

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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PATIENCE not only implies waiting but includes holding on as well. In James 1:3 we learn that the trying of our faith worketh patience, and the apostle continues, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." This no doubt is the endurance spoken of as the patience of the saints, and it is this endurance alone which enables us to realize the hopes contained in God's word.

A NUMBER of presbyteries have sent overtures to the General Assembly of the Presbyterian Church North, asking for a revision of the "Confessions of Faith." That body has referred the matter directly to all the presbyteries in the form of two questions, namely, "Do you desire a revision of the 'Confession of Faith'?" If so, in what respect and to what extent?" It is expected that an answer will be given in time for the General Assembly which meets next May.

It is stated that the practice of child insurance has led to an epidemic of sudden deaths among infants in the midland counties of England. The favorite scheme is to smother the infant in the bedclothes, and then claim that it was accidentally overlain by the parents in their sleep. Hundreds of such cases have been reported, but no measures have yet been effective to put a stop to the horrible practice. This is the fearful commentary on the condition of affairs in that country and of the abominable crimes committed there. If such things were done in China or Hindostan, or even in the Dark Continent, we would hold up our hands in horror and quote the scripture, "The dark places of the earth are full of the habitations of cruelty." But what shall we say when they occur in "Christian England"?

THE *Catholic News* instances the fact that the general assembly of the Presbyterian Church has determined to submit to the presbyteries the question of revising the Confession of Faith in order to make it "more consonant with the liberal spirit of the age," and says, "And yet this is called religion—this process of conforming to the license of the times." We cannot but think the criticism of the *News* is just. Why should the Confession of Faith not rather be so amended as to make it more consonant with the Scriptures of divine truth? What

has the "spirit of the age" to do with articles of faith? If the Presbyterians have articles of faith which were framed to correspond with the spirit of the age at the time they were adopted, and not with the Bible, they need amending. But if at that time they were consonant with the Scriptures, we cannot understand why they should be changed now. Certainly the Scriptures have not changed. The truth is that the Confession of Faith is not, and never was, in harmony with the Bible, and there is little hope that it will be much better after it is amended.

OUR readers are all familiar with the facts connected with the passage of the Jesuit Estate bill by the Canadian Parliament, and its allowance by the Governor-General of the Dominion. There was great excitement over this at the time, but for some weeks past there has been but little said about it, and it seemed as though public interest in it had faded. This, however, was not the case, for recent advices from Ottawa state that it is likely to result in the overthrow of the Conservative party. Sir John McDonald is credited with saying, "I am in the worst political dilemma of my life." The Protestants are determined that the Catholics shall no longer rule in Canada. What the result will be no one can certainly foretell.

If we are to believe the New York papers, that State suffers more than almost any other from corrupt law-makers. The New York *World* of May 22 says:—

"It is the custom every year for honest people to remark, upon the adjournment of the New York Legislature, that the record for venality, general worthlessness and meanness, has been strained if not broken. But it must be said in all truthfulness that this State has not had since Tweed's day such a shameless, corrupt, and blackmailing body as that which adjourned Thursday. It passed a few good measures, and the evils left behind were hardly up to former averages, but for willingness to engage in jobbery and to defend rascality in every form, this Legislature—especially the Assembly—stands pre-eminent in the annals of free-booting."

This is certainly a dark picture, but probably not much if any worse than in numerous other States. Looking at it from the standpoint of California, we would say that it is impossible to find a more corrupt Legislature than the last one with which this State was afflicted. And if we are to believe the testimony of the press, other States fare no better. And that which is true of the several States is true of the nation as a whole. Even the conservative and cautious Senator Edmunds estimates that \$5,000,000 was spent on "corrupt political methods" during the last campaign, and much of it for illegal and immoral purposes. Certain it is that the political condition of this country does not justify the hope that the popular millennium is about to dawn.

THE MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty lies unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.
Great Master, touch us with thy skillful hand;
Let not the music that is in us die.
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie.
Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord.

—Horatius Bonar.

CHRIST THE LIVING FOUNTAIN.*

BY MRS. E. G. WHITE.

BRETHREN and sisters, I do hope that this precious opportunity of drawing near to God may not pass without improvement. I hope you will all have an assurance of the blessing of God. You should seek to retain every ray of light and knowledge that has shone upon you here; but you cannot do this unless you walk in the light, accepting and acting upon it. The Lord desires to give us his rich blessing. It is not his will that anyone should labor in his cause without his help and favor. He does not require his children to go in feebleness of heart to win souls for eternal life. There is fullness in him, and it is our privilege to come and obtain that fullness, to receive richly of his Spirit.

This morning my attention was drawn to the story of the woman who came to the well to draw water, and found Jesus, weary and thirsty, resting at the well while his disciples went into the village to buy bread. When she had drawn the water, Jesus said to the woman, "Give me to drink." She was surprised that he should ask this favor of her, and inquired, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." Jesus referred in these words to the divine grace which he alone can bestow, and which is as living water, purifying, refreshing, and invigorating the soul.

Jesus had said to the woman, "If thou knewest the gift of God, and who it is that

*Morning talk at Chicago, April 9, 1889.

saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." The woman of Samaria was in ignorance of the divine Son of God; but we know to-day who has spoken these gracious words. It is necessary that we have a knowledge of Christ, that we have an acquaintance with him, so that we may know his willingness to bless. In him is all fullness of divine grace, and he says, "Ask, and ye shall receive." God giveth to all men liberally, and upbraideth not; "but," says the apostle, giving instruction to him who feels his lack of wisdom, "let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

It would not be for our good if the Lord should give us what we ask for without faith. We would not render gratitude to the Giver if we received a gift that we did not attribute to his agency. Jesus wants to give us his light, and we should educate our souls to grasp the promises of God by living faith. He will give us the gift of salvation. We may have his richest blessing, and we should earnestly seek for the favor of God. The reason why we are not rejoicing in the freedom of the sons of God, is because we have piled up rubbish and barred the door of our hearts. Let us sweep it away, open the door, and let the Saviour in.

We cannot afford to keep Jesus outside. We cannot afford to let him pass by. We cannot afford to be without the knowledge of Christ. Says Jesus, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." We want Jesus to abide in our families and in our churches. We should give ourselves, soul and body, to his work, and submit ourselves to the training process that is to fit us for Heaven.

Many of us have idols in our hearts. But you will fail to find satisfaction in the things of this life. Jesus says, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." What is the meaning of these words? They mean that when your mind is attracted by heavenly things, when you dwell upon Christ, then your idols are crucified, and you are satisfied with the love of God. But how little are thoughts of Christ brought into our lives! How few talk of Jesus! How little he is lifted up!

There are many who try to correct the life of others by attacking what they consider are wrong habits. They go to those whom they think are in error, and point out their defects. They say, "You don't dress as you should." They try to pick off the ornaments, or whatever seems offensive, but they do not seek to fasten the mind to the truth. Those who seek to correct others should present the attractions of Jesus. They should talk of his love and compassion, present his example and sacrifice, reveal his Spirit, and they need not touch the subject of dress at all. There is no need to make the dress question the main point of your religion. There is some-

thing richer to speak of. Talk of Christ, and when the heart is converted, everything that is out of harmony with the word of God will drop off. It is only labor in vain to pick leaves off a living tree. The leaves will reappear. The ax must be laid at the root of the tree, and then the leaves will fall off, never to return.

In order to teach men and women the worthlessness of earthly things, you must lead them to the living Fountain, and get them to drink of Christ, until their hearts are filled with the love of God, and Christ is in them, a well of water springing up into everlasting life. Language cannot describe the peace and fullness of the joy of the true Christian. Let us seek to drink of the Fountain of life.

Do not come at your brethren to pick at their faults, to make a drive at their peculiar traits of character. Educate them to better habits, and better traits, by the power of your own example. If you make it evident that you have come to correct them, you will only arouse their combativeness, and do more harm than if you had not come at all. Reveal Jesus to them, that they may behold him and become like him. If you cultivate fault-finding, and take it upon yourself to correct your brethren, you will soon have no other religion save that of picking flaws and finding defects. You cannot benefit the sinner by coming to him in your own way and in your own strength. Christ alone can save him.

Let us press forward to the mark for the prize of our high calling which is in Christ Jesus. Press forward to the perfection of Christian character; be not satisfied with anything less than the fullness of God. You may attain unto the heights of character that Christ has made every provision for you to reach through his divine grace, growing up unto the full stature of men and women in Christ. Temptation will come upon you every day, but you must lay hold of the strength of Christ. Christ is our righteousness. We are not to depend on feeling, but by faith rest in the arms of his love, and claim to be the sons and daughters of God. He will make his strength perfect in our weakness. He will take the poor earthen vessels, make them vessels unto honor, and glorify himself through them; and through his love we shall love others, as he has loved us.

A STUPENDOUS FRAUD.

ONE word expresses the failure of the Panama Canal, a word not unfamiliar to the residents of this city—fraud. It is the old story, and now investigation is bringing the necessary facts to light. Spikes sold to the company, shipped from this city at \$1.00 for each spike, sold and contracted for at triple the price honest men would have done it; two houses for M. De Lesseps and his son Charles, charged at \$190,000, which cost \$23,000 each; enormous salaries paid to favorites, and, according to report, M. Charles De Lesseps receiving in one day \$10,000 as his profits; a house built for a director at a cost of \$150,000, charged to a fictitious "master of the port;" whole cargoes of material sold several times over, the same cargo being paid for a dozen times—these are some of the stupendous

frauds resulting in the making of colossal fortunes for the members of the ring, who are now enjoying them by living lives of luxury in Paris.

It is small wonder the canal failed; small wonder that M. De Lesseps has gone into retirement. As the facts become known there will be a sensation in Paris, and the parties to the great fraud will undoubtedly be brought to trial. We have had court-house rings, and capitol rings, and ceiling jobs, but what are all these combined to the great ring that has grown rich on the Panama Canal stealings, and stolen the savings of the French people investing in the canal bonds.

The Panama Canal fraud goes down as the greatest fraud in history, and it alone will make the last generation of the nineteenth century memorable.—*N. Y. Christian at Work.*

HOW TO FIND THINGS IN THE BIBLE.

EVEN well-informed scholars are puzzled when attempting to find things in the Bible. The young learner does not know whether to look in the Old Testament or the New Testament for Nehemiah. After getting the various books of the Bible separated into the two great divisions, again he is at a loss to determine the order in which they come. Going a step further, he learns the order of the books, but he is all at sea when asked to name the books in which great events are recorded. This haziness of thought remains through a life-time in many minds. Some pastors, superintendents, and teachers are not quite clear where to look for David's history or Elijah's miracles. It will save much time and perplexity if scholars are early taught the great landmarks of Bible history. Begin slowly. Teach only a little at a time. Review frequently. Fix the outlines so that they will stay, and will loom large in the horizon when one turns to the Bible to look for anything.

To illustrate, begin with the first five books of Scripture, the Pentateuch. Teach the order of the books—Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Repeat the list often, fifty times if necessary, but do not say it too many times on one occasion, since excess of repetition rather impairs than helps memory. Then fix the great events which are outlined in each book. With what does each begin? and with what end?

Genesis begins with the creation, and ends with the death of Joseph.

Exodus begins with the birth of Moses, and ends with the setting up of the tabernacle at Sinai.

Leviticus gives little history, but details the modes of worship and the ceremonial law established at Sinai.

Numbers records the numbering of the people at Sinai, and takes them to the entrance of Canaan.

Deuteronomy, the second law, is a rehearsal of God's laws and dealings with Israel in the wilderness. The people were then east of the Jordan, waiting to enter Canaan. Moses is the speaker. Deuteronomy and the Pentateuch end together with the death of Moses. After taking abundant time for this outline, the other historical books may be mapped out in a similar manner, and Bible study will be made easier, pleasanter, and more helpful for a life-time.—*Messiah's Herald.*

OUR DEFENSE.

"THE name of the Lord is a strong tower; the righteous runneth into it, and is safe." This text of the blessed word has always seemed precious to me; but as I read it to-day those words, "strong tower," seemed to stand out in bold relief from the rest of the text, and then, as though written beside them, I seemed to see the words, "And thou, O Tower of the flock, the stronghold of the daughter of Zion." Christ is the tower of the flock; the stronghold of his people. Do storms come suddenly? Unto him they may run and be safe.

Satan cannot bring power enough to break down this defense of God's people. His darts cannot penetrate the walls of this tower. Here is "a refuge for the oppressed," and it is one to which we may "continually resort." David prayed, "Be thou my strong habitation whereunto I may continually resort." Dear fellow-pilgrim, when there is such a defense as this for us, why do we not continually resort thither?

If we will only make the name of our God our strong tower, by continually going to him when temptations press us sore, we shall always find that name is truly a refuge for the oppressed. The Lord has told us that he will be the strength of his people. Can we not then say from day to day, "My help is in the Lord that made the heaven and the earth"? If we make God's name our strong habitation we shall be safe. He will then be our "rock of defense," our fortress, which no enemy can take.

Other strongholds may fail, earthly fortresses may be captured, but the Captain of this fortress will never surrender. He fought the decisive battles long ago with his and our enemy, in the wilderness of temptation, in the garden of Gethsemane, and on the cross. There his soul-rending conflict ended. He came off triumphant, and now even his name is a tower of strength, of refuge, for all who will come to him. Then let us say: "He only is my rock and my salvation; he is my defense; I shall not be greatly moved."

MRS. M. J. BAHLER.

THE END OF CONTROVERSY.

If the Bible is the word of God, it is an infallible rule of faith and practice. This question having been settled and the book accepted as a divine revelation, all reasoning in regard to the truth of its teachings becomes not only impious but absurd. If we find statements that appear to us to be in conflict either with facts or with reason, the only rational conclusion is that since our view is imperfect and inadequate, it must be erroneous. Sitting in judgment upon the acts of the Omniscient is weak as well as wicked. The following words, which are copied from an article by the Rev. Dr. Goodwin, in the *Advance*, present the rational view of the matter:—

"In considering the subject it will be well to remind ourselves at the outset that the question is not one of metaphysics, nor science, nor philosophy of any kind. It is altogether a question of what the teaching of the word of God is. It does not matter whether that teaching seems to us rational

or irrational, abreast of our times or behind them, out of accord with science or in accord with it. Our concern is solely with the utterances of this book. If there be things too deep for us, irreconcilable with the so-called laws of nature, things which antagonize and upset even all the theories spun by wise men about God and methods, that is God's matter and not ours. He is responsible for having given us this book as the revelation of his will; we are responsible only for receiving and obeying it."—*National Presbyterian*.

ALL FOR GOD.

God wants an undivided heart;
He cannot bless of it a part,
But asks the whole
Of every soul,
Filled with his love, and cleansed from sin,
That he may come and dwell therein.

Can we expect the Lord to stay
Within our hearts, if this we say:
"A part for thee,
A part for me;
Some of the world, and some of God;
Bless us, and spare the chastening rod"?

We cannot see our Saviour's face,
We cannot hear his words of grace,
No answering tone
Comes from the throne,
Where oft in prayer should bend the knee,
Till from the world our hearts are free.

Oh, let us draw close to his side,
In his majestic presence hide!
His glories bright,
The heavenly light,
All earthly splendors will outshine,
And there we'll whisper, "Wholly thine."
—S. Isadore Sutherland.

KNOWING CHRIST.

"AND this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. Eternal life is the inducement which is held out to men to persuade them to become Christians. In the text above quoted the whole truth is concisely summarized in a few words. Thus is brought to view at a glance the importance of knowing God and Christ. The idea of God as Creator and Ruler of the universe is acknowledged to a far greater extent than that of Christ as a Saviour from sin. The object of the gospel is to present Christ and his atonement for sin.

It is evident that Christ is but imperfectly known even among the masses of his professed followers. And herein lies the cause of the divisions and confusion of tongues in the ranks of what is known as the Christian church. It is safe to say that all the false doctrine in the world is the result of ignorance concerning Christ. In order to know Christ aright it is necessary to know him as he is presented in the Scriptures, and not as he is represented by tradition. Through lack of knowledge the people are in the bondage of sin, and the truth shall set them free. To what part of the Scriptures shall we go to learn of Christ? He himself said, "Search the Scriptures; . . . they testify of me." The Old Testament was all the Scriptures then in existence.

It would be impossible here to exhaust the teaching of the Old Testament with regard to Christ, but even a brief "search" would fall far short of an intelligible presentation of the subject without going to the beginning. The very first verse of the first chapter of Genesis

is essential to a proper knowledge of Christ: "In the beginning God created the heaven and the earth." Do you ask, What has that to do with Christ? The apostle John answers: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1:1-3. In verse 14 he tells us that "the Word was made flesh, and dwelt among us," thus showing that Christ was the Word, which was the Creator. And to this may be added the testimony of Paul in Col. 1:16, 17, that "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."

From the fact that Christ was the Creator of all things, we see how he is honored in the observance of the seventh-day Sabbath. Those who have not known Christ in this capacity, and as one in whom dwells "all fullness," have thought it necessary to set up another Sabbath in honor of the Saviour, and have made it a rival of the day which God himself instituted to honor the work of the Creator. Had they properly known Christ, as both Creator and Saviour, they would have recognized the Sabbath of the fourth commandment, which was blessed and hallowed at the close of creation, as specially designed to honor him and his work. There is no rivalry between the Father and Son, neither can both be honored by rival institutions. "A house divided against itself cannot stand." Christ himself said, "I and my Father are one," and Paul adds, that he "is the image of the invisible God, the first-born of every creature," and that "it pleased the Father that in him should all fullness dwell."

Another result of ignorance regarding Christ is to place him in antagonism to the law; but in searching the Scriptures further it appears that he was the one who spake the law on Sinai. The ten commandments were spoken audibly in the hearing of all the people; other requirements were given through Moses. In Ex. 23:20-22 it is said, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries."

What is brought to view in this scripture? Clearly this: There was an Angel going before the camp who had power to forgive sins, and that could have been no other than Christ. And his voice that they were to obey could have been no other than the voice that spake the law from Sinai, for that was the only time they heard any voice but that of Moses. After that we are told, "They said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die."

No doubt the reader is familiar with the history of Christ's life of humility, his cruel death, and his triumphant resurrection, as also with the fact that these were matters of prophecy fulfilled. Outside of these facts, how-

ever, there is much confusion of doctrine, and even as to the significance of these. Many hold that he made the atonement on the cross, and that his resurrection and ascension ended his work of redemption. The Scriptures, on the contrary, show that he then began his priestly work in the heavenly sanctuary, of which the earthly sanctuary was but a type.

In the eighth chapter of Hebrews Paul says: "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant."

It is manifest, therefore, that Christ could not have made the atonement at the cross, for he could not have been a priest on earth. An additional reason is given for this in the fourteenth verse of the preceding chapter: "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." Christ's priesthood is of a different nature from that of the earthly priests; their work was typical, his is real. Their atonement had to be repeated every year, because they offered only the blood of animals, which could not take away sin, while he makes but one offering, and that of his own blood.

These facts demonstrate clearly that if he had made the real atonement at the cross, "once for all," then probation must have ended there, and there would have been no more opportunity for sinners to be forgiven. As in the type all who did not humble themselves, confessing their sins, on the day of atonement, were "cut off from among the people," so it will be in the antitype; and as the real atonement comes but once, that ends all opportunity, being the closing work of the gospel of mercy. Thus is shown the necessity of knowing the truth concerning our great High Priest, and the character of his work.

In Heb. 9:24 and onward this work is further elucidated: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others." No, he makes but one atonement, and that is the Judgment, from which there is no appeal. "Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4:14. And those who have made no profession, let them also seek to know this great High Priest, who may be touched with a feeling of our infirmities, before the day of atonement shall close forever.

The next work that our Lord will take up will be the execution of the Judgment, when

he will appear unto them that look for him, and love his appearing, to take them to himself. But to those who have not availed themselves of his mediatorial services, or sought to know him for themselves, he will appear in a different manner. They will know him then, when it is too late. "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

W. N. GLENN.

THE VALUE OF SHORT WORDS.

WE all know how to talk, and there is a certain quota of words put on the tongue of every man just as the song is given to the canary bird or to the robin. But beyond the song these birds cannot go. And beyond the natural speech, or the words which nature gives to everyone, the illiterate human being cannot go. His vocabulary is limited until he becomes a student. Then it begins to widen, and there is no boundary line to its possibilities. The writer who imagines he can give additional emphasis to a composition by the use of large words is greatly mistaken.

The economy of the reader's attention is absorbed in understanding and applying these big words, and there is little of the mental energy left with which to digest the idea which these long words contain. The picture which is brought before his mental vision is therefore dim and uncertain. If the writer would give more prominence to the idea and less to the verbal frame; in other words, if he would use simple language, which by contrast would bring out the idea, he would not only economize his reader's mental energy, but would benefit himself by making himself more easily understood. The mind is not able to do more than one thing at a time and do it well. It cannot delve into the mysteries of a many-syllabled word and comprehend the thought in a proper manner at once. Does the man say that he cannot write a book or an article with little words? Then he is very wrong. If he knew how many little words there are in the speech of this land he would not say that he cannot find those small words. And it may be that these small words have more force than the big words, because the soul of the tongue, or it would be more fit to say speech, is to be found in the short words more than in the long. In this all the men who write on words think as one. They feel that the very life of the thing is shown in the short word. There is no long word that will take the place of buzz, sour, roar, splash, acid, scrape, sough, whiz, bang, rough, smooth, keen, blunt, thin. Each of these words is like the thing which it sets forth, and so it is more strong and helps the brain in its work.—*Exchange*.

WHAT folly it is for us to say that our characters are dependent on our surroundings—or environments! The two men whose evil deeds stand out above all others in the history of humanity are Adam and Judas. The one had his home in Paradise; the other was of the immediate household of Jesus.

ROMANISM IN MEXICO.

JOAQUIN MILLER can hardly be accused of political bias against Romanism, but this is the way he writes of it as he sees it in Mexico, where it has had full sway for so long. Spain found intelligence and enterprise in the ancient Aztec civilization, but she brought and left a religion which has utterly and hopelessly demoralized the whole people; she has left some magnificent monuments of success in building monasteries and nunneries, churches and cathedrals—nothing more. Here is Mr. Miller's account of a visit to the cathedral in the city of Mexico—doubtless a fair type of the state of the church throughout the country:—

"Hat in hand, let us enter the lofty doors of gold and silver, and silver and gold! Get a book and read of this cathedral. After that you can better understand the splendor and squalor that come clashing together inside these doors in awful contrast. Look forward at the far, deep nave! Fifty feet high and forty feet wide. You see nothing but gold, and gold, and gold! The image of God and his angels. Old, bald-headed St. Peter, patiently holding his keys and ready to unlock Heaven to the kneeling world. And now look down on the dirty floor before you. A thousand poor creatures crawling about, some blind, some lame, some dying of loathsome diseases, and all very, very miserable; all naked and hungry and helpless; yet a sea of glittering gold before them! The music is sublime! Mass is being said for some dead Mexican robber of princely fortune, and so the singers, the priests, the little boys and the big boys, too, are all doing their best.

"A good many of the cripples that crawl about over the dirty floor have lottery tickets to sell. Many an old woman with a baby on her back offers you a lottery ticket by way of breaking the ice and getting well enough acquainted to ask you for a cent. Every day, every hour, in church and out of church, you are importuned by the poor to buy lottery tickets.

"A priest called on me the day I came to this curious town, imploring me to buy some lottery tickets of him for the benefit of his church and for his poor. These lotteries are conducted by the Government, as in Italy. The Government gets a large per cent. Those who sell the tickets get a liberal commission. What I mean to say is, you can buy your tickets directly from the Government a great deal more cheaply than you can in the stores and streets. Yes, indeed, it is simply awful. Everyone expects to draw a grand prize tomorrow; and so why go to work to-day? O Mexico, Mexico, why will you persist in standing forever in your own glorious light! Deeper and deeper the organ sounds, and louder and louder the prayers for the dead. The people—the poor, naked, and lazy and dirty people—all on their knees, join the prayer for the departed soul. They fall on their faces, they spread their naked, dirty arms wide out on the naked, dirty floor, and lie there praying and mourning in the dust on their faces, their splendor of hair sweeping up the dust.

"Here comes in a priest to pray. He is leading a little boy. Perhaps this good priest is a sort of a school-master, also. He has a book or two in his right hand, also a very large sheet of lottery tickets. He kneels on books

and tickets, his head sideways, his eyes closed; his fat and greasy hands are full of greasy beads."

If this is all Romanism in full sway can do for a country, God save us from its dominion.—*Christian Advocate*.

GOD'S OBJECT LESSONS. NO. 8.

THERE are some who can find nothing of interest in what is said in the Bible about sacrifices and offerings of the Levitical priesthood. To such the books of Leviticus and Numbers are dry and uninteresting. It was once so with the writer. But now there is a beauty in all these things. Let us for a moment look at some of them.

The first mention in the Bible of sacrificing is in Genesis, chapter 4. Cain and Abel each brought an offering. That of Cain was of the fruit of the ground. "Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Why was this? Where was the difference? Cain was a farmer, while Abel kept sheep. They both brought offerings of what they had. Why were not both accepted? Where was the difference? The fault was not in God. But there was something that was not right with Cain, for we read, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Here is the answer. Heb. 11:4: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which [faith] he obtained witness that he was righteous, God testifying of his gifts [by having "respect" thereto]; and by it [his faith] he being dead yet speaketh."

Why were the gifts of Abel more acceptable to God than Cain's? Because they were offered in faith according to God's plan. His faith led him to do just as God had said. Then, if this faith was pleasing to God, and Cain did not please God, it was because he had no faith. He was filled with unbelief. He fed upon doubts and cherished unbelief till it ripened into murmuring and murder. Abel's faith led him to come according to God's plan, while Cain's unbelief would not allow him to do this. In the offering of Abel there was blood; in that of Cain there was none. Abel could see something in the blood of the lamb slain by his own hands. Cain could see nothing in this; he did not see any necessity for it. Abel believed, Cain disbelieved. Cain brought of the fruit of the ground. He would worship God, but he would do it according to his own ideas; and in doing this he did not worship God at all, but a god of his own making, and that was self. He could not believe that God would be very particular.

Abel believed that God meant just what he said, and believing he acted. Cain had no sense of his own lost condition. Abel did have a sense of this condition, and his need of help from God. The plan of salvation through Christ was too foolish a thing for Cain to believe. He could see no value in blood. In fact, he could not have believed in the coming of the Just One. Abel had faith in Christ; he believed the promise of God. By faith he could grasp the idea that Christ should come and give his life a ransom for the

human race. He could see no righteousness in himself; he could sense the fact that without a Saviour he was a lost man, and lost forever. Cain could not see this. Abel could see in himself only sin and guilt. In the lamb of his flock he could see innocence; in himself, no way of salvation, but only a sinner condemned to die. As he lifted his own hand to take the life of the victim, he could see, and by this acknowledge, that he himself deserved to die. In this victim he could also see a type of Christ. In its blood as it was poured out beside the altar he could see the blood of his Saviour as he poured out his life for the world. And every time he brought a lamb, he could see an object lesson before him that said, "Christ will come." By faith he took hold of hope through Christ.

And every offering that was ever made was an emblem or an object lesson impressing upon the believer that Christ the Saviour should come. It was also a lesson showing that man must die; that he stood condemned by a just law that had been violated, but could not be changed. It was an object lesson showing that there was no salvation in the law; that man could not be saved except in God's appointed way. The victim must be spotless, without blemish. This was an object lesson, to show that the offering to be made for man was without fault.

While these things set forth in truth and verity the fact of man's lost condition, they show but feebly the value of the plan of salvation. These were but types, shadows, figures of the true. Cain's unbelief led him to ignore all this. Of course he should be saved, but in his own way, not in God's way. Had it not been for unbelief, Cain would have offered a lamb. Had it not been for unbelief, Cain would not have ripened into a murderer, and dyed his hands with his brother's blood. O cruel unbelief!

O faith, thou art a jewel more precious than all else in this world. It was faith that led Abel to see, even in a shadow, the living reality,—Christ, the Lamb of God; Christ, the living fountain, who should wash away his sins. By faith he could see Christ as the Saviour of the world, and by these things "he being dead yet speaketh." Oh, for more of this living faith! "Have faith in God." Oh, for a faith that will grasp the promises of God, and, appropriating them, will "follow on to know the Lord" in all things, whom to know aright is life eternal.

H. F. PHELPS.

LOVE IS THE FULFILLING OF THE LAW.

To very many minds the moral teachings of the Bible appear so complicated as to involve actual doubt of the inspiration of the sacred Book. Such have come to regard the precepts and principles taught as being, in their relations to each other, complex and contradictory. But such an impression is entertained only by those who study to doubt, or to magnify the supposed discrepancies into insuperable mountains of difficulty.

The opposite is exactly true of the Bible. No book the world has ever seen is so unanimous in the declaration of its great objective principles; and no set of principles, so comprehensive in their application, can be as concisely stated as those taught in the Bible.

The tree of Bible virtue has for its trunk the principle of love. This the Saviour separates into two grand principles of love to God and love to man; and adds, "On these two commandments hang all the law and the prophets." Thus every precept of the Scriptures is declared to be tributary to the love we owe our Maker, or to that which we owe our fellows. With his own voice, God has subdivided these, the first into four and the second into six precepts, forming ten words, or commandments, which are recognized as the basis of all just laws. These form a law which the writers of the Bible pronounce "perfect," "holy," "the truth," "righteousness," "spiritual." Springing out of these ten commandments, we have all the principles which regulate moral and Christian life. For instance, the first commandment exalts the reverence and service of God above every other object or consideration. It is, therefore, directed against covetousness, pride, arrogance, self-exaltation, and the whole brood of selfish vices. The Saviour analyzed some of the ten precepts in his sermon on the mount. He makes them apply to the thoughts and purposes of the heart. They not only forbid the outbreathing sin in which a course of transgression will end, but they recognize every desire and thought which is tributary to the crime. And every such lust or impulse becomes sinful. To violate the sixth commandment it is not necessary to murder; but hatred, envy, unkind words, and epithets of reproach, are violations of the command which says, "Thou shalt not kill." Unclean words and thoughts are sin in the light of the seventh command. Under such teaching, we begin to realize what the psalmist felt when he said, "I have seen an end of all perfection; but thy commandment is exceeding broad." Ps. 119:96.

Thus the branches which spring from the ten commandments reach in every direction, and in a beautiful and symmetrical manner cover the whole field of human character. We now have before our minds the figure of a perfect tree. When the enlivening influence of the Spirit of God gives life and force to these principles in human nature, humanity displays to the admiring world, to angels, and to God, the lovely adornment of Christian virtue and perfection. And this is quickly succeeded by the golden "fruit of the Spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." All these graces spring from the grand central principle of love, and are exemplified either in love to God or to man, and may be traced through one of the ten commandments, and perhaps through one or more lateral branches.

We believe that all can see the beauty and harmony that there is in this picture which is drawn out in God's word. Now, let us suppose for a moment that we cut out of this beautiful tree these ten main stems. What is the result?—The destruction of the entire frame-work of Christian character. And this is what many would have us do. It cannot be, however; for Jesus has said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.—*Bible Echo*.

THE best perfection of a religious man is to do common things in a perfect manner.—*Bonaventura*.

The Signs of the Times.

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

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CAUSE AND RESULT OF UNTHANKFULNESS.

ROMANS 1:21.

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen."

In the two preceding articles upon this portion of Scripture, we have seen that the Sabbath, when kept in the way that God designed that it should be kept, is the thing by which we show our knowledge of the true God, and which tends to increase that knowledge, so that it stands as the one great safeguard against idolatry. It follows, then, as has been shown, that the heathen who became so by not glorifying the Creator as God when they knew him, lost that knowledge by departing from his Sabbath.

There is another expression which should be noticed in this connection. It is the phrase, "neither were thankful." The apostle states that their darkness and degradation were due to the fact that when they knew God they glorified him not as God, neither were thankful. Unthankfulness to God tends to the commission of the greatest sins. Let us see how this is. When men do not thank God for his goodness and mercy shown, it is an evidence that they have no just conception of him. No one who realizes the love of God, as shown even in creation alone, can fail to express love and gratitude to the Creator. And this will bring him in still closer relation to God, for God will reveal himself to such an one still more. But when a person does not thank God for life and breath and all things which are enjoyed at his hand, it is an evidence that he does not regard God as the giver of these things. He does not, in fact, glorify God as God. He has separated himself from God by his ingratitude, and is necessarily left to himself and to the commission of all the evils to which human nature is subject.

Too much importance cannot be attached to the words of the psalmist, "It is a good thing to give thanks unto the Lord." A continual expression of thanks to God is no more than justice demands, for he is continually bestowing blessings. The continual exercise of thankfulness keeps in mind the blessings and their Giver, and thus brings the soul nearer to God. So Paul says in his letter to the Philippians, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

This is not a mere matter for theorizing concerning the heathen, but is a practical question for every Christian. The Christian who does not continually thank God for his mercies in whatever condition he may be, is in a dangerous position. According to the apostle's words just quoted, no prayer should be offered without thanksgiving; but this does not mean simply thanksgiving for

something received in the past. It means thanksgiving for the blessings asked for in the prayer; the giving of thanks for them even before they have been received. Unless this thanksgiving accompanies the petition there can, indeed, be no blessing received; because nothing can be received without faith, and thanksgiving is an indication of the possession of faith. Take the words of Christ, recorded in Mark 11:24: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Note that the receiving of the things is contingent upon believing that we have them. It is our faith that makes them real to us; but if a person greatly desires a thing and is fully persuaded that he has it, surely thanksgiving to the one who has brought it to him is the most natural thing to follow. But how can he believe that he has it?—Why, he has simply the promise of the Lord, who cannot lie, that if we ask we shall receive. What stronger evidence can be desired?

Take an illustration of our application of this scripture. Here is a poor man who is in great need of food for his family. After suffering the pangs of hunger for some time he goes to a wealthy farmer who is noted for his generosity, and makes known his want. The man responds at once to this appeal for help, and says to his poor neighbor, "I will give you a sack of flour which stands in my store-house. Take this key, and go and help yourself." Now what would be the first impulse of that poor man?—Why, it would be to thank his benefactor. What for?—For the flour. But he has not received any yet. No; but his confidence in the man's word leads him to believe that the flour is his, and he thanks him first, and then goes and gets it.

Surely the Christian should express no less confidence in the promise of God that he delights to give good things to his children, and will grant grace to help in time of need; and when he has once made his request should accompany that request with thanksgiving that God is so liberal. This is an evidence of faith, with which alone God is pleased; but if the petitioner, after making his request, says, "Now I will wait and see if this is granted; and if it is I will thank God," he will never offer thanks, for his course is an evidence that his petition was not offered in faith. Surely, then, it is a good thing to give thanks unto God; and since thanksgiving is so absolutely necessary for the Christian, we may well understand how a neglect to thank God for his mercies, leads to forgetfulness of God as the giver of mercies; and finally into all the abominations into which the heathen sank.

E. J. W.

WHAT DO THE TALENTS OF MATTHEW 25 REPRESENT?

It is not our purpose to give a thorough exposition of this parable, which is found in Matt. 25:14-29. The parable of the pounds, which is very similar, is found in Luke 19:11-27. The first two verses of the parable of the talents read as follows:—

"For the kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."

The man traveling into a far country represents the Lord Jesus Christ. He came to offer himself a sacrifice for sinners and to redeem the world, which had passed from its rightful lord to the dominion of Satan. Christ was successful in his mission to earth. He died and rose again, triumphant over death and the grave. He then leaves the world, for which he had paid the purchase price, and goes to "a far country" (Luke 19:12), there, in the

end of his ministry as priest, to appear before the Father (Dan. 7:13, 14), "to receive for himself a kingdom [this earth], and to return," to judge the world and take possession. Luke 19:12; Matt. 25:31-34.

The talents represent something that is intrusted to his servants, to use to his glory, till his return. This use would cause increase or growth of that represented by the talents.

What do these "talents" or "pounds" represent? It is an important question. The "well done" to those who improved their talents, and the fate of him who buried his in the earth, indicate in no meaningless way the importance of not only knowing what these talents are, but possessing them and using them to the glory of God.

Those who interpret the parable by itself, or, rather, by their own imagination, have made many guesses as to what these talents represent. The general meaning given to them is that they represent the natural intellectual or physical abilities of the individual, that which makes men of use in life everywhere, which gives them success. But notice, the talents are *not* the natural ability; for they were given "to every man according to his several ability." The ability was before the talents. The servants possessed the ability (natural ability, presumably) prior to the bestowal of the talents by their lord. Therefore, the talents are *not* the ability.

What then do they represent? The parable does not inform us, nor does it so present it that we would naturally adopt a right interpretation. Are we left to the parable and our own imaginations alone? It cannot be that in so important a particular the Lord has thus left us. In fact, a parable is not designed to reveal truth, but to illustrate and enforce truth. We must base doctrines on those scriptures about which there can be no question. The parable must be understood by comparing it with these scriptures, taking into consideration, of course, the circumstances under which it is given and the lesson designed to be taught. In these latter particulars there would, doubtless, be no difference of opinion.

What then do the talents represent? Are there other scriptures that will make this plainer?—There are. God has revealed in plain terms just what he bestowed upon his people when our Lord left this world to go to the "far country;" and by comparing these, spiritual things with spiritual, we will find that the parable of the talents will glow with new life and beauty, and while it may increase our responsibility it will give added encouragement.

The first scripture to which we will turn as explanatory of the talents is Eph. 4:8-11. The eighth verse speaks of the ascension of Christ, that is, the time when he went away into a far country, and presented before his father the multitude of captives, the first-fruits of his triumph. See margin, and Matt. 27:52, 53. The last part of the verse states in positive terms that when he ascended, or went away, he "gave gifts unto men." This is what is stated in the parables. Before he left for the "far country," he gave the pounds and talents.

The next two verses are parenthetical. Verse 11 states what some of these gifts were: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Verse 12 states for what purpose these gifts were bestowed: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." These were all for the glory of God and the advancement and increase of the cause of Christ. The talents were given by the lord to his servants, in order that he might receive increase of his own. Matt. 25:27.

The gifts were to be placed in the church for a certain time, which is shown in Eph. 4:13; "Till

we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The unity of the faith has not yet come, nor will it till just previous to the return of the Master. Then that which is perfect will come (1 Cor. 13: 8-10), then these gifts of prophecy, etc., will cease. So the pounds were given to the nobleman's servants, and they were told to "occupy till I come." Those pounds were to be used to the glory of Christ till he came. The gifts were given for the same time, another proof that they are identical.

In the twelfth chapter of 1 Corinthians is another enumeration of the gifts. We are there told that they are not natural endowments received by birth, but are gifts of the Spirit of God. Verses 4-6. So the talents were not the natural ability, but they were bestowed according to that ability.

The gifts were given to *each* one, and were given that they might profit by their use. Verse 7. The talents were also given to *each* one that they might profit by their use. Matt. 25: 15, 27, 29. God divides the gifts "severally as he will" (1 Cor. 12:11); so does the bestower of the talents.

In all these particulars the evidence is conclusive that the talents represent these gifts. They are given by the same one, at the same time, to the same ones, for the same purpose, to continue the same period of time, namely, the gospel age. Certainly the evidence is sufficient to show that the gifts of the Spirit and the "talents" and "pounds" are identical.

These gifts and their use we will consider in a future paper. M. C. W.

WHAT THEY WANT TO SECURE.

THE leaders in the Sunday-law movement have been engaged for some time past in explaining that what they want is not to enforce the religious observance of the first day, but simply to secure rest for working people. It is rather unfortunate for them, however, that their witnesses do not agree, and in their meetings the less discreet are continually giving expression to their true sentiments. This will be understood by a few points from the report of the meeting of the Kings County (New York) Sabbath Association, held May 19, 1889, published in the *New York Mail and Express* of May 24.

After the devotional services, Mr. A. A. Ribbins, Esq., the president, delivered an address, reporting some of the practical workings of the society since its organization. The first important item noticed was the efforts of the society to secure the closing of candy stores on Sunday. Concerning this, the president said that the Legislature had so amended the penal code as to allow drug, cigar, and candy stores to do business on the Sunday. He continued: "It was thought in this association that it was very important that the law should be re-amended so that the candy stores might be closed, realizing that perhaps above all other ways in which the Sabbath might be violated that was the worst, for the reason that it teaches our children to grow up with the impression that candy selling is right on the Sabbath. Of course as they grow older it will be difficult for them to distinguish the reason why candy stores should be open and others should not." This shows conclusively that the motive of the Kings County Sabbath Association is not to secure a day of rest for the working people, but simply to secure the religious observance of Sunday, or perhaps more properly speaking, to secure the general observance of Sunday because they regard it as sacred.

Another item noticed by the president was the delivery of ice-cream on Sunday after 10 o'clock A. M. He said that restricting the delivery to the morning hours was one of the matters which the

society had had in hand for some time, and he believed that it is very important. Just why this is so important from a religious standpoint is not as easy to see as in the case of the candy stores. For it is difficult for the uninitiated to understand why the hours of Sunday from 10 o'clock forward are any more sacred than the early hours of the same day. However, the report by the secretary which followed that of the president will aid us somewhat in understanding just why this is. Said the secretary:—

"The delivery of ice-cream after 10 o'clock Sunday morning has proven a great annoyance to many sections of the city, and has disturbed public worship in many of our churches."

This of course requires some further explanation. How the delivery of ice-cream could disturb public worship in churches may not be readily understood, but the secretary also makes that clear. He says:—

"We regret to state that many church people absolutely ignore their duty in these premises by requiring ice-cream to be delivered to them for their Sunday dinner."

This explains it. The unavoidable conclusion is that the delivery of ice-cream disturbs public worship in the churches because church-members cannot be prevailed upon to live consistently with their profession! They profess to regard Sunday as a sacred day, and yet persist in buying ice-cream upon that day for their dinners.

This is about parallel to the case of some of the Christians in the fourth century, when a law was demanded that public shows should be transferred from Sunday and fast days to some other days of the week, in order that the Sunday might be devoted with less interruption to the purpose of devotion, and, as stated by Neander (vol. 2, p. 301), that the "devotion of the faithful might be free from all disturbances." The matter of disturbance is also explained by the same writer in these words:

"Owing to the prevailing passion at that time, especially of the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same day which had been consecrated by the church as some religious festival, they proved a great hindrance to the devotion of Christians, though it must be allowed, to those whose Christianity was the least an affair of the heart and of the life."

Why this was is also explained in these words: "Church teachers were often forced to complain that in such competitions the theater was vastly more frequented than the church." And it seems that in the case of the "Christians" in Brooklyn, Kings County, N. Y., the Sunday dish of ice-cream proves a greater attraction than the church services; hence the demand for a more rigid Sunday law.

The secretary also reported that through the influence of the society, a bill had been introduced into the Legislature to close all barber shops on Sunday at 12 o'clock noon. This he seems to think would be a great victory, but why, we cannot imagine. So far as we are acquainted with barber shops, it is a rare thing to find one open after 12 o'clock on Sunday, even where there is no law requiring them to close. And here again the question arises, Why is it any worse to keep a barber shop open after 12 o'clock on Sunday than before that hour?

Another point worthy of note in the secretary's report is the matter of closing art galleries on Sunday. It will be remembered that it is persistently urged by the friends of Sunday legislation, that Sunday laws are for the purpose of securing to the working people a day of rest. But in his report the worthy secretary of the Kings County Sabbath Association strongly deprecated the idea of opening art galleries on Sunday, and said:—

"The patrons of art are the better educated and more cultivated of any community. Their tastes and aspirations are more refined. They take advantage of all reasonable opportunity to cultivate

their tastes in this direction. It is this class of people who patronize art exhibitions. They attend them whenever and wherever they are held. They enjoy them at any and all times. Art exhibitions on Sunday simply prove an additional facility to enjoy this taste. Sunday exhibitions refine them no more. They would be no more gross without them. The people of depraved, gross appetites do not attend them. They absolutely fail in exerting a refining influence upon these classes in the community. They cannot therefore be indorsed on this account."

The conclusion arrived at by the gentleman is, that art exhibitions should not be open on Sunday; which is only to say that "the people of depraved, gross appetites"—which is the description he gives of the working people—and those who are not able to attend such exhibitions on other days, shall not be privileged to attend them at all. Sunday is about the only day in the week upon which thousands of people can have an opportunity of going to such places, and it is far from being true that all these people are "depraved" and "gross." Many of them are quite as refined in their tastes as those who are more highly favored by fortune, and as far as physical rest is concerned, it would certainly do them quite as much good to attend an art exhibition occasionally as to spend Sunday in any other way; which only shows that it is the religious, and not simply a secular, observance of the day which is demanded by the Kings County Sabbath Association. The secret of the whole movement is that these people regard Sunday as a sacred day, and they are determined to compel others to at least act as though it were sacred whether they so regard it or not.

C. P. B.

JEGAR-SAHADUTHA—GALEED.

"AND Laban call it Jegar-sahadutha; but Jacob called it Galeed." Gen. 31:47. But both terms, that used by the Chaldean as well as that used by the Hebrew, mean one and the same thing, namely, "The heap of witness." And yet to two parties not exactly understanding the meaning of the terms, one party remembering one name, the Chaldean, and the other remembering the Hebrew term, how easily a dispute might arise, which, uniting with itself other elements, would grow into a bitter controversy.

We believe that differences among brethren and friends often arise in some such way as this. They may have been educated in different parts of the country or different countries, and thus they have come to use different terms to express the same idea. They both hold the same faith as regards the Scriptures of truth, but they use different words to express the same idea. One perhaps is naturally of a combative nature, and he picks up a word used by the other, invests it with his own meaning instead of endeavoring to ascertain the meaning of his brother, utters a sharp criticism which wounds his brother's pride, and the battle begins, to end in a relentless and wearing war. Many others are brought into the strife, and friends mourn, and foes rejoice.

How much better it would have been if these brethren had tried to ascertain each other's real meaning. These meanings would probably have proved to the edification of both Jegar-sahadutha and Galeed. Thus doing, the seeming difference might prove a bond of union, and the heap of witness would become a Mizpah, ever delightfully and gratefully remembered by both. Gen. 31:49.

Sometimes difference arises between men engaged in the same cause, who love as brethren, because one looks at and emphasizes one side of a truth and the other the other side. One has studied it from one standpoint, and he thinks that nothing can be so clear and beautiful, and so thinks the other looking at the same truth from another point of view.

There is one doctrine which furnishes a good example of this, namely, that of conversion, or, more properly speaking, the work which changes a man who has loved and practiced sin to one who hates sin and loves righteousness and is fitted for a home in the kingdom of God. A part of this work is God's, a part of the work is man's. God does his part, ever faithful; man must do his part. The Scriptures speak very distinctly on both aspects, often laying down positive injunctions to men without referring to God's part in the work; often positively declaring what God will do without referring to man's part. He for whom God has done great things, who has been plucked as a brand from the burning, will very probably magnify God's part; while he who has to some extent prided himself on his good character, will be more inclined to magnify man's part. One will dwell on one class of scriptures, the other on the other class, and yet at heart and in life, so far as character is concerned, they are agreed.

They are like the knights who fought over the color of a shield which they had seen. They were traveling in different directions, one had seen one side of the shield by the way, and it was white, the other had seen the other side, and had found it black. The shield was both white and black. Both were right so far as they had seen. And so it is in regard to the above-named doctrine many times. Men are right so far as they have seen, but they have seen but one side.

Keeping these common difficulties in mind, remembering how short-sighted is man, and how liable to be mistaken, seeking to know a brother's meaning rather than making him an "offender for a word," studying God's word prayerfully, faithfully, diligently, with a desire to know and do the truth, brethren may arrive at the unity of the faith, and find that it takes both sides to make a perfect whole; that each has lost nothing and gained much. By thus doing, the doctrine which has been a bone of contention may become a bond of union, even as poor sinners through the grace of Christ "out of weakness" may be "made strong."

M. C. W.

THE ORIGIN OF EASTER.

A CORRESPONDENT in Eureka, Cal., asks for some account of the origin of Easter, and inquires, "How can Easter Sunday be kept or celebrated without holding services on Sunday?" And says that by keeping the seventh day Easter cannot be observed. By referring to the SIGNS OF THE TIMES, No 16, April 22, 1889, our correspondent will find an article in reference to this matter, but, as he may not have the paper at hand, we will say briefly that Easter is a word of Saxon origin, and was applied to the goddess of the Saxons, to whom sacrifices were annually offered about the time of the passover, or about the time of year at which the festival is now celebrated. It is of purely heathen origin, and the reason for its adoption by the Christian church is the same as the reason for which many heathen practices were adopted by the early Christians. It is thus stated by Gibbon:—

"The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism, if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved in less than a century the final conquest of the Roman Empire; but the victors themselves were insensibly subdued by the acts of their vanquished rivals."—*Decline and Fall*, chap. 28.

The fact that Easter occurred about the same time of the year as the passover and the resurrection, naturally led to its association with the latter event, but there is no scriptural authority for its observance. It is true that the word occurs in Acts 12:4, but, as McClintock and Strong say

("Biblical, Theological, and Ecclesiastic Encyclopedia," article Easter), "it is chiefly noticeable as an example of the want of consistency in its translators." On the same subject the "Encyclopedia Britannica" says: "There is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the Apostolic Fathers." The same work also quotes the ecclesiastic historian, Socrates, as saying that "the apostles had no thought of appointing festival days." And this historian attributes the introduction of the festival of Easter into the church to the perpetuation of the old heathen custom of celebrating Easter in honor of one of the heathen goddesses. Much more might be given to the same import, but this must suffice.

As to the question, "How can Easter Sunday be kept without holding services on Sunday?" we would say that it is a matter of no importance whether it is observed or not; or we should say that, being a heathen festival, it would be much better if it were entirely ignored by Christians. Says the apostle (2 Cor. 6:15, 16): "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God." What then can Christians have to do with the celebration of heathen festivals? C. P. B.

A QUESTION ON IMMORTALITY.

WE are asked by a correspondent to explain what is meant by the expression "the pagan dogma that the soul or spirit is immortal," which appeared in these columns some weeks since. The meaning of the expression is simply that the doctrine of the natural immortality of the soul is not taught in the Scriptures but is of heathen origin. In proof of this statement we will give two or three brief quotations from historians.

Herodotus testifies (Euterpe II. 123, p. 144) that the Egyptians were the first who asserted the doctrine that the soul of man is immortal, and later the Greeks adopted the same opinion. But it is to Plato, who was born 428 B. C., that the Christian world owes the doctrine as it is now held and taught. Concerning this, Dr Knapp ("Christian Theology," pp. 521 and 522) says: "In the varied web of proof [of the doctrine of the immortality of the soul] in our modern philosophical schools the chief threads, and, as it were, the entire material, are of Grecian origin." "The followers of Socrates, however, did the most for this doctrine, and especially Plato." Enfield in his "History of Philosophy," p. 115, says: "Even to the present day, Plato has many followers. His writings still give a tincture to the speculation and nature of philosophy and theology."

That this doctrine is not taught in the Bible is virtually acknowledged in the quotation from Dr. Knapp, and anyone who will make a candid examination of the question in the light of the Scriptures, must make the same acknowledgment. We have said that the doctrine was of pagan origin; perhaps it would be better to say of Satanic origin, for it was first taught by the serpent when he tempted our first parents. God had said of the forbidden fruit: "In the day thou eatest thereof thou shalt surely die," and Satan said unto the woman, "Ye shall not surely die," but "ye shall be as gods." And this is substantially what is taught to-day.

We are told that the soul, the most important part of man, is naturally immortal and cannot die, that that which appears to be death is simply transition. But such is not the teaching of the Scriptures. In Ps. 6:5 we read: "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" and again in Ps. 146:3, 4 we have this testimony: "Put not your trust in

princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Similar language is also used in Eccl. 9:5, 6. The Preacher says: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."

And with these texts agree the New Testament. Says the apostle (1 Cor. 15:16-18): "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." This is a most explicit testimony that a future existence is absolutely dependent upon a resurrection from the dead. It is impossible to understand it in any other way, and it shows conclusively that the apostle Paul did not believe in the doctrine of the natural immortality of the soul.

In speaking of this, we have said "natural immortality," for we believe in immortality, that is, that life and immortality are brought to light by Christ through the gospel, as declared in 2 Tim. 1:10. But Christ did not bring this life and immortality to light by showing that man already has immortality, but by demonstrating the truth of the resurrection of the dead, and by promising a resurrection unto eternal life to those who believe on him. Says the apostle: "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." 2 Thess. 4:16, 17. And we believe that in no other way can any person ever be with the Lord. All who are ever with the Lord must be there either by translation or by resurrection. Such is the testimony of the Scriptures. C. P. B.

TEMPERANCE, FORSOOTH!

REFERRING to the matter of closing saloons on Sunday, the Denver, Colo., *News* says:—

"The business on that day is exceedingly offensive to a large majority of the people of Denver, a fact that has been demonstrated very conclusively."

Then are we to understand that it is not offensive to the large majority on other days?

"The Sunday liquor traffic is a monstrous injustice to the community. It entails pinching want on hundreds of families in Denver."

Does it not have the same effect on other days? There is many times the amount of poor men's wages spent in saloons on Saturday night that there is on Sunday. Wherein is "Sunday liquor" any worse than other liquor? Do they have a particularly bad kind for Sunday, and something that is not so "exceedingly offensive" on other days?

"Occasionally the Sunday saloon has to be credited with a murder, like that of a week ago."

Only "occasionally"? Why, such things occur quite frequently on other days of the week. How is it, then, that it can only be said of Sunday that "the crime that is infused into society because of the liquor traffic on that day, to be developed in future festering forms, cannot be computed"? Alas for the so-called temperance element in this country! When it stands ready to remove the odium of the liquor traffic on six days of the week as a sacrifice upon the altar of the pagan Sunday, then it is time to take in the "temperance" sign and sail the Sunday flag pure and simple. If temperance principles have no longer any practical utility only as a stepping-stone to Sunday adoration, then their usefulness has ceased.

The Sabbath-School.

Notes on the International Lesson.

SAMUEL CALLED OF GOD.

(July 7, 1 Sam. 3:1-14.)

WITH the beginning of the present quarter the lessons change from the New to the Old Testament, and are principally confined to the two books of Samuel. In order to more fully comprehend the subjects which will be presented for our consideration, it will be well for us to briefly notice the condition at this time of the children of Israel, with whom our lessons deal more particularly. It would seem that from the time of Joshua there had been a general decline toward idolatry upon the part of the people. Under the rule of some of the judges, there were periods during which there was a partial recovery of the pure principles of godliness, but upon the whole the spiritual, as well as the national, life of Israel was in a very low condition. Gross immoralities prevailed even in the very ranks of the priesthood, while covetousness and lust were common sins among the people. As they were deficient in war-like skill, the people were gradually being brought into subjection to the fierce tribes that surrounded them.

BUT, as we have frequently found in looking into God's dealings with his people in the past, in times of greatest apparent darkness the Lord has instrumentalities by which to save his people. So it was in this case. Right at the point where national extinction seemed to threaten the people of God because of their having departed from the pure worship of Jehovah, Samuel was raised up to act as a special instrument in the hands of God for laying better foundations upon which the nation should rest, and to introduce such order as should insure a perpetuation of its Government.

THE expression, "no open vision," does not mean that the people did not have a knowledge of the will and word of God, but rather has reference to the direct work and ministration of living prophets. Occasionally people obtain the impression from some source or other that the entire Old Testament dispensation was characterized by a continuous chain of prophets who had direct communication with God, while the New Testament dispensation was to be entirely void of such evidences. A careful study of the word of God, however, will readily convince us of the mistakes of such a theory as this. There were several instances in the history of the Jewish people, when they were left without any such means of communication with God, and for a period of nearly four hundred years previous to the first coming of Christ, living prophets were unknown among the people. This was not because they did not need this means of instruction, but because they had, as in the present case, departed so far from the Lord that he could no longer bestow such signal blessings upon them as to communicate directly with them by means of the living testimony.

In regard to the manifestation of such spiritual gifts in the New Testament, we find that the opening of this dispensation was characterized by the most wonderful outpouring of the Spirit of God that had ever been witnessed up to that time. Not only so, but we find that the promise of similar blessings was as much a part of the commission as was the command to preach the gospel. Mark 16:15-18. In harmony with this, we find the wonderful manifestations which were witnessed on the day of Pentecost were explained by Peter to be a part of the promise which should reach as far as the

gospel itself. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39. Numbers of instances of the direct work of the Spirit of God in this direction are given throughout the New Testament. And the sacred record closes without a single intimation that such gifts as these should ever cease to be the property of God's people.

God himself placed these things in the church (1 Cor. 12:28), and we are instructed to covet earnestly the best gifts. Verse 31. Surely if God's people needed his special watchcare and direct interposition in their behalf in the past, then the church needs these things to-day, in her battle with the combined forces of the world, the flesh, and the devil. In this degenerate age, when iniquity abounds, and when the love of so many is waxing cold, surely such things as these are needed if they ever were, and we can but believe, from the direct testimony of the Scriptures, that as great a measure of God's Spirit as characterized his work in the past might be ours to-day were we standing in the purity and simplicity of the faith of the primitive church. It is also hinted by more than one of the New Testament writers, but especially so by the apostle James, that the last days, those just preceding the second coming of Christ, are to witness, in a large measure, at least, the outpouring in a special manner of God's Spirit once more upon the hearts of his accepted children, in the form of the latter rain. James 5:7, 8, 13-15. If such blessings are for God's people, may he strengthen our faith until we are ready to believe and receive them.

No matter from what source the message comes, when God calls we should always be ready to hear. It is not our part nor our place to question God's instrumentalities. When we become fully satisfied that God calls us, there should be upon our part the same willingness to answer that there was with Samuel. If we walk in the counsel of God, we must continually hold our sympathies at the disposal of truth wherever we find it, and it should ever be the province of the child of God to answer, "Speak, Lord, for thy servant heareth."

BECAUSE Samuel was a child granted to his mother on account of special supplication, she declared that he should be lent to the Lord as long as he lived. The margin, instead of reading "lent to the Lord," says, "shall be returned to the Lord." How true it is that everything which we possess, whether friends, life, home, or health, comes from God. And when we do "lend to the Lord" we are simply returning what he has given to us. God has the first claim upon us. Our time, our talents, our all, comes originally from him. Shall we not, then, consecrate to the Lord, with a full and willing heart, the things which he has so freely given to us? And let us remember, also, that the best of all these gifts of God was his own Son, the dear Redeemer, whose blood alone can cleanse us from sin.

If Christian parents would consecrate their children to the Lord from birth, and would continually endeavor to realize that they are God's, and would take the same interest in them, and exercise the same watchfulness over them, as though God had personally intrusted them to their care, how much better it would be for both parents and children. Thousands of homes are being wrecked and made wretched to-day by the disobedience of children to parents. Nor are the children altogether responsible for this state of affairs. It is as much a part of the parent to require obedience as it is the place of the child to render it. "Honor thy father and thy

mother" can be and is being violated in scores of instances to-day by parents as much as by children.

God always prepares his instruments for the performance of his own work. While the children of Israel wandered farther and farther away from him, given up to the imaginations of their own hearts, God was silently, but nevertheless surely, preparing the way by which those who were not wholly given up to idolatry should be brought back into harmony with himself. It is not at all times given to us to understand the purposes of God; often we cannot comprehend his ways. But although we cannot understand them, they are God's ways nevertheless. And of one thing we may rest assured, that God will do his part of the work faithfully. If we but commit ourselves into his care, all will be well; and although the way at times may be dark, and the pathway dim, let us trust in God, who doeth all things right. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

J. W. SCOLES.

Tithes and Offerings.

COVETOUSNESS.

(Lesson 2, July 13, 1889.)

1. WHAT is more than food and raiment?

"The life is more than meat, and the body is more than raiment." Luke 12:23.

2. What assurance does Christ give that we shall be clothed?

"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?" Verse 28.

3. Why would he not have us live in careful suspense regarding the necessities of life?

"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." Verses 29, 30.

4. Of what does he exhort us to beware?

"And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Verse 15.

5. What parable is given to illustrate covetousness?

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" Verses 16-20.

6. How does this parable show the covetous spirit?

7. What kind of men was Moses to select for responsible positions?

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Ex. 18:21.

8. Is the same instruction brought into the New Testament?

"This is a true saying, If a man desire the office of a bishop, he desireth a good work." "Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous." 1 Tim. 3:1, 3.

9. What spirit should characterize a bishop or elder?

"For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate." 1 Tim 1:7, 8.

10. With what class of sins is covetousness placed?

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6:9, 10.

11. Should Christians fellowship those who are covetous?

"Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 1 Cor. 5:10, 11.

12. How does God regard a covetous man?

"For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Ps. 10:3.

13. Should it be so much as named as becometh Christians?

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints." Eph. 5:3.

14. What other commandment is broken by a covetous man? and can such ever enter Heaven?

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Verse 5.

15. What is one of the ways in which covetousness manifests itself?

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Pet. 2:2, 3.

16. How will the preaching of God's word affect such persons?

"And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." Eze. 33:31, 32.

17. What is the characteristic sin of this world?

"For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely." Jer. 6:13.

18. When does this text especially apply?

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken." Verses 14, 16, 17.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:2, 3.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." 2 Tim. 3:1, 2.

19. What is the difference between a righteous and a covetous man?

"He coveteth greedily all the day long; but the righteous giveth and spareth not." Prov. 21:26.

20. For what did David pray?

"Incline my heart unto thy testimonies, and not to covetousness." Ps. 119:36.

21. What promise is made to him who hates covetousness?

"The prince that wanteth understanding is also a great oppressor; but he that hateth covetousness shall prolong his days." Prov. 28:16.

22. To what does the apostle exhort God's people?

"Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." Heb. 13:5.

23. What is the grace of our Lord Jesus Christ?

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

24. What is the difference between the grace of Christ and covetousness? *Ans.*—The grace of Christ gives all, and covetousness takes all.

NOTES.

HEB. 13:5 reads: "Let your conversation be without covetousness." The word *conversation* did not mean when the Bible was translated what it now does. It is now generally used to denote verbal intercourse between persons, familiar talks, etc., whereas it formerly meant, "behavior, conduct, deportment," and that is what it means in the above passage. The Greek word translated conversation in this text is *tropos*, and is defined by Bagster as "mode, manner, way;" "turn of mind or action, habit, disposition." And this is the meaning that the word conversation has in every place where it occurs in the Scriptures, with the exception of Phil. 1:27 and 3:20, in which texts it means citizenship. But these meanings take nothing from the word as applied to our verbal intercourse or the words which we speak; for "way, manner of life, behavior," certainly include our words.

COVETOUSNESS is an unlawful desire. It is classed among the worst of sins, for it is directly opposed to every principle of the gospel of Christ. The plan of salvation rests wholly on Heaven's gift to man. It was a gift of infinite love, and was at an infinite sacrifice. When there is one single prompting of that spirit in the soul, it so far makes men unselfish and generous. The two spirits are as far apart as Heaven and hell, as light and darkness. No man possessing the spirit of covetousness is fit to bear any responsibility in a work so sacred as that which is laid in such an infinite cost. Every attempt to advance it by such a person would only mar the work. Our efforts are weakened by such a spirit. It paralyzes the greatest effort. But the smallest act and the feeblest effort clothed with the spirit of appreciation of the gift of Heaven, has a power beyond description. It conquers Satan every time, and only works good. God would have his people despise covetousness, and cultivate the opposite spirit.

In 1 Cor. 5:11 we are told not to keep company or even eat with certain characters, and among others are mentioned covetous persons. The keeping company is walking in church-fellowship, and eating is at the communion table. No stronger language could be used to show how God regards that sin. The tenth verse shows that we will have to mingle with them in this world as long as we are in it. But to take them into Christian fellowship is contrary to the principles of this gospel of Christ.

Mankind are naturally selfish, but the grace of Christ is unselfish. It is a heavenly plant growing only in that heart which has been renewed. It is a jealous principle, and will admit of no rival. It makes a lovely character, admired by all. It cannot live without action, and every act in-

creases, strengthens, and extends it. The unconverted heart cannot originate or produce this plant of heavenly growth, which lives and flourishes only where Christ reigns. If this spirit of unselfishness is nourished, it will prove an evergreen. Its branches will not decay; its leaves will not wither. It is immortal, eternal, watered continually with the dews of Heaven.

But covetousness is the reverse of all this. It withers the soul; it dries up every liberal feeling; paralyzes unselfish emotions; prevents every generous act, and while it may say, Yes, yes, to the opposite principles, there is nothing that can move the individual to action. This is covetousness. It should be hated as we would hate poison, and dreaded as we would dread the bite of a deadly viper. It should not be so much as named among saints.

The Missionary.

THE LAND OF THE CZARS. NO. 7.

CONCERNING the prison system of Russia and Siberia, and also the plan of sending exiles to the latter country, much more might be written than could be contained within the limits of an ordinary article of this kind. Many of the readers of the SIGNS OF THE TIMES are doubtless familiar with some of the features of prison life in Russia, having read an account of the imprisonment of Elder L. R. Conradi at Perikop, in the Crimea, in 1885. The facts in this case, together with much other interesting information concerning Russia and Russian customs, can be found in "Historical Sketches of Foreign Missions," which will be sent, post-paid, for ninety cents, by addressing the Pacific Press Publishing Company, Oakland, Cal.

Reference has already been made to the fact that there are no penitentiaries in Russia. In this connection it might also be stated that there are no prisons primarily designed for political offenders and that class of criminals. Persons arrested upon such charges as these are thrown into the prisons originally built for common vagrants, murderers, thieves, and the lowest class of criminals, and which are always filled to overflowing with this class of felons. Under this condition of affairs, they must necessarily share all the evils that result from overcrowding, poor food, and bad sanitary condition of the prison buildings. How terrible such evils are, doubtless no one can fully comprehend except those who have had an opportunity to inspect Russian prisons. It is probably within the limits of reason to state that there is not a single prison in Russia or Siberia which is provided with suitable sanitary accommodations.

The slowness of judicial procedure in Russia, such as has already been shown, is one cause for the overcrowding of the prisons. There were 94,515 persons in prison in Russia, on the 1st of June, 1885, and of this number 26,307 were awaiting trial. Prisons originally built to contain 150 to 200 persons are compelled to receive from 300 to 400 prisoners. In some cases the overcrowding is carried to such an extent that the air space allowed to each individual amounts to only one-fifth of a cubic fathom. In other words, there are prisons so crowded that the air supply is in the same proportion as though ten

human beings were living together and trying to breathe in a room fourteen feet long, seven feet high and seven feet wide. In many prisons women are not adequately separated from the men, and other and more disgraceful features might be mentioned. But the provincial prisons of Russia are almost palaces compared with the places that await these poor sufferers when they have once passed their trial and are consigned to Siberia. Priests, students, soldiers, citizens, all are driven into line on that terrible march to Siberia. And the legend placed over Dantés "Inferno," "Abandon hope all ye who enter here," might well be placed at the boundary line between Russia and Siberia.

The outrages to which the people are subjected pass all belief. Exile-forwarding prisons are located at Tiumen, Tomsk, and some few other places, the former being on the boundary, and the most important prison in Siberia. This prison was originally built to hold 500 prisoners, and was afterwards enlarged until 800 could be accommodated. It is not infrequent, however, for it to have as many as 1,600 or 1,700 inmates.

The following description, given by Mr. Kennan, in the *Century* of June, 1888, gives a fair illustration of the prison system of Siberia in general:—

"The first *kamera*, or cell, that we entered was situated in a one-story log barrack standing against the wall on the left of the gate, and built evidently to receive the overflow from the crowded main building. The room was about thirty-five feet in length by twenty-five in width and twelve feet high; its walls of hewn logs were covered with dirty whitewash; its rough plank floor was black with dried mud and hard-trodden filth; and it was lighted by three grated windows looking out into the prison yard. Down the center of the room, and occupying about half its width, ran the sleeping-bench—a wooden platform twelve feet wide and thirty feet long, supported, at a height of two feet from the floor, by stout posts. Each longitudinal half of this low platform sloped a little, roof-wise, from the center, so that when the prisoners slept upon it in two closely packed transverse rows, their heads in the middle were a few inches higher than their feet at the edges. These sleeping-platforms are known as *nares*, and a Siberian prison cell contains no other furniture except a large wooden tub for excrement. The prisoners have neither pillows, blankets, nor bed-clothing, and must lie on these hard plank *nares* with no covering but their overcoats. As we entered the cell, the convicts, with a sudden jingling of chains, sprang to their feet, removed their caps, and stood silently in a dense throng around the *nares*. '*Zdrastvuitai rebiata!*' ['How do you do, boys!'] said the warden. '*Zdravie zhelaem vasha vvisoki blagorodie*' ['We wish you health, your high nobility'], shouted a hundred voices in a hoarse chorus. 'The prison, said the warden, 'is terribly overcrowded. This cell, for example, is only thirty-five feet long by twenty-five wide, and has air space for thirty-five or at most forty men. How many men slept here last night?' he inquired, turning to the prisoners.

"A hundred and sixty, your high nobility," shouted half a dozen hoarse voices.

"You see how it is," said the warden, again addressing me. 'This cell contains more than four times the number of prisoners that it was intended to hold, and the same condition of things exists throughout the prison.' I looked around the cell. There was practically no ventilation whatever, and the air was so poi-

soned and foul that I could hardly force myself to breathe it. We visited successively in the yard six *kameras*, or cells, essentially like the first, and found in every one of them three or four times the number of prisoners for which it was intended, and five or six times the number for which it had adequate air space. In most of the cells there was not room enough on the sleeping-platforms for all of the convicts, and scores of men slept every night on the foul, muddy floors, under the *nares*, and in the gangways between them and the walls. Three or four pale, dejected, and apparently sick prisoners crawled out from under the sleeping-platform in one of the cells as we entered."

No amount of description can begin to portray the unutterable wretchedness and general depravity which characterizes these wretched abodes. The prevalence of filth, poor food, and impure air combined, causes regular epidemics of contagious diseases. Statistics show that one-third of the whole prison population receive hospital treatment annually, and when we remember that on an average, 18,000 exiles pass through this one forwarding prison each year, and that thousands of sick are treated at the dispensary and in their cells, and are therefore not included in the hospital records, we can perhaps realize to some extent the human suffering and misery connected with the Siberian exile system.

In addition to this, comes the long, wearisome marching through Siberia to the mines, and hard labor at the end of the journey. From three to four hundred convicts leave Tomsk weekly during the entire year, and a much greater number than this is forwarded into Siberia from Tiumen. Exile station houses called *étapes* are placed along the road at intervals of from twenty-five to forty miles. Here the loathsome surroundings of the prisons are repeated, with the additional horrors of extreme cold and insufficient food in many instances. Marching parties are expected to make about 330 miles a month, with twenty-four hours' rest every third day.

Each prisoner receives five cents a day in money for his food, which he buys from peasants along the road. No distinction is made between common convicts and political offenders, except that the latter, if they belong to the nobility or to one of the privileged classes, are allowed seven and one-half cents a day for their sustenance instead of five, and are carried in *telegas* instead of being forced to walk. Sick and aged prisoners are also permitted to ride in *telegas*, which are simply four-wheeled springless vehicles of a very rude description.

The clothes of the exiles are made of the coarsest material, and the men are compelled to wear leg fetters, consisting of a long chain fastened to the ankle at each end, and held up in the middle by a belt which is fastened around the waist. Female convicts are not compelled to wear these fetters, and women and children who volunteer to accompany relatives or friends to Siberia are allowed to wear their own clothes. Unmarried male prisoners are forwarded separate from "family parties," in which are also included all unmarried women, and children.

This condition of affairs has only existed for about six years; previous to this time there was no separation of the sexes whatever

in marching parties. This reform has lessened somewhat the demoralizing results from the promiscuous association of men, women, and children for weeks and months in overcrowded *étapes*. However, the state of affairs is bad enough yet, since even family parties necessarily contain large numbers of depraved men and boys.

Words cannot begin to express the wretchedness connected with the whole system. The misery and suffering, together with the cruel injustice manifested, are simply unutterable. Add to this the horror of hard labor in the colonies, or, what is worse, in the mines, in the extreme Eastern limits of the empire, exiled perhaps for life, with no prospect of ever again seeing home or friends, and all this punishment frequently endured for actions which would scarcely be considered misdemeanors in this country, and the situation becomes deplorable in the extreme. Yet, doubtless, many of our own people will have to undergo these very experiences. This seems distressing to think of, but it is an almost foregone conclusion just so surely as this last message of mercy is preached in Russia to any extent, for of all the forms of intolerance we have yet heard of, religious intolerance heads the list, and especially so in Russia. In regard to the religious restrictions imposed by this Government, however, fuller details will be given in another article.

J. W. SCOLES.

NORTH PACIFIC SABBATH-SCHOOL ASSOCIATION.

THE eleventh annual session of the North Pacific Sabbath-school Association was held in connection with the camp-meeting, May 14-21, 1889.

The first meeting was called Wednesday, May 16, at 9 o'clock A. M., R. D. Benham, president of the association, presiding. After singing, prayer was offered by Elder R. S. Owen.

The secretary read a report of the proceedings of the association meetings held at the last annual Conference, after which the president gave a brief history of the schools in the Conference since the association was organized.

The secretary then read a report for the four quarters ending March 31, 1889, also a financial statement of the association.

There are forty-nine schools now belonging to the association, nineteen new schools having been organized during the year: At Eugene City, Cottage Grove, Roberts Creek, Union Ridge, Colby, La Conner, La Conner country, Woodland, West Union, Wilkeson, Willemina, Oregon City, Quilicene, Grants Pass, Silverton, Kelso, Portland, Myrtle Creek.

During the past four quarters the schools have received by means of class contributions \$697.89. Of this amount \$80.88 has been sent to the State association as tithes and donations, \$237.51 to the London Mission, and \$151.27 to the Missionary Ship. Besides this, \$67.34 was contributed by the camp-meeting Sabbath-school to the London Mission. Whole amount donated to the London Mission, \$304.85; total amount donated to missions for the year ending March 31, 1889, \$456.12.

(Concluded on page 396.)

The Home Circle.

IS IT WORTH WHILE?

Is it worth while to jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart—that we war to the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other;
God pardon us all for the triumph we feel
When a fellow goes down 'neath his load on the
heather,
Pierced to the heart: words are keener than steel,
And mightier far for woe or for weal.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Look at the roses saluting each other;
Look at the herds all in peace on the plain;
Man, and man only, makes war on his brother,
And laughs in his heart at his peril and pain;
Shamed by the hearts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow-soldier down into the dust?
God pity us all! Time oft soon will tumble
All of us together, like leaves in a gust,
Humbled indeed down into the dust.

—Joaquin Miller.

THE HABITS OF ANTS.

ALTHOUGH the following fact relative to the habits of ants is well known, I have never seen it described with the marked characters and in the clearly defined form in which I have just observed it. I think it will interest the readers of this journal.

Saturday, July 14, 1888, while the sun was shining brightly, I was walking on a road running north and south, and which, at a point that I had reached, skirted a garden wall. I soon observed at my left, toward the wall, a whole legion of brown ants of quite a large size that were moving with a quickened pace, and in good order, in the same direction. The column was about eight inches in width and nearly sixteen feet in length. It started from a piece of ground a little higher than the roadway and covered with grass and weeds. From this it descended by a foot-path inclined more than forty-five degrees, at the center of which it turned abruptly at right angles in order to follow the road. I quickened my pace and reached the head of the column, which was very sharply defined, and followed it attentively in order to see what could be the object of the expedition, for it was clear that it was a question of the carrying out of a well-determined plan. I had already remarked with surprise that, during the march of this army, several ants, seeming to have changed their mind, were retracing their steps and traversing all the ranks; but I soon saw them turn about again, after advising with some of their companions which they had sought. Having reached the large garden gate, the head of the column stopped, and all the new-comers grouped themselves in a circle of wide diameter. It was evident that the ants had united in a council of war, and that they were debating upon some plan of prudence to follow. The circle, in fact, soon opened, and the ants began to pass under the leaves of the gate, no longer in a serried column, but scattered over a wide space, and

walking more slowly and with deliberation. I saw them move in the direction of a grass plat, and here I lost sight of them. I was feverish that day, and out of humor, and I walked along gloomily, thinking of what I had just observed. I thought it was some unfortunate colony that had exiled itself from its domicile in order to seek more propitious skies. I was thoroughly deceived. I had just witnessed a premeditated pillaging expedition.

Returning by the same route in the course of half an hour, I saw my ants triumphantly starting for home, each holding in its mandibles a large ant's egg, doubtless of another species. Each was proceeding on its own hook, and endeavoring not to lose its prey. Was it, in fact, prey that they had just sought for their table, by a barbarous refinement of taste? or was it, rather, eggs that they wished to have hatched in their own domiciles in order to convert the young ants into slaves, of which, by a just retribution, they in turn would become the slaves, by losing the habit of working? Was it an odious act of rapine and violence that I had just witnessed, or must we admit that ants thus deprived of their progeniture willingly resign themselves to their fate and are predestined thereto? At all events, the defense, if defense there had been, could not have been very energetic. The pillagers were not pursued, and not a wounded individual appeared among the victors.

The first part of the drama had saddened me, but had left me with a false notion; the end saddened me more yet. I consoled myself, however, by saying to myself that if these slave-making ants are not better than their similars among men, they at least understand their true interests better. They do not maltreat their victims very much, since they eventually become the humble vassals of the latter. And then, thought I, too, perhaps the naturalists, who have well observed these captures of one race by another, have not awaited the end. Ants of a large brown species exist that capture eggs, and it must be, then, that either they are not robbed of their entire progeniture, or that the slaves some day or another go back home, dividing in their turn the victors of the day before. Perhaps one of these days I shall see a procession of smaller ants proceeding quietly toward their original abode.

Since the epoch in which Descartes, by an inspiration (this time inauspicious) of his genius, tried to reduce animals to the state of machines, and in which Malebranche, his fanatical disciple, carried this idea to the point of extravagance, and since the epoch in which Buffon, in contradiction to his pompous tirades on the qualities of the dog, horse, etc., endeavored to prove that all is instinct and mechanism in the animal, a considerable progress has been made in this line of questions. No more than any astronomer to-day disputes the plurality of the worlds, does any naturalist longer dispute the manifestations (often very elevated) of intelligence, reasoning, and other physical faculties, not in the animal kingdom taken in a lump, as done by many persons in order to deny the fact more easily, but in certain species and certain individuals of such species. Man being considered (by himself, be it understood) as the highest type

of animate and living nature, it might be thought that these inferior beings, which, in certain respects, are comparable to him, would be the very ones that, by their organization, resembled him most. Although in fact that is the case, generally speaking, we nevertheless meet with exceptions that seem to us true enigmas. What more different from our own than the organization of an ant? And yet, in the scene that I have described, we find ourselves in the presence of acts in which instinct as a prime mover is no longer merely in the background, and which suppose reasoning, prolonged observation, and means of communication between individuals that no one would have suspected *a priori*.

The two ant-hills that I speak of—those of the pillagers and the pillaged—are very distant from each other, and one of them is in an inclosure. I follow the same path daily, but I never observed ants traversing it before. Instinct may say to the large brown ants that there exist other ants capable of doing what they themselves do not wish and know not how to do; but here the revelations of such instinct stop. In order to satisfy it, the *incapable* ants must plainly have had explorers to go to a distance to look for a colony of workers, to boldly enter the latter's quarters in order to see when the laying of eggs would take place, and then return home and report the time thereof to their companions. Such information must have been communicated quickly to the entire colony, and the order to move must have been perfectly understood, since the head of the column was advancing in good order and with a quick pace. Moreover, this legion must have had guides that were very sure of their business and of the objective point to be reached. The ants that turned back and quickly traversed all the ranks, to see if everything was proceeding according to rule, probably knew that among their kind, as among our own, intelligence and the sentiment of duty are not the same with all. The council of war held in the circle before the attack of the camp to be pillaged is a proof of a well-reasoned prudence. No unwise head in command said, "All is ready."

In what precedes, I do not intend to teach the reader anything new. He will find in the well-written work of Brehm some remarkable observations on the habits and aptitudes of ants. The reason that I have entered at some length upon this subject is because I had never seen a succession of acts more varied displayed among these little creatures, and all combining to lead the spectator to the same forced conclusion. To have seen nothing but mechanism and blind instinct in the scene that I witnessed, I should myself have had to be endowed with scarcely anything else than these two motors. The reader will certainly join me in this conclusion.—G. A. Hirn, in *La Nature*.

TELLING a lie increases a man's peril, in whatever danger he finds himself. So long as a child of God speaks the truth, he can leave the responsibility of his truth-telling with God. But when he departs from the truth, he becomes responsible for all the consequences of his unauthorized course. His only hope then is in the "father of lies," and the devil is not to be trusted in an emergency.—*Sunday School Times*.

HOLY LAND RAILWAY.

APPLICATION has been made by Jos. Elias, formerly Government Engineer of the Lebanon, for a concession for a railway from Haifa, on the Mediterranean, about midway between Tyre and Casarea, by way of Lake Galilee, over the river Jordan to Damascus. Authority for the navigation of the lake and a priority of right for the extension of a line over any other applicant for three years is asked for. The line is to follow the river Kifhon for six miles, going within three and three-quarters miles of Nazareth, and then ascending the valley to the water-sheds of the Jordan. The line will proceed along the northwest of the lake close to the plain of Genesaret, up the Jordan, crossing it about two miles below Merom. From that point the line turns toward the east to Damascus, a distance of one hundred miles from the coast. A branch line will go to Naova, the capital of the Hauran, with an option to continue on to Bosra, the ancient capital of Bashan.

The practical part of Mr. Elias's application is interesting. He estimates the population to be served at 500,000, or about 5,000 to the mile. Damascus has about 200,000 inhabitants, and there are ten towns with from 1,000 to 10,000 inhabitants and about 5,040 villages. Although the district is very fertile, only one-sixth of the arable land is under cultivation. There is an abundance of streams, however, so that the country could be easily irrigated. —*Scientific American*.

UNHAPPY JOHNSTOWN.

ONE of the physicians on the spot writes thus to the *Medical News* of Philadelphia concerning the great disaster at Johnstown:—

The mental condition of almost every former resident of Johnstown is one of the gravest character, and the reaction which will set in when the reality of the whole affair is fully comprehended can scarcely fail to produce many cases of permanent or temporary insanity. Most of the faces that one meets, both male and female, are those of the most profound melancholia, associated with an almost absolute disregard for the future. The nervous system shows the strain it has borne by a tremulousness of the hand and of the lip, in man as well as in woman. This nervous state is further evidenced by a peculiar intonation of words, the persons speaking mechanically, while the voices of many rough-looking men are changed into such tremulous notes of so high a pitch as to make one imagine that a child on the verge of tears is speaking. Crying is so rare that your correspondent saw not a tear on any face in Johnstown, but the women that are left are haggard, with pinched features, and heavy, dark lines under the eyes. Indeed, the evidence of systematic disturbance is so marked in almost every individual who was present at the time of the catastrophe, that it is possible with the eye alone to separate the residents from those outside.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Health and Temperance.

HE HAD GOOD GROUNDS.

THAT was a neat reply the State secretary of Ohio made to the Saloon Keepers' Association, of Hamilton, Ohio, some days ago. This organization had applied for articles of incorporation, and in making the application it stated its object to be "to afford all who may become members proper and legal protection against unjust and oppressive laws, and to aid its members in the defense of their lawful business, and against the unwarranted encroachment of Government, State, or municipal authorities." The secretary refused to issue the articles of incorporation, giving his reasons as follows: "Resistance to law is not a lawful purpose, and it is contrary to public policy to sanction such organizations. You will see in a moment that the State cannot clothe with corporate power an organization having for its avowed object opposition to the execution of the laws of the State." The secretary certainly has good grounds for his refusal. It would be manifestly ridiculous for the State to set its seal upon an association whose avowed purpose is to defy the laws of the State.

But there is another ridiculous phase about it which does not belong to the saloon keeper. The State, in consideration of a certain sum of money, pronounces the business of whisky selling lawful, and then proceeds to enact laws which the seller regards as "unjust" and "oppressive." If the business is recognized as lawful, it ought to have all its rights under the law, no more, no less. The wrong consists in recognizing it as lawful. It is the general sentiment of mankind that the liquor traffic is a great evil. The State is in poor business when it legalizes evil. Yet that is exactly what most of the States do. —*Christian Worker*.

It is with intense satisfaction that the *Evangelist* is able to announce that the saloon, which is so often considered an essential accompaniment of what is sometimes called "the march of civilization," will not, for the present at least, find a legal admission into Oklahoma. The new Commissioner of Internal Revenue, Mr. J. W. Mason, has instructed the Collector of Internal Revenue for the district of Kansas, which embraces the new Territory of Oklahoma, to issue no Government stamps to those wishing to engage in the liquor traffic in that Territory, and has positively declared that the Government will not permit the sale of liquor there! He also informs the Collector that arrangements have been made by which he will be furnished with a sufficient force to prevent such sale—an assurance which is confirmed by official letters from the office of the Adjutant-General of the army. This looks as if our Government officials meant business, and will prove very unwelcome intelligence to at least a portion of that peculiar crowd which has just rushed so tumultuously into the new Territory, and whose present limited supplies of liquor must soon be exhausted. It is hoped the Government will give its officers ample means to execute its orders, if such execution requires an army. Paper orders will not do the work. —*N. Y. Evangelist*.

BOY SMOKERS.

MAJOR HUSTON, of the marine corps, who is in charge of the Washington Navy Yard barracks, is authority for the statement that one-fifth of all the boys examined are rejected on account of heart disease.

His first question to a boy who desires to enlist is, "Do you smoke?"

The surgeons say that cigarette smoking by boys produces heart disease, and that in ninety-nine cases out of a hundred, the rejection of would-be apprentices on account of this defect, comes from the excessive use of the milder form of the weed.

I wish every boy could read it. I am shocked at the number of young boys I see smoking every time I go out, some of them under twelve years old, and all under sixteen. Boys, what do you smoke for? Do you think it is manly?

It is more manly not to smoke. I know a great many gentlemen do smoke but I think not one of them would advise you to do so. But if you must smoke, get a clay pipe and smoke it. It will be much better for your health than those vile cigarettes, and I think it looks quite as well. —*Western Watchman*.

PEOPLE who insist on the necessity of providing proper ventilation for dwellings, churches, school-houses, and public halls, are often thought to be little less than fanatics. But here is what some men of science have said with regard to the evil results of breathing vitiated air. "Allowing the fullest effect to all other agencies," says Dr. Parkes, an eminent English authority, "there is no doubt that the breathing of the vitiated atmosphere of respiration has a most injurious effect on the health." "Impure air," says Baudelocque, a French scientist, "is the great cause of consumption." This view is also held by Langenbeck, an eminent anatomist. Dr. Carpenter asserts that it has been proved beyond question "that the fatality of epidemics is almost invariably in precise proportion to the degree in which an impure atmosphere has been habitually aspired." And the New York Board of Health has expressed the opinion that forty per cent. of all deaths are caused by breathing impure air. "Viewing the causes of preventable diseases and their fatal results," the board says, "we unhesitatingly state that the first sanitary want in New York and Brooklyn is ventilation." —*N. Y. Examiner*.

"THERE is not a group or assembly of Anarchists or extreme Socialists in America that does not soak its silly and dangerous resolutions in beer. Nor is there a single revolutionary or communistic assembly of total abstainers. The connection between prostitution and drunkenness is intimate. There is not a brothel conducted on total abstinence principles in the world."

JUDGE GUTHRIE, of Kansas, in instructing a grand jury recently, stated that it was an actual fact that, owing to the prohibitory law of the State, there were boys in Kansas ten and twelve years old who had never even seen a saloon. He said the labors of the State's courts had manifestly decreased since liquor selling was made a crime.

(Continued from page 395.)

Encouraging remarks were made by Elders Loughborough and Owen, in which the Sabbath-school work was set forth as an important branch of the work of God.

The chair appointed the following committees:—

On Nominations—T. H. Starbuck, George Fulton, and H. A. Baxter.

On Resolutions—R. S. Owen, G. W. Davis, and J. A. Burden.

On Examination of Record Books—Warren Burden and Luella H. Ward.

The meeting adjourned to the call of the chair.

The second and last meeting of the session was held at 5 o'clock P. M., May 20. Prayer was offered by G. W. Davis.

The Nominating Committee reported the following names for officers of the association for the ensuing year:—

For President, Elder W. C. Ward; Vice-President, J. A. Burden; Secretary, Mrs. Luella H. Ward; Executive Committee, G. W. Davis, J. C. Hall. These were unanimously elected.

The report of the Committee on Resolutions was called for, and they submitted the following:—

1. *Resolved*, That we recognize the blessing of God in the prosperity that has attended the Sabbath-school work during the past year, both in the line of the organization of new schools, and in the increased interest on the part of those previously engaged in the work, and, that this blessing shall be received by us only as an incentive and an encouragement to greater consecration to the work.

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

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

3. *Resolved*, That we are in perfect harmony with resolutions Nos. 4 and 5 passed by the International Sabbath-school Association, and we would respectfully call the attention of the Conference Committee to them.

WHEREAS, The International Association has recommended that competent State secretaries, when secured, shall devote their entire time to the work, and since but few could do this without compensation,

4. *Resolved*, That we request our State secretary to keep an accurate account of the time devoted to the work, and that she present said account to the Auditing Committee of the Conference at the proper time.

5. *Resolved*, That we are in hearty sympathy with resolution 9 as passed by the International Association, and we pledge our support to the *Sabbath-school Worker*.

6. *Resolved*, That we recommend our schools to carry into effect resolution 14, pertaining to contributions, as passed by the International Association.

WHEREAS, it has been demonstrated that holding of teachers' meetings renders Sabbath-school work more effective,

7. *Resolved*, That we recommend that all our schools hold some form of teachers' meeting.

After a brief discussion of the resolutions, they were adopted as read.

Meeting adjourned *sine die*.

R. D. BENHAM, *Pres.*

MRS. LUELLA H. WARD, *Sec.*

THE Bible utters a comprehensive negation of exclusion when it declares that "the unrighteous shall not inherit the kingdom of God." 1 Cor. 6:9. That kingdom is one of holiness, and "the unrighteous," remaining such, can have no share in its honors and blessings. The kingdom itself will not change to suit their depravity. They must change or perish.—*Independent*.

News and Notes.

RELIGIOUS.

—During the past year, 158 students received instruction in the Congregational Theological Seminary in Chicago.

—It is stated that the Methodist Episcopal Church South, appropriates \$17,000 from the book concern profits for their conference laborers.

—Hereafter, all the courses of instruction in the Hartford (Conn.) Theological Seminary will be open to women on the same terms as to men.

—The Young Men's Christian Association in America owns property to the value of \$8,451,012. The current expenses of the association last year were \$1,449,669.

—The Chicago Baptists are working earnestly to raise the \$350,000 necessary to secure the \$1,500,000 from Mr. Rockefeller, for the founding of a denominational university in that city.

—A letter to the London Anti-slavery Society says that the Mahdists have made Western Abyssinia a desert. Thousands of Christians have been made slaves, and many others killed. Whole flocks and herds have been destroyed.

SECULAR.

—Cholera is epidemic at Manilla, Spain.

—Jersey City had a \$150,000 fire the 18th ult.

—Lightning did \$6,000,000 worth of damage in New York the 15th ult.

—The king of Holland has had a serious relapse from his recent recovery.

—President Harrison has refused to wear the badge of the Patriotic Sons of America.

—Thirty-one persons were poisoned at Findlay, Ohio, June 22, by eating canned beef.

—The largest furniture depot in Europe burned at Paris the 21st ult. The loss was \$500,000.

—The Montenegrin army is to be reorganized and put in readiness for service at the shortest notice.

—The subject of a submarine cable to Honolulu is under consideration by capitalists of San Francisco.

—A fire in Vancouver, W. T., June 22, destroyed four acres of buildings in the business part of the town.

—The Sultan of Turkey has contributed \$1,000 in Turkish money for the relief of the Johnstown sufferers.

—A cyclone passed through Albany, Mo., June 20, demolishing dwellings, school-houses, and other property.

—Several earthquake shocks were experienced throughout the Sacramento Valley on the night of the 20th ult.

—A syndicate representing \$4,500,000 has been formed to supply American meat at low prices to the English markets.

—Natural gas has been discovered in Milwaukee, Wis. It is said to possess the properties of the Pennsylvania gas.

—Twenty-five girls in a grammar school in Brooklyn, New York, have been dismissed in disgrace for smoking cigarettes.

—Prince Louis Napoleon has resigned his commission in the Italian army at the request of his father, Prince Jerome.

—Another immense transfer of mineral lands in New Mexico has just been made. The amount involved is \$200,000,000.

—A bill providing for the citizenship of children born in France of foreign parents passed the Chamber of Deputies June 19.

—Oliver Woodhouse, the present postmaster at Hartford, Conn., has held that position uninterruptedly for the past forty years.

—General Simon Cameron, of Pennsylvania, has been stricken with paralysis. At last accounts his death was momentarily expected.

—Mexico has successfully concluded the negotiation of a commercial treaty with Japan, which will greatly extend her foreign relations.

—Twenty-five thousand tons of sugar were recently bought in Cuba, by a Boston firm. This is the largest single purchase of sugar ever made, the transaction involving \$2,500,000.

—Official returns from the recent election in Pennsylvania show that the prohibition amendment has been defeated by nearly 190,000 majority.

—The Russian army is being provided with breech-loading rifles which will carry a distance of 6,000 feet. Noiseless powder is also to be used in the future.

—A destructive wind-storm swept over Peru, Ind., the afternoon of June 18. Trees, fences, and telegraph wires were leveled to the ground, and many dwellings were injured.

—Mrs. Hayes, wife of ex-President Hayes, was prostrated by a stroke of apoplexy the 21st ult. Paralysis ensued, and at last accounts not much hope was given for her recovery.

—A company backed by English capitalists is making arrangements to establish large iron and steel works at Vallejo, Cal. The total capital to be employed will aggregate \$2,000,000.

—The steamship *Parthia* recently made the voyage from Yokohama to Victoria, B. C., in less than thirteen days. This is the fastest time ever made in steamship travel across the Pacific.

—The constitutional prohibition amendment of Rhode Island was repealed on the 20th ult., by 18,596 majority. This constitutes more than three-fifths of the total vote necessary to carry the amendment.

—Uniontown, Kan., was swept away by a flood the night of the 16th ult. Several lives were lost and great havoc was done to growing crops. The storm swept over other portions of the State also, doing considerable damage.

—The Chamber of Deputies is considering the feasibility of negotiating a Government loan of fifty million francs for naval improvements. It is proposed to bring the naval strength of France up to the proper standpoint.

—It is said that nearly \$5,000,000 has been subscribed to build a railroad between the lower forks of the Congo River and Stanley Pool, in Africa. The object is to open up the country to civilization and to get rid of the slave trade.

—The Prince of Wales is taking the lead in the movement to commemorate the labors of Father Damien, the leper martyr, by the erection of a monument over his grave at Molokai, Hawaii. A leper ward is also to be established in the Hospital for Skin Diseases at London.

—Recent dispatches state that England will take no steps at present to protect British sealers in the Behring Sea, but will secure the co-operation of other maritime powers to dispute the claim of the United States to the right to close the sea. The matter will probably be settled by arbitration.

—General Guzman Blanco, who for the past nineteen years has governed Venezuela, S. A., with an absolute despotism almost equal to that of Russia, was deposed by a peaceful revolution while he was absent in Paris recently. It is not believed that he will be able to recover control of the Government.

—A mortgage for \$150,000,000, covering all the property owned by the Chicago, Milwaukee, and St. Paul Railway Company, excepting lands, has been filed with the Secretary of State at Milwaukee, Wis., in favor of the United States Trust Company of New York City. The object is to secure a lower rate of interest.

—Advices from British Columbia report much excitement over the presence of a Russian man-of-war off the coast, whose officers have been studying the defensive points of the province, and taking notes as to the best points which could be made available for fortifications in the event of war between Russia and England.

—Two French scientists who went to Australia a year ago for the purpose of testing M. Pasteur's discovery of inoculation for exterminating the rabbit pest of that country have recently returned, bringing bitter complaints of their treatment by the Australian authorities. An inquiry into the circumstances will be made by the French ambassador in London.

—News was received at Helena, Montana, of the discovery, on June 20, of the bodies of a camping party numbering five persons who had been found butchered about one hundred and fifty miles north of that place. A man named Wilber, who was arrested on suspicion of having done the deed, committed suicide in his cell the following night. The victims were from Helena.

—Le Caron, the British spy, has been summarily dismissed from the Grand Army of the Republic on account of discoveries growing out of his testimony in the Parnell case. Circumstances point to the fact that he has not only been acting as a spy against the Irish revolutionists, but that he also joined the United States Army and the Grand Army of the Republic for the purpose of giving information to the British Government.

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, JULY 1, 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 list, which is subject to change, is as follows:—

| | |
|-------------------------------------|--------------------|
| Nebraska, Chadron, | July 2-8 |
| Nebraska, Oxford, | " 23-29 |
| *Georgia, | July 31 to Aug. 6 |
| North Carolina, | Aug. 6-13 |
| *Ohio, Mount Vernon, | " 6-13 |
| Virginia, | " 13-20 |
| Michigan (S. W.) Kalamazoo, | " 13-20 |
| *Missouri (general), | " 13-20 |
| California, Ferndale, Humboldt Co., | " 15-22 |
| *Arkansas, Rogers, | " 20-27 |
| Maine, | " 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 |
| Tennessee, | " 24 to " 1 |
| *California (general), Oakland, | " 25 to " 7 |

THE many friends of our brother editor, M. C. Wilcox, will be glad to learn that after being out of the office about seven weeks on account of sickness, his health is so far restored that we hope to have him with us again before another paper is issued. We know this will be welcome intelligence to our readers.

WE are happy to call the attention of our readers to the fact that after an interruption of six weeks, Brother Waggoner has resumed his articles on the epistle to the Romans. The interruption was first occasioned by sickness, and later by the writer's absence in the East, he being situated for some time where it was impossible for him to write. Brother Waggoner is still in the East, and will be till about the middle of August, but we trust there will be no further break in this series.

WE have just received from the publishers a copy of a pamphlet entitled "The National Sunday Law." This pamphlet contains the argument made by Alonzo T. Jones against the Blair Sunday-rest bill before the United States Committee on Education and Labor. All who are familiar with the history of that hearing, had December 13, 1888, are aware that Professor Jones was not allowed to complete his argument before the committee, but was constantly interrupted by the chairman, and that he had opportunity to present only a very small part of what he wished to say. This pamphlet gives the argument just as it would have been presented had an opportunity been given. It also gives Mr. Blair's questions and other interesting matter concerning the hearing. We trust that every reader of the SIGNS OF THE TIMES will secure a copy of this pamphlet. It should be in the hands of every lover of religious liberty, as it will fill the mouths of all who read it with arguments against religious legislation. We

know of no way in which anyone can become so familiar with every phase of this question in so short a time as by a careful study of this pamphlet. The price of the pamphlet is 25 cents, post-paid. Address *American Sentinel*, Oakland, Cal., or 43 Bond Street, New York.

THE *Freeman's Journal* (Roman Catholic) says: "The Third Plenary Council adopted stringent regulations in regard to the liquor traffic, forbidding the faithful to sell or buy intoxicating drinks on Sunday," which is equivalent to giving them permission to both buy and sell such drinks on other days. Can anybody doubt that this "stringent" regulation was adopted solely in the interests of Sunday sanctity?—Certainly not. And yet when a State or a city adopts a similar regulation, we are asked to believe that it is purely a temperance measure. Bosh!

BROTHER CONRADI writes us from Hamburg, Germany, that the mission has been started in that city. He says:—

"Thus far the Lord has opened the way in finding a good location for our depository, also in getting orders for our books and opportunities to hold Bible-readings. We have obtained permission to place our files of papers in different places, but notably in the Seaman's Home, a fine public building, where last year 51,268 sailors were hired and dismissed. There are also two large English churches in this city.

"We should be pleased to get a club of SIGNS OF THE TIMES for the ship work, but above all we wish to have at least two copies sent to us regularly, commencing with January 1, 1889, to start our files in the Home. We are as yet very busy in getting things in good running order. There are now seven workers here, and we expect four more this week. As soon as we get settled I hope to prepare something for your paper.

"Our address is, Sophienstr. 41, St. Pauli, Hamburg, Germany."

THE *Catholic Review*, published in New York, takes exception to a recent measure which has been introduced into the French Chamber of Deputies. This measure is nothing else than a proposed law which will render young priests liable to military service. It is urged in defense of this law that thousands of young men in France enter the clerical order simply to shirk military duties, and it is argued that there can be no harm in putting these young priests to the test of barrack life. "It will raise the standard," say some, "by sifting out the morally weaker ones and retaining only the stronger." It is thought that the bill will pass. The *Catholic Review* says:—

"We have not the slightest doubt that when this bill has passed, these half-hearted Catholics, whose leaders are too often intriguers, and whose rank and file are sheep, will sit down and accuse providence of indifference to the eldest daughter of the church. When, instead, every man amongst them should be shouldering the musket, which would fire at least one shot at the most corrupt, atheistic Government on the face of the earth."

Certain it is that the feeling of the Catholics toward the republic is not very cordial, and this bill will not mend matters much.

It will be remembered by the readers of this paper that some time since Dr. James Woodrow was very properly condemned by the General Assembly of the Presbyterian Church South for teaching evolution. The Presbytery of Charleston, not satisfied with the decision of the highest tribunal of the church, proceeded still farther, and forbade its ministers, ruling elders, and deacons to contend in public against the decision of the assembly. This action the Synod of South Carolina justly condemned as unconstitutional, irregular, and unwise, declaring that the action of the presbytery imposed an unwarranted restraint upon the rights and freedom of expression of opinion; but at its recent session the General Assembly took up the mat-

ter and passed a resolution by a vote of 113 yeas to 31 noes disapproving the action of the synod and upholding the presbytery. The Presbyterian Church South should choose a Pope and be done with it.

As the enemies of religious liberty are exerting themselves to the utmost to manufacture public sentiment in favor of a national Sunday law, and as the work of securing "signatures" to their petition is being carried steadily forward, it behooves every lover of truth to be on the alert that the people may be warned against this effort which is being made to overthrow religious liberty in this country. The *American Sentinel* is the only paper published for the express purpose of maintaining the United States Constitution as it is so far as regards religion or religious tests, and it should have the hearty support of everyone who is in sympathy with its object.

When the Blair Sunday-rest bill was before Congress, there was great activity in circulating counter petitions and in securing subscriptions for the *Sentinel*; but now that Congress has adjourned, there seems to be a letting down in this respect, and a great many seem to feel that the danger is past. But this is not the case. The friends of National Reform, so called, have only doubled their diligence and their efforts for the accomplishment of their desired purpose. Almost the whole religious press of the country, and a considerable portion of the secular press, are arrayed in favor of a national Sunday law; and not only so, but Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, is devoting his entire time to visiting the various States and Territories in the interests of this so-called reform, organizing State and county associations wherever he goes, and it is certain that a great pressure is to be brought to bear upon Congress at its next session to enact into law some such measure as the Blair bill. In view of all this we ask, What are you doing to spread a knowledge of the truth?

We trust that the readers of the SIGNS OF THE TIMES will not be remiss in their duty, and that they will not leave unimproved any opportunity to increase the circulation of the *American Sentinel*, and to educate the people upon this important question. A large number of subscriptions to the *Sentinel* expire about the first of July, and someone in each neighborhood should see to it that as many renewals are secured as possible. A great many who will not take the trouble to send in their subscription would renew if they were asked to do so. We trust the various local Tract Societies will do their whole duty in this matter. Now is the time to do effective work. A year from now may be too late. The publishers do not ask you to do this for nothing. A liberal commission is paid on the *Sentinel*, and anyone who will apply himself to the work, can make good wages by canvassing for that paper, besides doing effective missionary work. We trust that all who can do so will take hold of this matter in earnest. For terms to agents, etc., write either to your State Tract Society, or to the *American Sentinel*, Oakland, Cal.

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