at Work* of June 6 says:—

"Such a proceeding gives more practical effect to Sunday observance than whole tomes basing the observing of the first day of the week on the commandment which enjoins the observance of the seventh day."

This is a confession which, however, the *Christian at Work* has more than once made before, that there is no divine authority for Sunday observance. This being true, we do not see why it is desirable to give practical effect to such observance. The confession, however, is noteworthy.

A CONGRESS of American Catholics is to be held in Baltimore next November. Referring to this meeting, the *Catholic Mirror* says: "A number of prominent Catholic laymen have been invited to read papers on topics relating to Catholic interests. The congress will be an event of the first importance." And we presume that a prominent feature of the congress will be a demand for the restoration of the temporal power of the Pope. This has been a prominent feature in similar congresses held in a number of European countries within the past few weeks. The crafty Leo will leave no stone unturned to manufacture public sentiment in favor of what he is pleased to call his "rights."

OFTEN the increase of civilization, the arts, the sciences, a general increase of knowledge, are taken for an increase of Christianity. Men suppose that the world is becoming converted because it is becoming civilized. But there is a wide difference between the two. The following from Rev. Alfred Norris, of West Kensington, England, expresses so forcibly this truth that we cannot forbear to reproduce it:—

"Civilization is not sanctification, and cannot produce it; the descendants of Cain originated the arts, sciences, and amenities of life, but they were also polygamists and egotists of a boastful and murderous kind—wherefore, except there be sanctification, civilization will merely become corrupt."

The only means of converting the world, or nations, or men, is through the grace and regenerating power of the Lord Jesus Christ. "Ye must be born again," is as true now as when spoken by the great Teacher to the proud Pharisee, eighteen hundred years ago, but it is no less unpopular.

WAITING.

I AM waiting for the dawning
Of the bright and blessed day,
When the darksome night of sorrow
Shall have vanished far away;
When forever with the Saviour,
Far beyond the gloom of tears,
I shall swell the songs of worship
Through the everlasting years.

I am looking at the brightness—
See, it shineth from afar—
Of the clear and joyous beaming
Of the "bright and morning star;"
Through the dark gray mists of morning
Do I see its glorious light;
Soon shall flee the darkest shadow
Of this sad and weary night.

I am waiting for the coming
Of the Lord, who died for me;
Oh! his words have filled my spirit,
"I will come again for thee."
I can almost hear his footfall
On the threshold of the door,
And my heart, my heart is longing
To be his forevermore.

—Selected.

LOOKING FOR THAT BLESSED HOPE.*

BY MRS. E. G. WHITE.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

THIS scripture teaches a very different lesson from that which is presented in the words of many who profess to believe the gospel. We are exhorted to live soberly, righteously, and godly in this present world, and to look for the glorious appearing of the great God and our Saviour Jesus Christ. Some have made an objection to my work, because I teach that it is our duty to be looking for Christ's personal appearing in the clouds of Heaven. They have said, "You would think that the day of the Lord was right upon us to hear Mrs. White speak in reference to the coming of Christ; and she has been preaching on that same subject for the last forty years, and the Lord has not yet come." This very objection might have been brought against the words of Christ himself. He said by the mouth of the beloved disciple, "Behold, I come quickly," and John responds, "Even so, come, Lord

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

Jesus." Jesus spoke these words as words of warning and encouragement to his people; and why should we not heed them? The Lord has said that it is the faithful who will be found watching and waiting for him. It was the unfaithful servant who said, "My Lord delayeth his coming," and began to smite his fellow-servants, and to eat and drink with the drunken.

The exact time of Christ's second coming is not revealed. Jesus said, "No man knoweth the day nor the hour." But he also gave signs of his coming, and said, "When ye shall see all these things, know that it is near, even at the door." He bade them, as the signs of his coming should appear, "Look up, and lift up your heads; for your redemption draweth nigh." And in view of these things the apostle wrote: "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." Since we know not the hour of Christ's coming, we must live soberly and godly in this present world, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Christ gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. His people are to preserve their peculiar character as his representatives. There is work for every one of them to do. The rich should bring their means, the honored their influence, the learned their wisdom, the poor their virtue, if they would be effective workers with God. They are to bring themselves into right relation with God, that they may reflect the light of the glory of God that shines in the face of Jesus Christ. We read of a class who put far off the day of the coming of Jesus; but upon such his coming will be as a thief in the night, and they will be suddenly overtaken with destruction. How many there are who are willing to be rocked to sleep in the cradle of carnal security; but it is time for us to wake out of sleep. Says the apostle, "We are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

We should be awake to discern the signs of the times, and to give warning to the people. There are many in the world who seek to quiet the alarm of the people, who say, "Peace, peace; when there is no peace;" but we should take an opposite course from this. There are many who say to the aroused people, "Do not disturb yourselves, go on in godlessness, go on glorifying yourselves, and living in pleasure. The day of the Lord is not at hand." Did not Christ have an object in view when he said, "Behold, I come quickly"? Did he not see that his church would need to keep this solemn event in mind? Shall we say with the last-day scoffers, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation"? I do not mean to be with this class. I mean to arouse men with the message of Christ's near coming.

Those who have a knowledge of present truth are under a great responsibility before the world. They are to warn men of the coming judgments. They are to represent Christ to the people. They are not to go

about deploring their condition, talking of their darkness, and murmuring and complaining of the hardness of the way; they are to lift up their minds to God, open the door of their hearts to Jesus, and let him come in and abide with them. We must have Christ enthroned in the heart, that the soul-temple may be cleansed from every defilement. The soon coming of our Saviour must be a living reality to us. The question of all importance for this time is, "How is it with my soul? Am I seeking to reiterate the words of Christ? Am I teaching my children that they have souls to save; that peace and holiness must be a part of their life? Am I teaching them to place their hands in the hands of Christ, that he may guide them?"

We have most earnest work to do, and we have no time to waste in drinking at empty cisterns that can hold no water. We should come to Christ without delay for the water of life. We should diligently study the Bible. The study of the Bible is of the greatest importance to us. The Scriptures are able to make men wise unto salvation, yet how few find time to search the word of God! Men are all absorbed in the things of this perishing earth. They are building their hopes upon worthless foundations, and writing their names in the sand. Even those who profess to be followers of Christ do not heed his injunction. They are like the fig-tree whose leaves were abundant, but upon which the Master, seeking fruit, found nothing but leaves. The command will go forth at last concerning the fruitless tree, "Cut it down. Why cumbereth it the ground?"

God gives us his rich blessings to enjoy, and he expects us to bring forth fruit to his glory; but many neglect his work. They do not make a full surrender to his will. There are many who seem to feel that to think of God and heavenly things tends to make men gloomy and desponding; that it is detrimental to health to permit the mind to dwell upon religious subjects.

When in my youth God opened the Scriptures to my mind, giving me light upon the truths of his word, I went forth to proclaim to others the precious news of salvation. My brother wrote to me, and said, "I beg of you do not disgrace the family. I will do anything for you if you will not go out as a preacher." "Disgrace the family!" I replied, "can it disgrace the family for me to preach Christ and him crucified! If you would give me all the gold your house could hold, I would not cease giving my testimony for God. I have respect unto the recompense of the reward. I will not keep silent, for when God imparts his light to me, he means that I shall diffuse it to others, according to my ability."

Did not the priests and rulers come to the disciples, and command them to cease preaching in the name of Christ? They shut the faithful men in prison, but the angel of the Lord came to them and released them that they might speak the words of life to the people. This is our work. "Ye are my witnesses, saith the Lord," and we must pursue that work with faithfulness. How many are there who fulfill the mission of Christ? After their baptism there are many who act as though they had graduated, as though there was nothing more to learn or to do; but bap-

tism is only the beginning of our work. We are to go on to perfection, reflecting the light of Christ more and more, and bringing all that it is possible of the spirit and power of Heaven into our lives. We are to seek the salvation of souls around us.

We are to present the truth as it is in Jesus. Christ came into the world to save sinners. For thirty years he lived our example. He endured insult, ignominy, reproach, rejection, and death; yet he lives. He is a living Saviour. He has ascended on high to make intercession for us. Just before his crucifixion, he prayed that his disciples might be one with him, as he was one with the Father. Is it indeed a possibility that sinful, fallen man may be brought into such exalted relationship with Christ? Such a union with Christ will bring light and peace and comfort to our souls. When he went to Heaven, he told his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Who would not have the Comforter in times of trial? There are many who refuse the service of God; but let sickness or sorrow overtake them, let death come into the family, and they will realize the weakness of earthly dependence, and they will then want a God to lean upon.

The Lord is coming, and when he shall appear we shall be like him, because we shall see him as he is. And "every man that hath this hope in him purifieth himself, even as He is pure." We must have our treasures transferred to Heaven, for where the treasure is, there will the heart be also. Let the light of the Sun of Righteousness into your hearts, and peace will rest upon you. I want you to enjoy the blessing of God. I want to direct your mind to heavenly things. Jesus has promised, "Lo, I am with you alway, even unto the end of the world."

Tell of the love of Christ, talk of his power, and you may have a heaven in this world to go to Heaven in. Respond to the light of God, and you will be like a watered garden; your health will spring forth speedily; your light will rise in obscurity, and the glory of the Lord will be your reward.

A CHEERFUL RELIGION.

CHARITY Christianity, the true, genuine Christianity, is a cheerful religion, and any professor of Christianity who is gloomy or long-faced is not a real Christian, or else he does not understand the real value of what he has got. I do not mean that Christians should be light and trivial in actions or character. Life is solemn and earnest, and a thoughtful person cannot regard it otherwise. But there are professors who repel people by their gloomy faces and doleful words.

No Christian should ever be unhappy. That is a broad statement, but I am willing to abide by it. A Christian is one who has given himself to Christ. God is his Father—all-wise and all-powerful; all the universe is at his command. The Christian's Father is both able and willing to do all for his loving, loyal child that he sees is for his good. What, then, have Christians to worry about? Why should they not be always happy and cheerful and contented? Isn't it our duty to recommend

our faith and hope by our cheerful, happy faces? The promises—can't we trust them? Who made them?—The infinite God; he who is truth; he who never forgets, and who has worlds at his command. He says, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

No need, then, to worry about our food. He has said, "Do well and trust." He has also said, "Ask, and it shall be given you." And then he taught us to pray, "Give us this day our daily bread."

We are safe then on that point; he who feeds the birds of the air, who sustained his prophets in times of famine, will see to it that his children who trust him shall not suffer.

Again he has said, "If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you."

There, don't you see he calls himself your Father, says he knows you have need of food and clothing, and if you seek *first* his will, you shall have all necessities? He does not say we should sit down and wait to have ourselves clothed and fed. In fact, industry is commanded, but it is to be secondary to "laying up treasure in Heaven," and to be prosecuted with faith in God, who can prosper if he will.

But there is another thought: I said Christians should *always* be happy. Can we be happy in affliction,—amidst sickness, suffering, losses, and death?—Yes, even so. Has he not said, "Cast thy burden on the Lord, and he will sustain thee?" Did you ever test this promise and find it a failure? What is a burden?—All that troubles us. Cast it on him, he will remove it, or carry so great a share of it, and so soothe us by his presence, that we shall forget it, and sing—

"Whatever is, is for the best,
Because our Father rules.
And if in wisdom he sees fit,
Both faith and patience schools."

Yes, there's no doubt ours should be a cheerful religion, but remember the freedom from care, the happiness, the contentment, the exaltation in sorrow, come only to those who can say with Job, "Though he slay me, yet will I trust in him." F. A. REYNOLDS.

"FOR IT IS GREAT."

THAT is a strange reason which David urges in the twenty-fifth psalm, "O Lord, pardon my iniquity; for it is great." Men who apply for pardon usually plead that they are innocent, or that their guilt is less than it has been represented. But this pleader seems to consider the enormity of his offenses a reason why he should be forgiven. And he is right. God says, "Repent, and believe on the Lord Jesus Christ." Now repentance means a true and full confession of guilt, and every such confession must be in the spirit of that of the psalmist; for every sin is great in the sight of God. All iniquity is rebellion against him, is high treason, and deserves eternal death.

There is a great Saviour provided for great sinners. There is no second-rate Saviour for little sinners—for those who do not realize the enormity of their departure from God. It is only when we can say, "The whole head is sick, and the whole heart faint" (Isa. 1:5), that we are ready for the grand proclamation, "Though your sins be as scarlet, they shall be as white as snow." Isa. 1:18.—*Interior.*

PERFECT THROUGH SUFFERING.

God never would send you the darkness
If he felt you could bear the light;
But you would not cling to his guiding hand
If the way were always bright.
And you would not care to walk by faith
Could you always walk by sight.

'Tis true, he has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear.
He knows how few would reach Heaven at all,
If pain did not guide them there.

So he sends you the blinding darkness,
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to his feet;
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer someone behind you
Whose courage is sinking low.
And, well, if your lips do quiver,
God will love you better so.

—Selected.

GOD'S OBJECT LESSONS. NO 7.

LIFE FROM THE DEAD.

THE law of God demands obedience. The natural heart is at enmity with that law. Paul says the carnal mind "is not subject to the law of God, neither indeed can be." We do not naturally love to obey God. Man's ways are not God's ways; nor are our thoughts God's thoughts. Man's ways and thoughts are low; God's ways and thoughts are high. Man's ways are all wrong; God's ways are all right, and just. Yes, his ways are righteousness, and all his paths are peace.

To follow the inclinations of the human heart is death. To obey the commands of God is life. It is terrible to die—to die without hope; the soul to go out in darkness! But, thank God, a ray of light comes to the soul, of life beyond this world, beyond the tomb. Man resolves to lay hold on that hope. He says, "I will change right about; I will do right." But his resolves are worthless; he resolves but to fail. When he would do good, evil is ever present. He finds that he is sold to a most cruel master—sin. What he would do, he fails in doing; but what he would not do, he is almost sure to do. His very resolution seems to mock him as only a failure. His very strength is but weakness. His every effort is fruitless; and could he do as he desires to do, and should at last stand before God, clad in his own righteousness, it would be but the very slime of filth itself, the very essence of sin.

Yet he must obey; he must do; for in doing, in obeying, is life. All the object lessons heretofore considered are but warning upon warning, each saying, Do this and live, do that and die. But his own strength is a failure. Where is the example of a perfect

man? Is there one? Turn to man with a hope, and that hope is blasted; for "they are altogether gone out of the way, there is none that doeth good, no, not one." "O wretched man that I am! who shall deliver me?" who shall save me? Is there no way of escape? no hope?

I read of the promised "Seed." I read of Shiloh, Prince of Peace; of One who is mighty to save; of a Deliverer, a Redeemer; of One who is to be King of kings; of One who will dash in pieces the nations, and save his people. I read of that "Rock that is higher than I." I read also of the "Lion of the tribe of Judah," and of the "Lamb of God." I read of the Messiah of Daniel who was to be cut off. I read of Isaiah's "Man of sorrows," who was "acquainted with grief." I read of Him who is the "Captain of our salvation, made perfect through suffering." Then I turn my eyes to Calvary. I see the cross and Him who was lifted up upon it. Is there life in Him? Will His death save me?

I remember the object lesson, and in it I see the answer to the question which my soul asks. There were very many who were bitten by those fiery, biting serpents. I see the swollen limbs and faces, and the blood-shot eyes. Many died because of the poisonous bite. There is mourning all through the camp. Soon all will die, if no remedy is found. But a God of love provides a way of escape. That God against whom the people have sinned speaks to Moses, and a serpent of brass is raised upon a pole, high, where all can see it if they will. A herald cries, Good news! Look and live!

Some have faith. They look; they live. Some may be too sick to move without aid; assisted by friends, they raise their languid eyes, and although it seems but the last look before death claims his victim, they live. Suddenly they are made well. The fevered brow grows cool again. The parched tongue is parched no more. The swollen limbs assume their natural shape. It is life from the dead. This is an object lesson. Those who had no faith, died. Their lives went out in sin and shame. No hope—they went down in darkness. Faith then, at that time, active, living faith, was life from the dead.

All have been bitten by the serpent, sin. I turn my eyes within, and I see no hope. There is no hope in man. I look to Him whom by faith I see hanging upon the tree. I look at His life of trial, of unselfish labor for others. He lived that I might live. He set me an example. He was tempted as I am tempted. "Despised and rejected of men" for me. "Surely He hath borne our griefs, and carried our sorrows;" "was wounded for our transgressions." All for me. "All we like sheep have gone astray," yet the Lord laid upon Him the iniquity of us all.

And now I behold him as "the way, the truth, and the life." He is my Saviour. He can save me in temptation. He is my comforter in distress. He has become my joy and my salvation. He makes my bed in sickness, is my helper in every trouble. He will and does carry my burdens. He is my companion all day. He is my guest, and yet he feeds me. My Lord and Master, yet my servant. My light in hours of darkness, my hope in times of trial. He is my counselor and adviser. He is my helper, yes, my partner;

partner in my distress, and in my joys. He will never leave, he will never forsake me. He will never forget me, for his eye is ever upon me. If I go through deep waters, they will not overflow me, or if through fire, it will not burn. He feeds, clothes, and shelters me. He loves me as his child.

Am I sinful, he will wash me and make me clean. More than this, he will help me to love and obey him. He gives me a clean heart, and writes his law upon it. He has become my teacher. He is my all in all, a never-failing fountain of love, and faithful to all my best interests. I find in him a never-failing stream of living water to my thirsty soul; a fountain for sin and for uncleanness that will never run dry. He will wash me and make me whiter than snow. He will take me to his bosom at last, to enjoy all the fullness of Heaven forevermore.

Why need I fear? Of whom shall I be afraid? If God be for us, he is more than all that can be against us. Indeed, here is an object lesson of God's love to man. Let my soul magnify the name of the Lord; for that his name is wonderful his works declare.

H. F. PHELPS.

CONSEQUENCES OF BEING AGGRESSIVE.

THE cause of Christianity is aggressive in its very nature. It is necessarily so, because it seeks to produce a radical change,—a change entirely against the nature, the inclination, and the innate comprehension of the creatures in which the change is to be wrought. Any work of reclamation must be aggressive if it ever succeeds, for the influences which primarily led in the opposite direction will naturally proceed as before if the reclaiming or restraining influence ceases. Christ recognized this principle when on earth, and his labors were incessant. And as the enemy persistently followed his track, endeavoring to destroy both him and his teaching, so his disciples may expect the same consequences if their labors are performed in a like faithful manner. "The disciple is not greater than his Lord." "If they have persecuted me they will persecute you." These are assurances which the Master handed over to all his successors in the great work which he inaugurated on the earth. And after years of experience, the testimony of an apostle verified the divine prediction in these words: "They that will live godly in Christ Jesus shall suffer persecution."

Jesus of Nazareth, notwithstanding his obscure nativity, had talents which were recognized by even the learned aristocrats of his day, and had he catered to their caprices, neglecting his legitimate mission, he might have enjoyed their favor. But when he crossed their pathway, exposed the fallacy of their dogmas, and by both precept and example brought to naught their vain traditions, he soon became subject to their hatred and enmity.

After his death, if the disciples had returned to their vocations, keeping their faith to themselves, they might have believed in his resurrection and Messiahship as firmly as they pleased and nobody would have cared. They would no doubt have been regarded as rather foolish to be so easily deluded, but most people would have given them credit

for being good, honest neighbors after all. But when their public testimony began to convince the multitudes, detracting from the dignity and influence of the established religious instructors, and showing the true teaching of the Scriptures which had been so long perverted, then their aggressiveness became offensive to the would-be dictators of religious faith. The offenders were called before august councils, and *straightly threatened*, and *commanded* "not to speak at all nor teach in the name of Jesus." And when threatening and commanding failed to stop their aggressive work, then more severe measures were adopted,—stripes and imprisonment, banishment and death.

When that "little monk," Martin Luther, while cloistered in a monastery, found access to a copy of the Bible, he possibly might have enjoyed reading it all his life in a private way if he had been content to keep it all to himself. Rome might never have known of the circumstance, or even had a care in the matter, if it had made no difference in Luther's life. But when he began to publish the wonderful revelations of light and truth, and to show to others that there could be justification only by faith, Rome could not stand that. She felt her iron grip on the consciences of men gradually weakening, and all Europe was shaken by the strenuous effort to apprehend the heretic and squelch his heresy. So much for Luther's aggressiveness.

But illustrations of the principle under consideration are not wanting in our own day or in our own country. Last winter the Legislature of Arkansas was importuned to repeal the section of the Sunday law of that State which exempts from its penalties those persons who observe the seventh-day Sabbath. Senator Tillman was the champion of the measure, and the burden of his appeal was the aggressiveness of Seventh-day Adventists in the neighborhood of Springdale, where they have built a church and have otherwise been quite active in establishing their faith.

Had the few Adventists who first settled there been totally inactive as regards their religion, simply "attending to their own business," they might have avoided the enmity of their first-day neighbors. But when they went about their Father's business, teaching the people that it was their duty to obey his commandments, then the ire of the adversary was aroused. Had they hid their light under a cover, tacitly disclaiming all rights because of their comparatively few numbers, they might have been tolerated by even the ambitious senator. Had the Sunday-keeping churches been quietly allowed a monopoly of the aggressiveness, and the proselyting, and the church building, it is probable that the exemption clause in the Sunday law would not have been disturbed, and consequently the law itself would have been but little more than a dead letter. But when the seventh-day people had the temerity to publicly tell the public the *reason* of their faith; and put papers and tracts in the hands of even members of other churches, showing that the Sabbath had not been changed; and actually set the terrible example of working on their farms on Sunday, after resting the day previous "according to the commandment,"—these aggressive acts were too much for Senator Tillman and his conscientious

constituents about Springdale. There was immediate danger that their "great goddess Diana [Sunday] should be despised, and her magnificence should be destroyed." Such aggressiveness must be put down by a more stringent Sunday law.

Just so it ever has been, and so it ever will be, until the great conflict is over.

W. N. GLENN.

FORGERY.

WEBSTER says forgery is the act of falsifying; the crime of counterfeiting; as, the forging of coin, or of bank-notes, or of a bond. Forgery may consist in counterfeiting a writing or in setting a false name to it, to the prejudice of another person. It has always been the desire of Satan to produce a counterfeit of the work of God. He has succeeded in influencing some of the human family to worship idols, to call them gods, and to look upon them with the profoundest reverence. And in so doing they have forged the title that alone belongs to the Creator of the heavens and the earth.

And this is not all. God gave to man his law of ten commandments. In the first four he tells plainly the duty of all to himself, and in the last six he tells the duty of man to man. In the fourth commandment is enjoined upon all mankind the duty of keeping holy the Sabbath, and it is plainly stated that the seventh day is the Sabbath; and further, that it is "the Sabbath of the Lord thy God." And the reason given for keeping it is that God created the heavens and the earth in six days, and rested on the seventh. But man has set up a rival day (Sunday), and has forged for it the title of Sabbath-day, Sabbath of the Lord, Lord's day, and various other distinctions which alone belong to the Sabbath of the fourth commandment.

Is not this a bold forgery? Has God anywhere said that Sunday is, or ever should be, called the Sabbath? Has he ever called it the Lord's day?—No. Then why give to the first of the six working-days of the week those titles which alone belong to the seventh day, which the Bible so many times says is the Sabbath. The nations of the earth have laws which very jealously protect the rights of all their subjects against forgeries that may be committed to their detriment, and every violation is punishable according to the extent of the offense. Can anyone think for a moment that the great God will pass over the act of setting up Sunday and calling it the Sabbath, and forging the name of God to it for authority? Was there ever a bolder act of forgery committed? Was there ever one so universally perpetrated? Is it a light thing for a nation to compel its subjects to accept and keep a day as the Sabbath that is a forgery?

A. W. SANBORN.

Douglas, Mich.

ARE MISSIONS A FAILURE?

SEVENTY years ago the fires of suttee were publicly blazing all over India, upon which the screaming and struggling widow, in many a case herself a mere child, was bound and burnt to ashes with the dead body of her husband. Infants were publicly thrown into the Ganges as a sacrifice to the goddess of the

river. Young men and maidens, decked with flowers, were slain in Hindoo temples before the hideous idol of the goddess Kali, or hacked to pieces as the Meras, that their quivering flesh might be given to propitiate the god of the soil. The cars of the Juggernaut were crushing thousands.

For these scenes, which disgraced India seventy-five years ago, we may now look in vain. The church now numbers 400,000 members, and the work is making steady progress. In view of all these things, who can be so unthankful to God as to declare that missions have proved a failure?—*Sabbath Recorder*.

WHAT IS PESSIMISM?

BISHOP POTTER, of New York, has been severely criticised by almost everybody for telling a little wholesome truth in his address on the occasion of the centennial celebration. It is stated that the leading idea of his speech was "that there is already a deteriorating process in almost all departments of official and private life, and that the tone of public and private morals is distinctly lower than it was in the days of Washington and his immediate successors." And this has been roundly denounced as pessimism by those who believe that the church and the world should be run as mutual admiration societies.

For the most part the secular and religious press have united in denying the bishop's conclusions, and in insisting that instead of growing worse, the world, and especially this country, is steadily improving in morals. True, they offer no decided proof to this effect, but inasmuch as the people are pleased to believe thus, it requires no proof to satisfy them. However, it would probably not be a difficult task to show that the bishop spoke only the unvarnished truth; and the scenes witnessed in connection with the centennial ball in New York go very far to prove what he said. A century ago such a disgraceful orgy would have been impossible among the same class of people that engaged in it on this occasion. Moreover, the facts which the bishop states are in perfect keeping with the declarations of Scripture: "Evil men and seducers," says the apostle, "shall wax worse and worse, deceiving and being deceived." And our Lord himself, referring to his second coming, plainly implied that true faith would be well-nigh extinct in the last days. He said: "Nevertheless, when the Son of man cometh shall he find faith on the earth?" The form of the question and the connection in which it occurred, admit only of a negative answer.

But while the religious press is almost a unit in denying the bishop's conclusions, that the world is growing worse, one important paper, at least, has had the courage to speak against the custom of crying down every warning as pessimism. This paper is the Baptist *Examiner* from New York, and we cannot do better than to reproduce for our readers the following article from its issue of May 30:—

THE CRY OF "PESSIMISM."

"The old proverb that tells us to 'give a dog a bad name and then kill him' has many modern applications. One of the commonest is the raising of the cry of 'pessimism' whenever words of timely and manly rebuke of existing evils are spoken. If the greatness of

the occasion and the character of the speaker are such as to attract much attention to the rebuke, this is felt to be one of the most effective means of dulling its edge. Nobody need have been surprised, therefore, when Bishop Potter spoke words that seemed to many of his fellow-citizens to be a temperate, manly, and much-needed rebuke of the spirit of office-seeking and office-mongering that is rife among us, that he should be at once assailed from many quarters as a pessimist. If the people can only be persuaded that there is something the matter with the bishop's liver, that he looks at the world through jaundiced eyes or blue spectacles, less weight will attach to what he has spoken.

"We are not specially concerned to defend Bishop Potter or his address. Both are fully able to answer for themselves; and as to the address, the longer and the more widely it is read the more highly its merits are likely to be appreciated. What we wish just now to do is to call attention to the spurious notion of optimism and pessimism that is diligently propagated by the glib denouncers of the bishop.

"It is a false optimism that takes rose-colored views of everything, that resolutely shuts its eyes to the existence of evils, and insists that everything is good and lovely, and better than it ever was in the history of the world. This is the easiest sort of gush, the cheapest and the most dangerous philosophy of living. We believe as firmly as any living man that, on the whole, the world is growing better instead of worse. . . . But this does not blind our eyes to the fact that there is sometimes a retrograde movement in society, a backward eddy in the onward moving current. We cannot fail to see that there are evils calling for resistance, for reform, for eradication; and the first condition for advance is that these evils be recognized and strenuously fought. It is vain to cry, 'Peace, peace; when there is no peace;' to insist that things are better than they really are; to denounce those who would have us take a calm and intelligent survey of the facts as a preliminary to well-directed action. That is not optimism which acts thus, it is simple foolishness.

"The only optimism worthy of the name, because the only kind that is intelligent, is that which unites the hopeful spirit concerning the future with clear-eyed vision of the present; that shirks no difficulty merely because it is unpleasant to face the facts; that refuses to imitate the ostrich and try to abolish facts by refusing to see them. The optimism that will not see evils existing is half afraid that if it ceases to ignore distasteful facts it will cease to be optimistic. And when the facts are by some social convulsion forced upon its attention, this form of optimism often relapses into the most hopeless form of pessimism. It was those that were most certain that the Chicago anarchists meant nothing serious who were most panicky after the Haymarket riot, and feared that the bottom was about to drop out of society. It was those that were most certain no civil war could grow out of the slavery agitation who were paralyzed with fear when the first guns were fired."

"KEEP thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

THE BIBLE IN PERU.

THE Roman Church is always and in all parts of the world the same in respect to its hatred to the unadulterated Bible. A few days ago Brother Penzotti (agent for the American Bible Society) wrote us an account from Callao of the attempt of the curate of Cocachacra on the lives of Brother Arancet and Brother Illescas, colporters of the American Bible Society, who were there with samples of Bibles and Testaments. This village is not far from Arequipa, Peru, and has a population of some two hundred poor, ignorant people, who are completely under the dominion of the priest, and, being incited by him, they met together with the purpose to kill the men who had brought them the light of the gospel, precisely as the priest of Antioch did to Paul and Barnabas in Iconium. Finding themselves face to face with death, Arancet asked permission to pray. This was granted. Upon ending his prayer, he told them that they might now do whatever they wished. At this moment the governor of the place arrived, and liberated them from the hands of the priest and the multitude. He took them to his house, where he guarded them till the next day. When the fury of the people had subsided, he sent them to another place. Brother Penzotti, when he wrote this to us, said that he was going to start for that place as soon as it would be possible for him to leave Callao. Now he writes us that he and the two other brethren are in prison, illegally detained by order of the bishop for selling obscene books. The Italian consul and other influential persons are taking interest in the matter, and I do not doubt but that the final result will be equal to that which happened to me in an analogous case, when I was detained in the town of Pando, republic of Uruguay, in the year 1865. This being reported to the superior Government, that high authority granted me full permission, without license or hindrance, to sell Bibles in every part of the republic.

General Caseres, the president of Peru, has already given the clergy of Arequipa and the worthless friars of Lima a few lessons which ought to give them to understand that he permits neither friars nor bishops to dominate his people; and I do not doubt that he will cut off forever these abuses. Meanwhile, we recommend to the brethren in the faith that they do not fail to pray for Brother Penzotti and those that are with him.—*Rev. A. M. Milne, in Northern Christian Advocate*.

WHILE Peter was with Jesus in the chill of the outer night, he was more favorably circumstanced, whether he realized it or not, than when he was with the officers of the high priest's palace, near a warm fire. In the one case he was ready to die for Jesus; in the other, he was ready to deny him. We owe more to our deprivations and trials than we realize. If we were more comfortably off than we are, we might lose in character more than we gained in comfort. It is better to shiver in Christ's service than to grow warm among his enemies. There is nothing for which we have cause of greater gratitude than that the Lord secures to us enough of trials and discomforts to keep us from growing cold in our hearts while our bodies grow warm.—*S. S. Times*.

The Signs of the Times.

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

EDITORS,

E. J. WAGGONER, M. C. WILCOX, C. P. BOLLMAN.

SPECIAL CONTRIBUTORS,

ALONZO T. JONES, S. N. HASKELL.

OAKLAND, CAL., SECOND-DAY, JUNE 24, 1889.

EDITORIAL CORRESPONDENCE.

AFTER a journey of five days from Oakland, devoid of unusual incident, I reached Chicago the morning of May 22. At the mission rooms, 26 and 28 College Place, where I at once went, I met Brethren Olsen and White, just from the camp-meeting at Ottawa, Kansas, and Brethren Saunders, Hope, and Hutchinson, who had preceded me from California, and had reached this point on their journey to England. These brethren went on to Battle Creek, Mich., the same day, while I remained at the mission till the next day. This was a privilege which I had long desired to enjoy. The mission is in a most delightful location, and is as well equipped for carrying on the business for which it was designed as can be imagined. I greatly enjoyed the hospitality of this family of workers, with Elder G. B. Starr at the head, and still more did I enjoy the privilege of uniting with them in their regular weekly prayer and missionary meeting, and in their family worship. Brother Starr laid before us his plans for the missionary training school to be held in the fall, and we feel sure that it will be a means of much good to those who attend.

After spending three days with my mother, in Michigan, and one day with the Book Committee in Battle Creek, I came on to Williamsport, arriving here May 28. The workers' meeting had then been in session just one week, Elder A. T. Jones in charge. About fifty workers were present, and a good degree of interest was exhibited. Several expressed themselves as already having received light on the subject of the righteousness of God, and how it may become ours through faith in Christ.

At the present writing, June 6, the camp-meeting proper should have been in session three days, but owing to the great flood, the attendance is just the same as during the workers' meeting. To-day a train leaves Williamsport for the first time in six days. All communication with the outside world has been cut off, and it was feared that no Conference session could be held; but after viewing the situation, the brethren have concluded that the churches are well enough represented to allow of the business being transacted. So the exercises will go on to the close of the appointed time, just the same as though there was the expected attendance. But for the flood, the camp-meeting would have been the largest ever held in this State, as more tents had been ordered than ever before; but the brethren in charge are of good courage, and doubt not that even this will be made to work for good. Sister White arrived yesterday, having been six days making the trip from Battle Creek, and three days making the last fifty miles of the journey by wagon.

Of the terrible calamity that has befallen this section of Pennsylvania, the readers of the SIGNS OF THE TIMES have learned ere this from the secular papers. But no tongue can ever describe the situation. Next to Johnstown, which was almost entirely swept out of existence, Williamsport was the greatest loser. The loss in this town is many millions of dollars of property and quite a num-

ber of lives, how many is not yet known. In the section of the town nearest the river, it is impossible to tell where the streets run. Houses, mills, logs, lumber, and almost everything else, are left in one confused mass. The stock of goods in nearly every store in the city was almost completely ruined. Not the least feature of the calamity is the danger of disease from the decaying matter that fills the streets."

Although the camp-ground was on the outskirts of town, near the hills, it was covered to a depth of three feet by the waters, which rose so rapidly Sabbath, June 1, that all were compelled to flee. No one was injured, however, and comparatively little loss was sustained by the campers. The inconvenience suffered was nothing compared with the suffering of those who lost their homes and members of their families in the angry flood.

The weather now is pleasant and seems to be settled, and the prospects for a happy termination of the meeting are good.

E. J. W.

THE DESIGN OF CHRISTIANITY.

It is related that when Frederick the Great asked the Abbot Steinmetz to give him in a few striking words a proof of the truth of Christianity, the latter replied, "Your majesty, the Jews," meaning, of course, that the separate existence and unhappy condition of that people is an evidence of the truth of that which they rejected. Commenting upon this fact, the *Jewish Exponent* says:—

"Not by the evidences of wondrous achievements in its own votaries is the truth of Christianity to be established, not by the exhibition of its benign effects in preventing bloody conflicts could the abbot prove the efficiency of his faith to the war-like king, not by the test suggested by Lessing, viz., the love which it displays towards its brother faiths and which it gains from them, no—but by the supposed afflictions of a whole people were the truths of Christianity to be established."

The idea expressed in this that Christianity should "prevent bloody conflicts" and bring all elements together in harmony, is one that has obtained to a great extent not only among Jews but among Christians as well; but why, we cannot imagine. Certain it is that the Scriptures do not teach any such thing. Says the Saviour: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." And the apostle John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Again we have the words of the Master: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

True Christianity, instead of making peace with other elements, makes division, because it is diametrically opposed to everything outside of truth. The only peace, the only unity, promised by Christianity, is among its own votaries. Speaking of the disciples, the Saviour said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Again we are assured by the apostle that "all who will live godly in Christ Jesus shall suffer persecution." Persecution is not the result of union but of disunion. Christianity was never designed to cement men to the world, but rather to cut them loose from the world, and transfer their affections from the things of the world to the kingdom of God; to separate them from worldly things.

The error of supposing that Christianity must not antagonize anything, must not oppose anything, that it must be on good terms with everything, is a fit companion-piece for the theory that it is to convert the world. And the fact that this doctrine is taught as Bible doctrine is responsible for a vast amount of infidelity which is in the world to-day. Men teach that Christianity was designed to transform the world into a second garden of Eden, that it is to bring all into willing obedience to the Lord Jesus Christ. But it is plain to be seen that it is not accomplishing this result.

True, the gospel has been sent to all lands, it has been preached in the most remote parts of the earth, and has its disciples everywhere, but, according to the best authorities, it is scarcely keeping pace with the increase of population, even counting all who make a profession of Christianity as true converts. But when we come to consider the fact that very many who profess to accept Christ have really no part nor lot in the matter, it is to be feared that Christianity is not really accomplishing as much as might be supposed. Skeptics are not slow to see this, and, taking it for granted that those who profess Christianity, and those who profess to teach the gospel, are correct in saying that it is designed to convert the world, they conclude that its Author must have been mistaken, and therefore could not be divine.

The truth, however, is that Christianity was never designed to convert the world. It is to be preached in all the world for a witness unto all nations; it is to call out a people who shall be saved in the kingdom of God; but, according to the words of the Saviour himself, few, comparatively, will be saved. Some from every kindred, tribe, and nation will enter the kingdom of God, but not all of any people. Christianity is too often wounded by misrepresentation in the house of its friends.

C. P. B.

SELFISHNESS.

SELFISHNESS! how much it comprehends! We mourn over the sins and vices around us,—the lawlessness and licentiousness everywhere prevailing; the greed of gain, which is grinding the face of the poor, and rapidly transforming the Governments of earth into vast plutocracies; the hydra-headed monster intemperance, which is converting the meetings of legislative assemblies into drunken revels, happy homes to paupers' dwellings, men in the image of God into beings lower than brutes, orphaning and beggaring its millions, swelling the torrent of crime and misery, blasting and blighting everything of good in its path,—all these crimes and woes, and many others, till "the whole head is sick, and the whole heart faint." It is, indeed, a sad picture, and it is sadder still to know that the root of all these sins is deeply grounded in our nature, deep in the carnal heart, the sin of all sins, because the beginning of all—*selfishness*.

Sin began with Satan. He was its prime instigator. It was in the weakness of selfishness that he fell. Says the Lord to him, through his prophet, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." It was in the weakness of selfishness that man fell under his wiles. It was a selfish motive which the arch-enemy presented before him, namely, "Ye shall be as gods." Selfishness thus brought into life, by the father of evil, predominated, and our first parents fell. Fell also the human race. The secret spring was touched which unlocked the human heart, and Satan entered and took possession. Truly he is a foe we have reason to fear. "Eternal vigilance is the price of safety" from his pernicious wiles; but there is one foe we have more reason to fear than even Satan and all his host, and that is selfishness, or

self-love. It is this sin that opens the door of our heart and admits the enemy. It is this sin which leads to the lusts of the flesh and the pride of life. It is this sin which leads us to reject Christ, the embodiment of unselfishness.

Many suppose that the magnitude of the sins they commit rests with Satan, that if we can only resist his wiles we are safe; and this is true in a measure. But there is only one way to meet his advances and repel his attacks. If we hold paramount our own selfish ways and wishes, if we cherish and cling to our darling sins, the devil will be sure to lead us captive at last. The only successful way to overcome sin and gain the victory is to dislodge from our hearts the terrible enemy of all good,—selfishness,—which dwells within. This is in harmony with the teaching of the apostle James: "But every man is tempted when he is drawn away of his own lust and enticed. The devil is the 'enticer,' but he entices by drawing on the selfish lusts, desires, and longings of the human heart. Were there nothing of evil cherished in our heart, there would be no affinity or union with the king of evil.

How dangerous it is, then, to harbor within our heart one sin, be it ever so small! It is a traitor who will unbar the gates to the enemy. Search, dear reader, through all the catalogue of sins which you have committed, and see if they did not have their origin in the selfishness of the carnal heart. Knowing this, we can work intelligently in overcoming sin. Put away the lust, the pride, the love of pleasure and ease, the greed of gain, the vain ambition, the love of power, and open the door of your heart to the King of holiness and peace. Follow the advice of the wise man: "Keep thy heart with all diligence; for out of it are the issues of life." Our Saviour has said, "If any man will come after me, let him deny himself."

M. C. W.

BEGINNING TO SEE IT.

WE are glad that the *California Prohibitionist* is beginning to see the inconsistency of prohibiting liquor selling on Sunday and permitting it on other days. The following paragraph from that paper, of June 6, will explain our meaning:—

"Cardinal Gibbons says he is opposed to prohibition because it does not prohibit. High license with 'moral sanction' he regards as the most efficient way of diminishing the drinking vice. He would, however, prohibit the sale of liquors entirely on Sunday, and would have that law 'rigidly enforced.' We would like to hear the Cardinal explain two things: First, what 'moral sanction' means as applied to high license, and second, why a law which can be rigidly enforced on Sunday cannot be as rigidly enforced every other day in the week."

The *Prohibitionist* has evidently got things a little mixed. What Cardinal Gibbons said was: "I regard high license with moral suasion as the most efficient way of diminishing the drinking vice." Of course we cannot agree with the Cardinal in this, for it has been demonstrated repeatedly that high license does not diminish drinking. It gives a few the monopoly of the business, that is all. At least this has been the case in a number of States where high license has been tried. Liquor dealers themselves are almost if not quite unanimous in testifying that high license does not reduce the consumption of intoxicating liquors.

Our contemporary is quite right, however, in demanding to know "why a law which can be rigidly enforced on Sunday cannot be as rigidly enforced every other day in the week." To single out Sunday and specify that liquor shall not be sold upon that day, is simply to imply that it is proper and right to sell it on other days. We do not see how any Prohibitionist can consistently advocate Sunday prohibition, any more than he can advocate high license. The two measures are

off one piece; they both legalize liquor selling under certain conditions, and by giving it the sanction of law, make it respectable in the eyes of the great mass of the people. If liquor selling is a legitimate business it ought in all respects to be placed on an equality with other branches of legitimate business; if it is not legitimate it ought to be prohibited on all days. We believe that it should be prohibited.

C. P. B.

COLONEL SHEPARD ON THE FOURTH COMMANDMENT.

COL. ELLIOTT F. SHEPARD, of the American Sabbath Union, so-called, discusses the law of the Sabbath as follows:—

"It is summarized, though not first instituted, by the fourth commandment, which God gave at Mount Sinai: 'Remember the Sabbath-day, to keep it holy.' The very first word shows that it was not any new thing. God rested upon the accomplishment of his work of creation: and his seventh day was man's first day. Now we keep the Sabbath as the day of the resurrection of the blessed Master, our Lord and Saviour, Jesus Christ. 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 this first day of rest for six days of labor."

Mr. Shepard's assumption that the first day of the week is really the seventh is purely *gratis*. He offers no proof of his assertion, for the very good reason that it is susceptible of none. Of all the assumptions made in behalf of Sunday sacredness, this seems to us to be the most groundless. The statement that Adam's first day was God's seventh day is utter nonsense. Man was created upon the sixth day, but, according to the record in Genesis, it must have been early on the sixth day, for after his creation God brought to him all the beasts which had been formed before man was created, and he named them; but among them all was there not found a helpmate for man. Then God caused the man,—Adam,—to fall into a deep sleep, "and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." This was the institution of marriage. So that not only was Adam created on the sixth day, but he named all the animals upon that day, fell into a deep sleep while this miracle was performed, and received his wife, and yet we are solemnly assured by Sunday advocates that the following day was his first day!

There is, however, another reason for utterly repudiating this idea that Sunday is the original Sabbath. The fourth commandment specifies expressly that "the seventh day is the Sabbath of the Lord thy God." And this for the reason "that in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." It may be said that the children of Israel could not have known "which was the seventh day from creation, but God knew, and pointed it out to them. It was expressly stated that "to-morrow is the rest of the holy Sabbath," and then this day was pointed out every week for forty years by the absence of manna upon that day, whereas manna fell upon every other day.

Then again, we have mention made of the Sabbath in the New Testament in a manner which forbids the idea that the day then observed was any other than the one specified in the commandment. We read of the women who witnessed the crucifixion that after the crucifixion "they returned and prepared spices and ointments, and rested the Sabbath-day according to the command-

ment." No one will pretend to deny that the day upon which these women rested was the day specified in the commandment, and that it was also the day generally observed by the Jewish people, and of course they could not keep, according to the commandment, a day other than the one specified in the commandment. And according to the commandment the day to be observed is the day upon which God rested.

But it may be urged that the day has been lost, or changed in some way, since the crucifixion. It is enough, however, to say that it would have been impossible for a whole nation, to say nothing of the whole world, to lose track of the days of the week, and that forty years after the crucifixion Jerusalem was absolutely destroyed and the Jews scattered among all nations; and they have remained a separate people ever since, and yet we now find them in all parts of the world keeping the day which we call Saturday, the day which, according to the numbering of all nations, is the seventh day. Moreover, in all the ancient languages the seventh day, the day commonly called Saturday, bears some name meaning the Sabbath, or rest, so that we have the united testimony of Jews and heathen to the fact that the day commonly called Saturday is the seventh day specified in the commandment.

But Mr. Shepard says that "it was not the seventh day which God blessed, but the rest-day." In this he squarely contradicts the word of God. The fourth commandment expressly says, "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." But it may be asked, Which is the Sabbath-day? Let the commandment itself answer: "The seventh day is the Sabbath of the Lord thy God." The Bible says that the Lord blessed the Sabbath-day, and that the seventh day is the Sabbath, and Mr. Shepard says that God did not bless the seventh day. Whose testimony shall we receive? Only a weak case requires such subterfuges as that resorted to by the president of the so-called American Sabbath Union to sustain the claim of Sunday sanctity.

C. P. B.

NOT ENCOURAGING.

IN an address delivered at the fifty-sixth anniversary of the Sunday-school Union at Albany, May 18, 1889, Rev. M. D. Hillis, of Peoria, Ill., stated some facts in regard to the condition of the small towns and rural districts in the West, which are worthy of serious consideration. He said:—

"Another alarming fact has been and is developing. I refer to the depopulation of our smaller towns of their American and Christian elements. In the State of Illinois a leading denomination reports ten churches pastorless. The compiler of this report says that ten years ago many of these churches supported a pastor and were in good condition, but the city has drained the country town of its best blood and its Christian leaders. While the State of Illinois has increased in population, the population of the country districts and of the smaller villages is actually less than it was in 1880. I recently spent a few days in a town of 2,000 inhabitants in central Illinois, which ten years ago supported five evangelical churches, three of which are to-day closed. There are whole sections where we once had strong churches which have been entirely taken up by foreigners. The Christian work which was done twenty years ago must now be done over again, otherwise these communities will be given over to godlessness and Romanism!"

This is certainly not very encouraging from the standpoint of those who expect to see the world converted. To think that in old communities where churches and Sunday-schools have once been planted, the work has to be done over again after only twenty years, certainly does not indicate that the world is to be converted as rapidly as many are wont to believe. This does not prove, however, that Christianity is lacking in power,

but it should call attention to the fact that the Bible gives no warrant for the popular belief that there will ever be a time when all will become Christians. On the contrary, we are assured by Inspiration that in the last days "perilous times shall come," and that "evil men and seducers shall wax worse and worse, deceiving and being deceived." The purpose of the gospel is not to save all, or to convert the world, but to gather out of all nations a people that will serve God.

C. P. B.

THE RESURRECTION AND THE SECOND ADVENT.

[The manuscript of this article was found among Elder J. H. Waggoner's papers after his decease, and is probably one of the last articles written by him. We believe that it has never appeared in print. Under the circumstances, the writer's expressions of firm faith in the blessed hope are particularly touching.]

THE doctrine of the resurrection of the dead, and the doctrine of the second advent of the Lord Jesus Christ, prove each other. They necessarily go together, and depend upon each other. Paul plainly teaches that if there be no resurrection of the dead, our faith is vain; there can be no salvation—no hope for the future. 1 Cor. 15:12-19. This is a truth lying at the very foundation of the Christian system, and yet how sadly it is neglected at the present day! On this point Dr. Clarke in his Commentary on 1 Cor. 15 remarks:—

"One remark I cannot help making: The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now. How is this?—The apostles were continually insisting on it, and inciting the followers of God to diligence, obedience, and cheerfulness through it; and their successors at the present day seldom mention it! So the apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."

Dr. Clarke wrote this comment more than half a century ago, and that which he so plainly saw in his day is yet more plainly to be seen now. The departure from the teaching of the Scriptures on this subject is widening continually.

The resurrection of the just will take place when the Lord comes. Paul gave comforting words of instruction to his brethren at Thessalonica, and through them to us, concerning them that are asleep, in which he said:—

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:15-18.

And thus it appears that if the Lord himself should never return to this earth, the dead in Christ would never arise; and then, according to the words of Jesus in Luke 14:14, the righteous would never receive a recompense. We have already seen that everything concerning man's final salvation is made dependent on the resurrection; and here it is shown that the resurrection itself is made to depend on the second advent of Christ.

And here we may say of the second advent exactly what Dr. Clarke said of the resurrection: No truth of the gospel is dwelt upon more constantly, more earnestly, and with more loving desire, than that of the second advent; and at the present time it is not only neglected, but it is treated with contempt, and many professed servants of Christ even manifest hatred towards the doctrine! With them it is the deepest reproach to believe in and to love the appearing of the Lord. But see what the apostle says in 2 Tim. 4:1-8.

Jesus said the reward of the just will be given at the resurrection. He also said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. His reward is with him at his coming, because he restores the saints to life at that time. See again: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27.

And this coming of the Son of man in the glory of the Father, Paul called the blessed hope. Titus 2:13.

Peter said, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4.

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

We have learned that when the Lord Jesus comes, the trump of God shall sound, and the dead in Christ shall be raised. Again we read that when the last trump shall sound, then this corruptible shall put on incorruption and this mortal shall put on immortality. It is when Jesus comes to give life to his people, when this mortal puts on immortality, that that saying is fulfilled which is written, "Death is swallowed up in victory." Death is now continually gaining victories over the saints of God. The grave is daily claiming its prey. But when the Lord, our life, shall come, when his voice calls the sleeping saints from their graves, when angels bear them aloft to meet the Lord in the air, then they can raise the glad shout of triumph: "O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:52-57.

The disciples were sad when the Lord told them that he was going to leave them. But he told them not to let their hearts be troubled; he would come again and receive them unto himself. This, to them, was the blessed hope; earnestly they prayed, "Even so, come, Lord Jesus." This promise comforts our hearts to-day, and we, too, thank God for this blessed hope.

IS PROTESTANTISM DEAD?

THERE are some so-called Protestants to-day who are so broadly liberal that they profess to have great charity for the Church of Rome and her work of persecution in past ages. The argument of this class, whose following is unfortunately increasing, by the way, is to the effect that Romanists to-day are not what they were two and three centuries ago; that the ignorance of those times was largely responsible for the tyranny of the Romish Church, but that this church now sees how cruel such work was in the past, and, with broader and more charitable views, she is ready to forget these things and unite with other churches, as one of the great factors in the work of "establishing the kingdom of the Redeemer upon earth," and so on, *ad nauseam*.

It makes one tired to hear and read so much of this sniveling, hypocritical cant upon this question. If the Romanists of to-day are not the same as they were a few centuries since, it is simply because the circumstances have changed, not the church. That this is the case is abundantly proved by the stand taken time and again upon this question by Rome herself. It is the boast of all Catholicism that the church never has erred, and never varies either in spirit or in practice. How often will it be necessary for Protestants to hear the assertion, "The Church of Rome never changes," made by those high in authority in this self-same church, before they will believe this? All this profession, accompanied, too, by the "thunders of

the Vatican," to the same effect, is to pass for nothing is it? and we are to conclude that the whole thing is simply a by-play, a farce being enacted for the benefit of the weak-kneed Protestant world, are we? A farce it may be in the eyes of some, but if so, the fires of burning victims light up all the trappings of the stage, already crimson with the "blood of the saints," until it becomes the ghastliest farce ever enacted on the foot-boards of this world. No; the persecution of heretics in the past would be repeated to-day by the Church of Rome did she only possess the power. This is evident to any unprejudiced and enlightened mind, and the following dispatch from Rome, under date of May 28, will only confirm the fact:—

"The Pope has ordered that on the day of the unveiling of the monument to Giordano Bruno, who was put to death as a heretic in 1600, all the Papal guards and gendarmes shall keep within the grounds of the Vatican. Those on furlough have been ordered to return immediately."

This ought to be enough to open the eyes of every Protestant in the land to the truth of the situation, which is simply this: that the Church of Rome has been tolerant for a few years past, only because it was out of her power to do otherwise; but with the recognition, in a measure, of her former position by some of the leading rulers of the earth, and with the prospects that by diplomacy she may possibly yet regain a share of her former prestige, the old spirit of the hierarchy is at once manifested in such orders as the Papal injunction just referred to. And if we read the signs of the times aright, such events as this, together with the apparent indifference of apostate Protestantism, are simply the prelude to the triumphal restoration to power of this antichrist, in the hour so soon to come, when all the world shall wonder after the beast whose deadly wound was healed.

J. W. SCOLES.

CHEAP IDEAS OF SACRIFICING.

A RELIGIOUS journal refers its readers to the contrast between France and the United States in the year 1789. In that year France declared that God did not exist, and the worship of Reason was to be substituted instead of the worship of God; while in this country, on the 30th day of April, after the inauguration of Washington, "the new President and those around him repaired to the house of God to offer the sacrifices of prayer and praise."

There was nothing inappropriate in offering prayer and praise on that occasion, but the idea of referring to prayer as "sacrifice" is rather anomalous. To give one credit for making a sacrifice when he asks for something, appears very much like sacrificing at somebody else's cost; but it is in keeping with the spirit of the age, when a large amount of credit is expected for a very small amount of religion. David refused to take credit for sacrificing if the offering cost him nothing; how much less sacrificial credit would have been due for craving a favor?

There is so much inclination in these days to appreciate cheap glory that many people deem it a sacrifice to accept eternal life; and many would fain count it a sacrifice to enjoy the pleasures and benefits of gospel instruction without any return whatever. To part with that which is not only injurious in this life but certain to entail future loss, in exchange for something that is both comforting here and of inestimable gain hereafter, is not sacrifice. That, even from a worldly standpoint, is a wise exchange, a profitable investment.

When the King of glory comes to collect his jewels, he will reckon as such those who have made a covenant with him by sacrifice on the principle of his sacrifice. He gave all, not for any

benefit to himself, but solely for the good of others. Let us be careful lest we assume credit for sacrificing when our own benefit is the real object in view; lest by habitually relying upon cheap sacrifice, we find it in the end too flimsy to stand the crucial test.

W. N. GLENN.

BAPTIZED BY FIRE.

How often do we hear people ask the Lord to baptize them with the Holy Ghost and with fire! But they do not know for what they are asking. They connect in a vague sort of way Matt. 3:11 and Acts 2:3, and suppose the latter to be the fulfillment of the former. But even though the cloven tongues were as of fire, and although they were upon all, the disciples were not in any sense baptized with the tongues or the fire. Baptize means to immerse, not to sit upon. They were on the day of Pentecost baptized with the Holy Spirit. The room in which they were was filled with the divine, life-giving influence, and they were literally immersed in the Holy Spirit, and the tongues were but another manifestation of the same Spirit.

There are two classes spoken of by John in Matt. 3:11. One class—the faithful—will be baptized with the Holy Spirit; the other—the wicked—will be baptized by fire; immersed in the lake of fire (Rev. 20:15), and utterly burned up. Rev. 20:9. This application of Matt. 3:11 is shown to be correct, by the next verse: "He shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Let no one pray, therefore, to be baptized with fire, unless he wishes the Lord to burn him with fire.

E. J. W.

A STRANGE VIEW OF INSPIRATION.

In a recent book notice, the *Christian Union*, commenting upon Farrar's "Lives of the Fathers," says:—

"We confess at the outset that we entertain no ecclesiastical reverence for the Fathers of the Christian church. One of the strongest arguments for the divine inspiration of the New Testament is the radical difference in spirit, method, style, thought, life, between the least instructive of the writings of that collection and the most instructive of the writings of their immediate followers. We neither pay to the works of the Fathers the reverence which we gladly accord to the apostolic writings as interpreters of a divine Spirit, nor that lesser regard which we equally gladly accord to writings which we accept as interpreters of the highest human genius. The line which divides genius from inspiration is indefinable. It is impossible, at least for us, to draw sharply the distinction between Plato and Paul, between Shakespeare and Job, between Milton and David. But, for the most part, the writings of the Fathers belong in neither category. The distinction between the human and the divine in literature is in no way more clearly marked than in the epistle of Paul to the Ephesians, say, A. D. 64, and the epistle of St. Ignatius of Antioch to the Ephesians about forty years later. The one is the writing of a seer, the other the writing of a scribe."

As a mixture of good and bad, truth and error, this surpasses anything which we have seen for a long time. With this estimate of the Fathers, we have no fault to find. Certain it is that the line of demarcation between their productions and the writings of the apostles is exceedingly plain. What we do not understand is the idea that it is impossible to see a clear distinction between Plato and Paul, and Shakespeare and Job. There is absolutely no similarity whatever between the writings of Plato and Paul; and why anyone should associate Shakespeare and Job is more than we can conceive. Are we to understand that the editor of the *Christian Union* believes that Plato and Paul were equally inspired? or that the writ-

ings of Shakespeare are as truly inspired as the book of Job? Did the apostle include the writings of Plato when he said, "All Scripture is given by inspiration of God"? It is certainly a misfortune that editors of religious papers will give currency to such ideas. How can anyone who is acquainted with the absurdities of Plato, or with the obscenity of Shakespeare, continue to have any respect for the Scriptures, other than as literary productions, if he believes all those writings to be equally inspired?

C. P. B.

The Sabbath-School.

Notes on the International Lesson.

A MISSIONARY LESSON.

(June 30, Mark 16:14-20.)

CHRIST is rightfully our Master and our Lord, and as such has the first claim to our service. The language used in the great commission is not only that of authority, but there is something so irresistible about it, that it can be seen at once that this is no commonplace errand which Christ is laying upon his disciples.

THE plan of salvation cost the best gift of Heaven in the first place, the Son of God himself; and not only did it cost this much to Heaven, but all the trials and temptations of Christ, all his toil and grief, all his agony, and, at last, the death of shame upon the cross, all this was patiently endured by our suffering Saviour to purchase pardon and peace for sinful men. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

AND such a salvation as this, though requiring the costliest offering within the gift of God, is offered free, absolutely free, to the world. Is it any wonder that the commission is, "Go ye into all the world and preach the gospel to every creature"? How could it be otherwise?

EVERY cry for help from those in darkness should be considered as coming to us individually. Just so surely as God calls us by his love to accept the sacrifice he has provided, that our transgressions may be covered, just so surely should the love of Christ constrain us to carry the bread of life to other famishing souls.

THIS is true, also, in regard to any light that God gives us in his word. Every ray of spiritual light that falls upon our pathway from the open Bible imposes an additional responsibility upon us. Let your light shine for others. It is not given for you to selfishly hide it, or walk in it alone.

CHRIST has claims upon every one of us. And we may rest assured of the fact that our work is, or should be, in some way connected with God's work. If the Lord does not impress upon us the call to labor in word and doctrine, then it becomes our duty to assist with our means and influence those who do thus labor. We are simply stewards here, and are to use our time, our talents, and our means in such a way that when the Master comes to reckon with us, and requires at our hands that which we have for a few years been permitted to use, we may give such an account of our stewardship as will show that these things have been used in the service of the Lord. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Mark 13:34.

"THESE signs shall follow them that believe," etc. In view of such a statement as this, which certainly relates to the fruits promised by the commission of which it is a part, we almost wonder at the weakness of the church to-day. Why should not the promises of God be claimed upon our part to-day as much as they were by our fathers? Is the Lord's hand shortened that he cannot save? or his ear heavy that it cannot hear? With such a work as is given the church of God to do, why should she be satisfied with her present poor attainments? Is it possible that our iniquities have separated us from the Lord until we cannot exercise that faith in his promises which will enable us to claim his blessings? It certainly is time for us to begin to awake, and put on the whole armor of God. "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:12.

J. W. SCOLES.

Tithes and Offerings.

TO WHOM DO MAN AND ALL HIS POSSESSIONS BELONG?

(Lesson 1, July 6, 1889.)

1. WHAT was man's nature before he sinned?

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29.

2. What relation did he sustain to the creation?

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8:6-8.

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

3. How did he lose this dominion?

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Gen. 3:6, 17-19, 23.

4. How many were affected by his fall?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

5. Who is the author of sin?

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8.

"And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." Gen. 3:13.

6. In what manner did man come under the control of Satan?

"While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." 2 Pet. 2:19.

7. What relation does he now naturally sustain to sin?

"For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:14.

8. How much was lost by the fall of man?—*Holiness, dominion, and life.*

9. Who came into possession of the earth through the fall of man?

"The earth is given into the hand of the wicked; he covereth the faces of the judges thereof; if not, where, and who is he?" Job 9:24.

10. Of whom are those who sin? 1 John 3:8.

11. How does the apostle describe the world in its present state?

"And we know that we are of God, and the whole world lieth in wickedness." 1 John 5:19.

12. Who is the acknowledged ruler of this world?

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2.

13. What titles does he bear?

"Now is the judgment of this world; now shall the prince of this world be cast out." John 12:31.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:4.

14. For what purpose did Christ come into the world?

"For the Son of man is come to seek and to save that which was lost." Luke 19:10.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8, last part.

15. In what way did he redeem man from death?

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:9, 14.

16. What assurance have we that the lost possession will be redeemed?

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:13, 14.

17. How much will then be redeemed?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Rev. 21:4, 5.

"Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth. The glory of the Lord shall endure forever; the Lord shall rejoice in his works." Ps. 104:29-31.

18. What relation will man then sustain to the creation?

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.

19. Through whom is this dominion to be restored.

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1:10, 11.

20. What relation does man sustain to the purchased possession in this life?

"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:17.

21. What was the price for man's redemption?

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

"Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." 1 John 3:16.

22. Then to whom does man and all he possesses belong?

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

23. From whom does man derive power to get wealth?

"And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day." Deut. 8:17, 18.

24. Can man therefore glory in what he possesses?

"Therefore let no man glory in men; for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3:21-23.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24.

NOTES.

It is stated in answer to question 8 that man lost by the fall holiness, dominion, and life. This will be evident to all who will briefly consider the matter. 1. God created man upright and pronounced him good, Eccl. 7:29; Gen. 1:31. Man was therefore holy, not righteous; for righteousness implies a character formed in harmony with a rule of right, but holy in the sense that he belonged to God, and was wholly free from sin. He transgressed the command of God and became a sinner, or lost his holiness. 2. God gave him dominion over the earth. Gen. 1:28; Ps. 115:16. But when man transgressed he became a child of Satan, a slave of sin (Rom. 7:14); and therefore his dominion passed to Satan, to whom he had yielded. 3. If man had continued to obey God, he would never have died. Righteousness tendeth to life (Prov. 10:16, 17; 11:30); but man sinned, and the wages of sin is death. Rom. 6:23. Therefore man lost by the fall holiness, dominion, and life.

"THE earth is given into the hand of the wicked." Job. 9:24. The wicked of course includes wicked men, but it does not refer to them primarily. Satan is the root of wickedness—wicked men are the branches. Said Jesus to the Jews, "Ye are of your father the devil." John 8:44. That is, as regards character, wicked men are the offspring of Satan. When man was created, God gave him dominion over the earth (Gen. 1:26); but when man turned from God and yielded to Satan, he became subject to Satan, and the world passed under Satan's control. Hence Satan is called in the Scriptures "the prince of this world" (John 12:31), and "the god of this world" (2 Cor. 4:4); or, according to another scripture, "We know that we are of God, and the whole world lieth in the evil [wicked] one." 1 John 5:19, Revised Version. Therefore when Job says, "The earth is given into the hand of the wicked; he covereth the faces of the judges thereof," it means that Satan and his servants so rule that the faces of the righteous judges are covered for shame and grief. See 2 Sam. 19:4, and Jer. 14:4.

The Missionary.

THE LAND OF THE CZARS. NO. 6.

As has been previously shown in these articles, the power of the Government in Russia is absolute, and when the privilege of using a certain portion of that power is bestowed without limit upon any single individual, as is the case in the Ministry of the Interior, it necessarily follows that arbitrary and unjust enactments are apt to be enforced upon the people, who in a case like this are incapable of making resistance unless they do so through revolution.

The career of Count Demetrius Tolstoi, who died in Russia a few weeks since, and who had been Minister of the Interior since 1882, is a fair illustration of this. His career was marked by the most cruel injustice imaginable. Several of the leading papers in the empire were time and again suppressed for periods varying from two weeks to several months, and in some instances the publishers were forbidden to ever engage in the business of publishing again. All independent political thought was entirely crushed as far as possible, and it was owing to Tolstoi's efforts that the movement for legal self-government ended as it did in complete failure. He was the opponent of every reform, and was particularly active in exiling "suspected" persons to Siberia; so much so that probably no man in Russia was more cordially hated at the time of his death. This, however, not only shows the desire which existed upon his part to use the power commissioned to him, but also shows the abuses which are possible under such a system of government as Russia possesses.

The "administrative process" previously spoken of, obtains its effectiveness from this source, and the almost utter inability to obtain justice is readily comprehended when it is remembered that the charges against many of the so-called criminals are never examined by the Minister of the Interior at all, but are delegated to inferior officers, who are often actuated by personal feelings of avarice, pride, or revenge to bring in accusations against those who are entirely innocent. Here, again, we see an opportunity for the abuse of power, and, according to all authentic sources, this opportunity is frequently made use of to an unjust and shameful extent.

Probably in no other civilized country in all the world are such travesties on justice perpetrated. The most puerile and absurd excuses are given for the detention of individuals who are suspected of criminality. Persons who had no thought of disloyalty to the Government have been compelled to submit to the searching of their houses and premises by officers of the law, and upon several occasions the mere possession of such works as "Mill's Political Economy," and "Spencer's Moral Essays," has been sufficient cause for the unlucky possessor to be banished to Siberia.

A total indifference to the rights of those who are accused appears to pervade the entire department of justice, and is, apparently, so natural that it seems but just to conclude that it is the legitimate outgrowth of such a system as is in force in that country. This

was noticeable in the case of our own Brother Conradi, during the many weary days he laid in the prison of Perekop, in the Crimea, waiting for justice to be done him; and his was only one out of thousands of similar cases. In the article to which reference was made last week, Mr. Kennan continues:—

"In 1874 a young student named Egor Lazaref was arrested in one of the southeastern provinces of European Russia upon the charge of carrying on a secret revolutionary propaganda. He was taken to St. Petersburg and kept in solitary confinement in the house of Preliminary Detention and the fortress for about four years. He was then tried with 'the 193' and acquitted. One would suppose that to be arrested without cause, to be held four years in solitary confinement, to be finally declared innocent, and then to have no means whatever of redress, would make a revolutionist, if not a terrorist, out of the most peaceable citizen; but Mr. Lazaref, as soon as he had been released, quietly completed his education in the university, studied law, and began the practice of his profession in the city of Saratof on the Volga. He had no more trouble with the Government until the summer of 1884, when a police officer suddenly appeared to him one morning and said that the governor of the province would like to see him. Mr. Lazaref, who was on pleasant personal terms with the governor, went at once to the latter's *konsilaria*, or office, where he was coolly informed that he was to be exiled by administrative process to Eastern Siberia for three years. Mr. Lazaref stood aghast.

"May I ask your high excellency for what reason?" he finally inquired.

"I do not know," replied the governor. "I have received orders to that effect from the Minister of the Interior, and that is all I know about it."

"Through the influence of friends in St. Petersburg, Mr. Lazaref obtained a respite of two weeks in which to settle up his affairs, and he was then sent as a prisoner to Moscow. He reached that city after the last party of political exiles had been dispatched for the season, and had to live in the Moscow forwarding prison until the next spring. While there he wrote a respectful letter to the Department of Imperial Police, asking, as a favor, that he might be informed for what reason he was to be exiled to Eastern Siberia. The reply that he received was comprised in two lines, and was as follows: 'You are to be put under police surveillance in Eastern Siberia because you have not abandoned your previous criminal activity.' In other words, he was to be banished to the Trans-Baikal because he had not 'abandoned' the 'previous criminal activity' of which a court of justice had found him not guilty."

"Theoretically, the Minister of the Interior, aided by a council composed of three of his own subordinates and two officers from the Ministry of Justice, reviews and re-examines the cases of all political offenders who are dealt with by administrative process; but practically he does nothing of the kind, and it is impossible that he should do anything of the kind, for the very simple reason that he has not the time. According to the Russian newspaper *Strana*, in the year 1881 there came before the Department of Imperial Police 1,500 political cases. A very large proportion of these cases were dealt with by administrative process, and if the Minister of the Interior had given to each one of them a half, or one-quarter, of the study which was absolutely essential to a clear comprehension of it, he would have had no time to attend to anything else. As a matter of fact, he did not

give the cases such study, but, as a rule, simply signed the papers that came up to him from below. . . . He accepted the statements passed up to him by a long line of subordinate officials, and signed his name merely as a formality, and as a matter of course. How easy it is in Russia to get a high official's signature to any sort of a document may be illustrated by an anecdote that I have every reason to believe is absolutely true. A *stola-nachalnik*, or head of a bureau, in the provincial administration of Tobolsk, while boasting one day about his power to shape and direct governmental action, made a wager with another *chinovnik* that he could get the governor of the province—the late Governor Lissogorski—to sign a manuscript copy of the Lord's prayer. He wrote the prayer out in the form of an official document on a sheet of stamped paper, numbered it, attached the proper seal to it, and handed it to the governor with a pile of other papers which required signature. He won his wager. The governor duly signed the Lord's prayer, and it was probably as harmless an official document as ever came out of his office."

"Another exile of my acquaintance, Mr. Y., was banished merely because he was a friend of Mr. Z., who was awaiting trial on the charge of political conspiracy. When Mr. Z.'s case came to a judicial investigation he was found to be innocent and was acquitted; but in the meantime, Mr. Y., merely for being a friend of this innocent man, had gone to Siberia by administrative process.

"In another case a young student, called Vladimir Sidorski (I use a fictitious name), was arrested by mistake instead of another and a different Sidorski named Victor, whose presence in Moscow was regarded by somebody as 'prejudicial to social order.' Vladimir protested that he was not Victor, that he did not know Victor, and that his arrest in the place of Victor was the result of a stupid blunder; but his protestations were of no avail. The police were too much occupied in unearthing 'conspiracies' and looking after 'untrustworthy' people to devote any time to troublesome verification of an insignificant student's identity. There must have been something wrong about him, they argued, or he would not have been arrested, and the safest thing to do with him was to send him to Siberia, whoever he might be—and to Siberia he was sent. When the convoy officer called the roll of the outgoing exile party, Vladimir Sidorski failed to answer to Victor Sidorski's name, and the officer, with a curse, cried, 'Victor Sidorski, why don't you answer to your name?'

"It is not my name," replied Vladimir, "and I won't answer to it; it's another Sidorski who ought to be going to Siberia."

"What is your name, then?"

"Vladimir told him. The officer coolly erased the name 'Victor' in the roll of the party, inserted the name 'Vladimir,' and remarked cynically, 'It doesn't make a bit of difference.'"

It is estimated that 95 per cent. of the political and religious exiles are absolutely innocent, and nine-tenths of them are among the most noble and cultured people of the empire; and when we stop to consider that more than 50 per cent. die in filthy prisons, or from exposure in making the trip, it seems almost sufficient to call down the wrath of Heaven upon those who perpetrate such outrages in the name of justice.

Yet the message of present truth must go to this part of the world also; yes, even to Siberia; for there are doubtless hundreds and

thousands of these same exiles who would appreciate the knowledge of this precious truth which we possess. Dear brethren, let us be faithful in sowing the seed, leaving the rest unto Him who will both water it with the dews of divine grace, and give us sheaves for the heavenly garner in the glad reaping day a little way in the future.

J. W. SCOLES.

NEVADA CAMP-MEETING.

THIS meeting was held at Reno, May 22 to 29, near the grounds that were used for the same purpose the two preceding years. The attendance from abroad was not large, the brethren of some of the churches being detained by their farming, and others by the scarcity of means.

The meeting was not advertised to begin until the 22d, but was commenced in the meeting-house on the evening of the 19th, and continued every afternoon and evening until the camp-meeting began. From the first the ministers began to labor for the spiritual interests of the churches represented, and as the work came closer to each heart there was a breaking up of the fallow ground, that the seed sown might bring forth good fruit, and before the meeting closed nearly every one of the brethren and sisters in attendance gave evidence of their consecration and acceptance.

Every day the time was fully occupied either in preaching, or in social meetings or meetings for instruction in the various lines of work. A children's meeting was conducted every afternoon. A class in hygienic cookery by the sisters was a feature that attracted a considerable number of our outside friends, who provided themselves with the Conference series of printed lessons, that they may practice it at home.

An interesting case of the conversion of a young man to present truth is worthy of mention. He had been furnished with our reading matter by a brother, and hearing of the camp-meeting, came some distance, leaving a lucrative position, to attend the camp-meeting. Before the meeting closed he fully accepted the truth and hurried back to resign a position of fifty dollars a month among unbelievers, to accept one at less wages among our own people until the beginning of the next College term, when he will attend the school, fit himself for the work, and go to his native land (Scotland) to carry the truth to his people.

On Sabbath-day the Sabbath-school was convened in the large tent, superintended by the writer. It consisted of seven classes; total attendance, fifty-six; contributions to Russian Mission, \$25.75.

The attendance on Sunday and each evening during the meeting was very good. Good attention was given to the preaching and other exercises. Elders J. H. Cook, Wm. Ings, Geo. H. Derrick, and the writer, were the ministers present. The cooking-class was conducted by Sisters McClure and Derrick.

This good meeting, though small, closed with the blessing of God resting on those of the churches represented, and as it was voted to ask the Conference to give them another meeting in 1890, the brethren liberally pledged their support for the one just passed.

There will be one tent in the field in Nevada this year, conducted by Brother Geo. H. Derrick and others, which will probably be pitched in Carson City, the capital of the State.
N. C. MCCLURE.

The Home Circle.

THE TWO ANGELS.

God has two angels whom he sends
Amongst his children here;
They come, as all his angels come,
To strengthen and to cheer.

But they seem often stern and cold,
We think them cruel foes,
And turn away and strive to hide,
Or shrink beneath their blows.

That dark, grim form and piercing glance—
I tremble and I cry,
"Withhold thy hand so pitiless,
Oh, strike not, lest I die."

And thou, so grave and full of care,
No brightness gilds thy brow,
Wilt thou not bid me rest awhile?
Let joy possess me now.

They will not heed, but calmly take
My trembling hands, and press
Upon my lips a kiss so soft,
It has no bitterness.

Tearful and faint, I, yielding, trust,
And, trusting, learn to see
Those dreaded forms hide God himself,
Grace veiled in mystery.

Would'st know what are these spirits' names
Whose ministry we prove?
Patience and Pain we call them now,
God calls them PEACE and LOVE.

—*Christian World.*

THE CAPITAL OF SIAM.

SIAM is one of the out-of-the way countries of the world. None of the great steamship lines of the Pacific or of the Indian Ocean stop at it. Few globe trotters visit it, and it is about 1,500 miles out of the regular line of travel around the world. The great Siamese peninsula juts down from the east coast of China. It contains half a dozen different countries, the chief of which are Burmah, Siam, and the French States of China. Siam itself is at the lower end of the peninsula, and it bounds the greater part of the mighty body of water known as the Gulf of Siam. It is 1,300 miles long, and at its widest part it is 450 miles wide. It is almost as flat as your hand, though it has here and there a few mountain chains. It has many big rivers, and the country is as much cut up with canals as is Holland. During the rainy season it becomes a mighty lake, and the people move here and there from one city to another in boats, on the River Menam.

The greatest river is the Menam, which the Siamese know by the same name as the Indians knew the Mississippi. It is "the father of waters," and it forms the great highway of the kingdom. This river flows into the Gulf of Siam at its head, and it is about forty miles from its mouth that I sit here on its banks and write this letter in this floating city of Bangkok. Imagine a city as large as Chicago, of which ninety-nine-hundredths of the people live on the water. There are fifteen miles of floating houses on the two sides of this river, and these, with the king's palaces and a few foreign buildings on the land, make up the capital of the Siamese people.

There are six millions and more of these Siamese, and their country covers a territory of about twice the size of Colorado, four times

the size of New York, and it is about five times as big as Ohio. The coconut and the palm tree line the banks of this Menam River, and the boats flit in and out of jungles which remind one of the swamps of Florida.

I wish I could give you a picture of our ride up the Menam to Bangkok. The sides of the river are lined with these small floating houses. They are anchored to piles and they lie half hidden by the great palm trees on the banks. Here and there a canal juts off into the jungle and the houses on it make this a floating street. These houses are made of bamboo, with their sides and their roofs thatched with palm leaves. They are sometimes on piles high above the water, but more often they rest on its surface. They are tied to poles driven into the bed of the river, and they rise and fall with the tide. Their average height is not more than ten feet, and each looks like two large dog-kennels fastened together and covered with palm leaves.

The river is winding. It is perhaps a quarter of a mile wide, and every turn brings new surprises. As we near Bangkok the waters are alive with craft of all kinds. Little naked, brown, shock-headed youngsters paddle long canoes not over two feet wide and so sharp that the least balance would unseat the rower. There are half-naked women with great hats of straw, which look like inverted work-baskets, sitting, bare-legged and bare-breasted, in boats which they paddle along, and boats of all sizes are worked by all ages and sexes, from babies of six to wrinkled old men and short, gray-haired women of sixty. As you enter Bangkok the crowd increases. Instead of one line of floating houses along the banks there are three and sometimes four. The whole river is alive, and you turn your eyes this way and that, meeting a maze of new objects at every turn.

The king of Siam is supposed to own the people, and each man in the realm has to serve for three, six, or nine months as a servant of the Government. At a certain time of the year the entire population is marked off to particular noblemen or Government masters. These masters, whenever the Government demands anything of them, can compel the men marked off to them, to serve. All kinds of work are demanded, and the various marks put upon the men indicate their trades or profession. Some men are required to give all their time to the Government, and in this case they get nominal salaries. Those who give half their time, work for the king fifteen days, and then have fifteen days off. The three-months subjects get no pay, and during the time they are in Bangkok they have to find themselves in food and lodging. This work practically enslaves the whole population of males, and slavery is common in Siam. Criminals convicted often become slaves, and they are sometimes marked or branded on the forehead. I have seen many men in chains during my stay here, and just outside the walls of the palace there are at least twoscore of men, bright-eyed, good-looking, lusty fellows, who have great iron collars about their necks and chains about their legs and arms, who are making basket-work, and who offered to sell me their wares as I passed. The debtor who does not pay in Siam must become the slave of his creditor, who charges him from fifteen to thirty per

cent. a year, puts him in chains, and takes his work as the interest on the debt.

There are hundreds of such slaves in Bangkok, and many of the men become slaves by gambling away their living. The nation, all told, seems addicted to vice rather than to virtue, and it is nearer akin to pure heathenism than any other I have yet seen. Still it claims to be progressive, and its king has made some steps to the front. The whole, however, compares more to the colored republic of Hayti or to the blacks of San Domingo than to any other civilization. The people are devoted to Buddhism, and the priests are numbered by thousands.—*Frank G. Carpenter.*

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer-meeting or be a church officer or a preacher, he can be a godly boy, in a boy's way and a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colors. He need not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—*Selected.*

THE FRENCH CENTENNIAL.

WITH the close of the centennial ceremonies in this country, those of the French republic have begun. It was on May 5, 1789, that Louis XVI. convened the States-General, and last week the French people celebrated at Versailles the centenary of that event as the first of the important series which led to the establishment of the constitutional system. The last meeting of the Three Estates, consisting of representatives of the nobility, the clergy, and the third estate, or middle classes, and constituting a sort of national legislature, had occurred in 1614, during the reign of Louis XIII. The latter monarch and his two successors, however, believing that an assembly of nobles would be more tractable, dispensed with the services of the estates, and it was not until the reign of Louis XVI., the last of the French Bourbon sovereigns of the eighteenth century, that the assembly was revived. When it convened on May 5, 1789, as the result of financial burdens caused by foreign campaigns, the profligacy of the nobles, and the abuses of privilege which laid the main burden of taxation on the third estate, and the growth of republican ideas among the commons, France was ready for revolution.

From that date events marched rapidly, and six weeks after, when the king had refused to grant their demands, and the nobles to sit in the same hall and vote by poll, the commons proclaimed themselves to be the National Assembly and the governing force in the kingdom. It was the solemn oath not to separate until they had established the constitution of France upon as permanent foundations as had been laid in the United States, that eventually brought the king to terms, and forced him to direct the representatives of the privileged classes to take part in the assembly. But first came the attempt to disperse the self-constituted legislature, which led to the famous message of Mirabeau: "We are here by the power of the people, and we will not be driven hence save by the power of the bayonet."

Then came the bloodshed of July 12, the calling out of the national guard, constituted but a few days before largely through the energy of Mirabeau, and the attack upon, and demolition of, the Bastille on July 14. To the people of Paris the latter will doubtless be the great anniversary of the year, though there were so many other conspicuous events during that memorable summer that nothing but a continuous celebration would adequately commemorate them. On the 4th of August the National Assembly abolished all feudal privileges and decreed the freedom of religion and the press, and on the 18th came the Declaration of the Rights of Man, an embodiment of our own charter of liberty. Indeed, there are many dates which might be chosen for remembrance of some sort, as steps in the movement which resulted in the greatest social upheaval in human history, the overthrow of monarchy, and a new era of republicanism and constitutional progress.

In after years came scenes of blood and carnage and violence, of the very memory of which monarchical Europe still stands in awe, and which the founders of our own republic were among the first to condemn. But the work of 1789 is little subject to censure, and although ambassadors of the various courts refrained from attending the celebration at Versailles, Americans at least could join heartily in the commemoration. The French revolution was closely and logically connected with our own, and American interest in the French centennial will be quickened by the traditions of the French-American alliance, and pride in the success of republican institutions.—*Interior.*

We shall never find happiness by looking at our prayers, our doings, or our feelings; it is what Jesus is, not what we are, that gives rest to the soul. If we would at once overcome Satan and have peace with God, it must be by "looking unto Jesus." Keep thine eye simply on him; let his death, his sufferings, his merits, his glories, his intercessions, be fresh upon thy mind; when thou wakest in the morning, look to him; when thou liest down at night, look to him. Oh, let not thy hopes or fears come between thee and Jesus; follow hard after him, and he will never fail thee!—*Spurgeon.*

CHEERFULNESS is an excellent wearing quality. It has been called the fair weather of the heart.—*Smiles.*

Health and Temperance.

A MEDICAL JOURNAL ON TOBACCO.

A YOUNG Chicago woman is reported as having been made insane by smoking cigarettes. The New York *Medical Journal*, after describing the evil effect of nicotine on the system, gives these facts:—

"In an experimental observation of thirty-eight boys of all classes of society and of average health, who have been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, cough, and a craving for alcohol; thirteen had intermittency of the pulse, and one had consumption. After they had abandoned the use of tobacco, within six months one-half were free from all their former symptoms, and the remainder had recovered by the end of the year.

"A great majority of men go far beyond what may be called the temperate use of tobacco, and evidences of injury are easily found. It is only necessary to have some record of what the general health was previous to the taking up of the habit, and to have observation cover a long enough time. The history of tobacco in the island of New Zealand furnishes a quite suggestive illustration for our purpose, and one on a large scale. When Europeans first visited New Zealand they found in the native Maoris the most finely developed and powerful men of any of the tribes inhabiting the islands of the Pacific. Since the introduction of tobacco, for which the Maoris developed a passionate liking, they have, from this cause alone, it is said, become decimated in numbers, and at the same time reduced in stature and in physical well-being so as to be an altogether inferior type of men."

That men who themselves smoke should allow their growing boys to indulge in the habit is a marvel. That men who have sons and daughters should be willing themselves to smoke is a glaring proof of the weakness and selfishness of human nature, and goes far to prove the doctrine of total depravity.—*Independent.*

EFFECTS OF CLOSE SHAVING.

"Do you know what a close shave means?" says a writer in an exchange. "I never did until I looked at a face the other day, through a microscope, which had been treated to this luxurious process. Why, the entire skin resembled a piece of raw beef. To make the face perfectly smooth requires not only the removal of the hair, but also a portion of the cuticle; and a close shave means the removal of a layer of skin all around. The blood-vessels thus exposed are not visible to the eye, but under the microscope each little quivering mouth holding a minute blood drop protests against such treatment. The nerve tips are also uncovered and the pores are left unprotected, which makes the skin tender and unhealthy. This sudden exposure of the inner layer of the skin renders a person liable to have colds, hoarseness, and sore throat."—*Selected.*

NO DRINKING MAN IS SAFE.

No man living can enter upon the use of intoxicating drinks with the slightest reasonable assurance that he will not become a drunkard, and the one who feels the most assurance is most likely to fall. The writer well remembers, more than half a century ago, standing upon his native New England hills, working upon the highway, conversing with a young neighbor in regard to the danger of using intoxicating drinks, the strong assurance with which the young man exclaimed, "The man is a fool who cannot control his appetite! If you ever hear of my getting drunk, tell me and I will quit drinking." Alas! alas! not many years passed before that young man became a drunkard; the kindly warning voices of friends and neighbors were unheeded; he spent the fine farm left him by his father; his wife was said to have died broken-hearted, and his children were scattered among friends and strangers.—*John Ellis, M. D.*

THE Iowa *Messenger* says:—

"The prohibitory law of Kansas does not prohibit. Of course it does not. Nobody expects it to. But, somehow or other, the liquor sellers despise it. Two of the don't-prohibit kind were fined \$300 each and sent to jail for ninety days, recently, at Leavenworth. They told the judge they would quit the business entirely if he would let up. The judge mildly informed them that they would pay the fine and go to jail for ninety days, and then they might quit or go to jail another ninety. At present they are in jail meditating on 'Prohibition doesn't prohibit.'"

If prohibition is a humbug, how does it happen that the Bay State liquor tax is \$1.05 to each person, and Maine's tax is only four cents to each person?—*The Issue.*

DR. TAYLOR says: "In my large practice among children I am certain that scores are literally killed by the excessive amount of emotional excitement which they are forced to endure. All this hugging and kissing and talking to them is to excite responses of the same emotional nature in the child for the pleasure and gratification of the parents and friends." And again he says: "I believe that three-fifths of the spinal diseases which occur in children are directly traceable to mental overaction. And this because a large proportion of these cases get well without other treatment than a withdrawal from the exciting cause of emotional disturbance."

THE sum of \$3,500, if invested in the manufacture of liquor, employs *one man*, and pays \$447 in wages. The same amount, if invested in the manufacture of boots and shoes, would employ eight men, and pay \$3,387 in wages. In no other branch of manufacture can capital be invested so as to employ so small a number of men, and put into circulation so little money for wage hire.—*California Prohibitionist.*

"MAPLE syrup" is manufactured in Indianapolis, according to Prof. J. P. Stelle, of "a good quality of glucose molasses flavored up a little with hickory bark." The glucose is made by treating starch with sulphuric acid.

News and Notes.

RELIGIOUS.

—Reports show that last year 47 Protestant Jewish missionary societies spent in their work nearly \$500,000.

—The Jewish population of the world is about 6,000,400, and there is laboring in their behalf one missionary for every 16,976.

—It is said that the Protestant churches of the United States contribute \$11,250,000 annually for foreign missionary enterprises.

—The first missions in Japan were begun just thirty years ago. Of the twenty-six Protestant missionary societies which are laboring in that field, twenty are American, including two Canadian societies. It is therefore in an especial sense an American mission field.

—Notwithstanding all the missionary work which has been done in Burmah, there is in that country one district inhabited by 600,000 people which has only a single place of Christian worship. The force of workers consists of two missionaries with their wives and two native helpers.

—The Mormon Church in Utah now numbers 12 apostles, 70 patriarchs, 3,719 high priests, 11,805 elders, 2,069 priests, 2,292 teachers, 11,610 deacons, 81,899 families, 115,915 officers and members, and 49,302 children under eight years of age; a total Mormon population of 153,911.

—The General Assembly of the Presbyterian Church South has again passed upon the theory of evolution, and is emphatic in declaring its belief that Adam was made from the dust of the earth, as taught in Genesis, and that God breathed in the man the breath of life, that he became a living soul, and was not developed from the anthropoid ape or any other creature.

—The *Scribner's* for June contains an article by Prof. Henry Drummond in which he says: "Do not let it be supposed that this horror is over, that this day of tribulation is at an end. This horror and this day are now. It is not even abating. *Slavery is on the increase.* Time, civilization, Christianity, are not really touching it. No fact in relation to the slave trade is more appalling than this."

—An Ohio church presented a memorial to the Presbyterian General Assembly at its recent session, complaining that it cannot conscientiously contribute money to any organization the funds of which are employed in supporting congregations which use organs in aid of sacred songs. The *Congregationalist* remarks, "What a conscience these people have, and what a pity that it could not be put to more intelligent use."

—The three leading societies engaged in missionary work in China are the English Presbyterian Mission, the American Presbyterian Church Mission, and the China Inland Mission. The work of the English Presbyterians began forty years ago, and was entirely barren of tangible results during the first six years. There are now three presbyteries in China, embracing an aggregate membership of 3,528 adult communicants.

—A number of Catholic congresses were held at various points in Europe at the close of April and the beginning of May, and a notable unanimity of feeling was evident at Oporto, Madrid, Vienna, and Malines. Indeed, so definite and concerted was the action of these bodies that previous agreement must be suspected. All the congresses seem to have represented ultramontane sentiment of the most decided kind, and their action must be accepted, therefore, with some reserve. It certainly expresses the conviction of the ultramontane section, but it may not express the conviction of European Catholics as a whole. The point on which all these congresses agreed was the restoration of complete sovereignty to the Pope, which was declared to be necessary for the integrity and efficiency of his work as the spiritual head of the church.—*Christian Union*.

SECULAR.

—Yellow fever has made its appearance at Vera Cruz, Mexico.

—Forty Chinamen from a school in Baltimore called on the President June 10.

—The king of Servia will be crowned at the convent of Sitchia on the 26th inst.

—Fierce fires have been reported as raging among the forests and logging camps in Eastern Minnesota recently.

—Fire destroyed over forty buildings in Grinnell, Iowa, June 12. The loss is estimated at \$200,000.

—Lord A. P. Cecil, the English evangelist, was drowned the 12th inst., in the Bay of Quinte, Ontario.

—The town of Sebatz, in Austrian Galicia, was almost entirely destroyed by fire the 10th inst. Many lives were lost.

—The present class of West Point cadets, numbering forty-eight, have graduated, having passed the examination creditably.

—The 9th inst. was oppressively hot in New York City. A number of cases of sunstroke and one death are reported as the result.

—Much damage was done to shipping and traffic at London, June 10, by a severe gale which prevailed at the mouth of the Thames.

—Alexander Sullivan, who was recently arrested in Chicago for complicity in the Cronin murder, was released on \$20,000 bail the 14th inst.

—Two drunken boatmen while attempting to cross the Niagara River, June 9, lost control of their boat, and were carried over the Horseshoe Falls.

—State Senator S. E. Field was shot and killed at Dalton, Ga., the 11th inst., by his step-son, Dennis Taylor, whom he was attempting to chastise.

—At a Democratic National Committee meeting in New York, June 12, Calvin S. Brice was chosen as successor to Chairman W. H. Barnum, recently deceased.

—At last accounts, anti-ministerial riots were still occurring in Belgium. Many of the rioters are reported as having been wounded in conflicts with the police.

—The Russian authorities have sentenced forty-one students of the Cracow University to three days' imprisonment and a fine of 500 florins for singing Polish airs.

—A destructive cyclone swept through Arkansas City, Ark., the night of the 8th inst. Churches, stores, and residences were badly wrecked, and several lives were lost.

—Engineers are at work surveying another overland line to the Pacific Coast. Pierre, Dak., will be its eastern terminus. The road is believed to be backed by the Illinois Central.

—A severe wind and thunder-storm visited Brooklyn and New York the 11th inst. Considerable damage was done by lightning, several buildings being wrecked and some lives lost.

—The United States Grand Jury at Memphis, Tenn., has returned indictments against nearly two hundred judges and clerks of the last election in the tenth congressional district for violation of the election laws.

—Secretary Tracy has ordered the *Kearsarge* to proceed at once to Hayti. There are hints of renewed fighting between the factions of the island, and it is thought that a dangerous state of affairs still exists there.

—The British schooner *City of Nassau* ran into a large quantity of logs and cut lumber, drifting about on the open sea about seventy-five miles south of Cape Hatteras recently. The vessel's progress was impeded for several miles by the floating timber.

—At South Berwick, Maine, the Berwick Academy, erected in 1792, was struck by lightning the 12th inst. Fifty-three persons were affected, some of them remaining unconscious for hours. Only one person among their entire number was able to go out for medical aid.

—The impression is increasing in Germany that owing to the hostile attitude of the Czar there are diminished hopes of maintaining peace between Germany, Austria, and Russia. The continued strengthening of Russian armaments on the Western frontier gives the same idea also.

—The Shah of Persia is visiting in England. It is said that the Czar of Russia told him that if any concessions unfavorable to Russia should be made while in England, 100,000 Russian soldiers now on the frontier would be commanded to march into the Shah's dominions in Persia at once.

—Recent advices from China report that three-fourths of the city of Lu-Chow has been destroyed by fire. The conflagration raged for two days, and the loss of life is reported as something frightful. It is estimated that not less than ten thousand persons were burned and trampled to death.

—A letter from Eururi, on the southeastern shore of Victoria Nyanza, was recently received at Zanzibar, and reports the arrival there of Stanley with a number of invalid members of his force, December 2. The explorer had lost large numbers of men from disease and famine. Further news is expected soon.

—On the Bound Brook Railroad in Pennsylvania, recently, eight miles were covered at the rate of thirty-nine seconds per mile. This record is probably the fastest ever made in this part of the country, and is equivalent to over ninety miles an hour.

—It is now proposed to connect the Straits of Magellan with Valparaiso, South America, by submarine cable. When this is accomplished cable communication will be possible all the way from Canada to Cape Horn, a distance of nearly 10,000 miles.

—An excursion train from Armagh, Ireland, containing a company of 1,200 persons, composed largely of Sunday-school scholars, was wrecked near Dublin the 12th inst. Over seventy dead bodies have been recovered, and many persons are seriously injured. The disaster is unparalleled in the railroad history of Ireland.

—Three of Boulanger's prominent supporters and thirty accomplices were arrested at Angouleme, France, June 9. The action of the authorities in the case caused quite a scene in the Chamber of Deputies the 11th inst. Public opinion seems to be considerably divided in regard to the Boulangist sympathizers.

—Now that American enterprise has taken hold of the Nicaraguan Canal scheme, the stockholders of the Panama Canal are thoroughly aroused, and it is possible that further steps may be immediately taken in regard to the completion of De Lessep's effort. The French have by no means lost faith in the enterprise.

—The German Government has notified the Swiss authorities that it cannot possibly agree to the proposal they make for a settlement of the question arising from the expulsion from Switzerland of Herr Wohlgenuth, the German police inspector, and has informed the latter country that it reserves the right to take action in the matter.

—The Samoan treaty question has reached its final solution, and the agreement has been signed. It is generally conceded that the results are favorable for the United States. The Samoans are to have the right of self-government, under the joint control of Germany and America, England acting as arbitrator in the event of any differences which may arise.

—Francis Normand, a miser 74 years old, was horribly tortured for his money at the little hamlet of St. Jacques, Canada, a short time ago. His ears were cut off and his body subjected to burning and other atrocious indignities by the robbers, until they were frightened off by outside noise without having obtained the coveted treasure. Normand died of his injuries the 2d inst.

—Hundreds of people were crushed by the falling of the great roof of the market in the City of Mexico the 15th inst. The building was crowded at the time with busy dealers and their customers. Forty-five of the wounded have been taken out and eight dead bodies removed. Numbers of the victims remained in the wreckage at last accounts so that the total loss of life cannot be determined at present.

—Later reports from Seattle, W. T., show that over 100 acres were ravaged by the flames. Thousands of men, however, are busy at work clearing away the debris and laying foundations for substantial structures which are to take the place of the buildings destroyed. About \$75,000 has been subscribed for the relief of the sufferers. It is now thought that there was little if any loss of life during the fire.

—Wilkesbarre, Pennsylvania, sustained serious damage on the 12th inst., by the caving in of the mines underneath the surface upon which the city is located. One of the principal thoroughfares is filled with crevices from which gas is constantly escaping, and owners of houses are greatly alarmed. The loss to the mine owners will be over \$100,000, and that of the property owners on the surface will be double that amount.

Obituary.

BUTLER.—Died at Brentwood, Contra Costa County, Cal., May 10, 1889, Mrs. Samantha Jane Butler, aged 70 years and 7 months. Deceased became interested in the Seventh-day Adventist faith by reading the SIGNS OF THE TIMES, and afterward, on application, was furnished with some tracts. Although a member of the Cumberland Presbyterian Church, and never having had an opportunity to attend a Seventh-day Adventist Church, she had been a strict observer of the Sabbath of the Lord for about one year at the time of her death, and died firm in the present truth.

Publishers' Department.

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 God's Love for Sinners.
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The National Sunday Law.

BY ALONZO T. JONES.

This pamphlet contains the arguments in behalf of the rights of American citizens, and in opposition to the Blair Sunday-Rest Bill, which Mr. Jones presented before the Senate Committee on Education and Labor Dec. 13, 1888.

Dr. Wilbur F. Crafts has pronounced the report as published

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, JUNE 24, 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:—

*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 (S. W.), Kalamazoo,	" 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 (Eastern),	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

We wish our correspondents to remember that we never, under any circumstances, publish anonymous communications or answer anonymous questions. We must in every instance have the name and address of those to whom we give space in any way. Communications of whatever nature bearing only such signatures as, "A Friend," "A Constant Reader," or "An Adventist," are promptly consigned to the waste-basket.

THERE is a Sunday-closing movement on foot in Fort Wayne, Ind., which seems to be directed solely and honestly against the saloons. The new mayor of that city has created a profound sensation by demanding a reorganization of the police forces, and the strict enforcement of the law with reference to the liquor traffic. Sunday, May 19, every saloon in Fort Wayne was closed, both front and back, for the first time in twenty-five years. The Liquor Dealers' Association held a meeting the same afternoon and decided to file affidavits against everybody found following their usual avocations on Sunday, and thus make the enforcement of the law general, hoping in this way to create public sentiment against it; but the mayor has publicly stated that he will dismiss all such cases brought before him, thus openly committing himself to war on the saloons and gamblers alone. We shall watch the progress of this controversy with some interest.

NUMBER 3, Volume 5, of the *Sabbath-School Worker* is upon our table, and is one of the best numbers which has yet been published. This is a most valuable publication, and should be in the hands of every Sabbath-school officer and teacher. Where all is good, it is difficult to discriminate, but we would call special attention to the article en-

titled, "General Instructions in Sabbath-school Work, No. 1," by Eva Bell Giles, as being especially valuable, and also the concluding article, "How to Prepare to Teach the Lesson," by Jessie F. Waggoner. "Sabbath-school Work at Camp-meetings," by C. H. Jones, is also full of helpful suggestions, and "Talks with Correspondents" is especially good in this number. We are sure it would be a great benefit to the Sabbath-schools if the circulation of the *Worker* was very much larger than it is. Those who are not already taking it should begin to do so at once. The price of the *Worker* is 25 cents per year. Address all orders to the *Sabbath-School Worker*, Oakland, Cal.

AN APPEAL TO THE LIBERAL-HEARTED.

AMONG the losers by the recent flood in Williamsport was the Pennsylvania Tract Society. The waters rose so rapidly and so unexpectedly that scarcely anything could be removed to a place of safety, and upwards of fifteen hundred dollars' worth of books was ruined. Several of our brethren also suffered the loss of furniture that was upon the lower floor of their dwellings. The Pennsylvania society is young, and can ill afford to stand this loss. It has been one of the most active of our Tract Societies, and we appeal to the friends of the cause to assist it financially in this time of need. We feel sure that our brethren will respond promptly, and thus encourage the hearts of the workers in this State. This we feel is the least that can be done. Aside from this, there is suffering in the flooded district by those who have lost everything, which cannot be described or even imagined. Requests for help for these sufferers have met with a response from various portions of the country, and we hope that our brethren will remember that true Christian charity does not consist in remembering only those of their own number. A little from a great many will not impoverish the givers, and will be a great blessing to the receivers. Send your contributions at once to L. C. Chadwick, Box 2716, Williamsport, Penn., and they will be properly applied.

E. J. WAGGONER.

THE CLAN-NE-GAEL.

WE have referred once or twice in our news columns to the murder of Dr. Cronin in Chicago. The circumstances of this crime are probably familiar to all. The doctor was no doubt foully murdered at the command of a secret order, the Clan-ne-Gael, of which he was a member. What his offense against the order was, nobody but those who were concerned in his trial and "removal" will probably ever know. Certain it is that he was accused before some secret tribunal, which tried and condemned him to death, and that this secret sentence was speedily executed. Perhaps the fact of Dr. Cronin's death is a matter of small importance to the public, but the existence of such orders in this country is a matter of grave moment.

Of course, in joining such a society, Dr. Cronin took upon himself obligations binding him to obey all the rules of the society, and to abide by the decisions of just such a tribunal as the one which finally decreed his death; and undoubtedly had he been ordered to execute just such a sentence upon another, he would have been bound by the rules of the order to do so. This to a certain extent shows that he was unworthy of sympathy. But be that as it may, the fact that so many thousands of men should band together in this country in secret societies which are similar to this one, is a menace to our republican institutions. No citizen of the country should owe a higher allegiance to any

power except to God, than that which he owes to the Government under which he lives, and yet the members of the Clan-ne-Gael owe to this society a higher allegiance than they owe to the Government. In this case the perpetrators of this crime know that the laws of the State in which they live forbid murder and provide for its punishment, and yet at the behest of the secret tribunal they have deliberately violated the law.

We do not pretend to say that all secret societies are equally bad. Some we know provide no punishment other than fine and expulsion from the order, and while we would not justify any secret society, we are not prepared to say that such orders should be prohibited by law. But certainly those societies which bind their members to do, under certain conditions, illegal acts, should be prohibited, and the laws of conspiracy should be so far extended as to make accessory before the fact every member of any society, which, under any circumstance, commands any of its members to commit crime. Nothing less than this will ever eradicate the evil or afford adequate protection against such associations as the Clan-ne-Gael.

WE have received from the publisher, Elder H. A. St. John, 916 Laguna Street, San Francisco, a copy of a new chart just issued by him, which connects the first advent of Christ with the law of God in a very attractive and pleasing manner. The center of the chart is occupied by a beautiful cross, around the top of which is a semi-circle of converging lines showing the prophecies relating to the first advent of the Lord, and texts in the New Testament witnessing their fulfillment, together with the principal events in the life of Christ. The chart is printed on heavy paper, in five colors, and the fact that the work was done at the Pacific Press is a sufficient guarantee of its excellency in this respect. The retail price is 25 cents. Address as above.

WE are requested to state that on or about the 7th of March last, George D. McKinstry, a young man eighteen years of age, left Healdsburg, this State, to return to his home at Binghampton, Cal., and has not been heard of since. No cause can be assigned for his sudden disappearance and prolonged absence. Any information as to the young man's whereabouts, either now or at any time since his disappearance, will be thankfully received by his father, H. H. McKinstry, Binghampton, Cal.

THE Church Union notes with considerable satisfaction the fact that the Sunday law is being rigidly enforced in New Orleans. The advocates of strict Sunday observance seem to be moving forward all along the line. True, they are not meeting with success at all points, but he must be blind indeed who can fail to see in this general Sunday movement an indication of the speedy fulfillment of Rev. 13:11-17.

If B. E. Pearman will be so kind as to send us his address we will endeavor to answer his questions.

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