

# THE Signs of the Times

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

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## The Signs of the Times.

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ON a recent Sunday, Archbishop Riordan of San Francisco, conducted religious services in the State Prison at San Quentin, and found that out of 1,300 convicts in the institution, 600 were Catholics. Comment is unnecessary.

REV. J. M. FOSTER, an ardent National Reformer, thinks that the Johnstown disaster was a judgment from Heaven because of the failure of this nation to observe Sunday properly. We would like to have him explain the recent terrible accident to the Methodist excursion train in Ireland, by which one hundred of its passengers, one-half of whom were children, were killed. Had they, too, been remiss in Sunday keeping?

IN the Christian life, faith precedes love. We cannot love in the truest sense him in whom we have no confidence. First in the Christian experience is belief in God and his word. That is followed by conviction of sin which comes by the study or hearing of that word, impressed upon the heart by the Holy Spirit. Faith follows true conviction of sin, and justification or forgiveness of sin follows faith. And to crown the Christian life, the blessings brought by faith, through the presence of the Spirit of God creates within us love. Love is shed abroad in our hearts by the Spirit of God, and the Spirit is given in answer to the prayer of faith. Matt 7:11; Heb. 11:6. Confidence is a necessary element in the foundation of true and wise love. We cannot love where we cannot confide; and confidence is truest faith.

THE danger of continuing in sin or constant backsliding is not that God's mercy will fail, but that the sinner will so harden his heart and weaken his moral perceptions that no genuine repentance is possible. Continuance in sin against light benumbs the conscience and unables it to distinguish between right and wrong. A few selfish, sentimental tears are looked upon as an evidence of true repentance, and the sinner is satisfied. The work goes no deeper; sin is not exceeding sinful in his sight. He thinks God will excuse these little things, not realizing that a love of "little sins," as man may call them, is just as much an indication of the love of sin as are great sins. "He that is unjust in the least, is unjust also in much." By

and by God in his mercy administers strong reproof to the sin-blinded man, and his hardened heart rises in open rebellion against it. All means are exhausted which would bring him to repentance. He has resisted the pleadings of God's Spirit; the warnings and admonitions of the word are unheeded; and now strong reproof is given from some servant of God, and he willfully rejects the best means by which God can restore him, and God forever rejects him. "He, that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1. Better, far better, to say with the psalmist: "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon my head; let not my head refuse it." Ps. 141:5 (R. V.).

THE child of God, although in the world, is not of the world. The aims and objects and pursuits and pleasures of the world are not his. He uses the things of the world, but it is for his Master. While he will obey all righteous, earthly laws, he will not seek power or position. His highest allegiance belongs to a higher power than human. His King is absent. When here, that King declared, "My kingdom is not of this world." "As he is, so are we [his followers] in this world." He paid tribute, but he did not seek for position. He did not mingle in politics, did not attach himself to any party. His followers should be like him. The corruptions of politics, the chicanery of elections, the questionable methods of all parties, make the politics of the world no place for a follower of Christ. In fact, the Christian is a stranger, an alien (Heb. 11:13; 1 Pet. 2:11); their "conversation," literally, "citizenship," or place where citizenship is exercised, "is in Heaven," from whence cometh their King. Phil. 3:21.

IT is said of Jesus, the Captain of our salvation, that he was made "perfect through suffering." This certainly does not refer to moral character; for there was no spot or blemish in him. To what then does the perfection refer?—To his priesthood. Jesus could not be a perfect high priest till he knew by his own experience in mortal, sinful flesh, the infirmities of man and the temptations to which he was subject. So he was born of a woman, under the law, suffered in meeting temptations, and conquered through divine strength. "Wherefore in all things it behooved him to be made like unto his brethren that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18. And this principle obtained also in the Levitical dispensation. Men were made priests who could have compassion on the erring. Heb. 5:12. How great is the favor and compassion of God! The sufferings of the Son of God were all for us.

### ONLY THY WAY, O GOD.

HAVE thou thy way with me, O God!  
Although I beg my own;  
Heed not the body's noisy cry,  
But the soul's undertone.

HAVE thou thy way with me, O God!  
This is my spirit's choice,  
Though stubborn greed of present good  
Drowns all with deafening voice.

HAVE thou thy way with me, O God!  
And, O my soul, take care,  
To have thy daily attitude  
In keeping with my prayer.

—Charlotte Fiske Bates.

### CHRIST'S YOKE IS EASY.\*

BY MRS. E. G. WHITE.

(Concluded.)

THERE are many who seem to be afraid that if they come to Jesus the Lord will get some of their means. They manage somehow to bury it all in the world. If the Lord has given you the talent of means, it is that it may be given out to the exchangers, that at his coming he may receive his own with usury. The ability God gives us, is not to be used for self, to gratify selfish ambition and pride. We are to employ our talents that we may be co-workers with Christ in winning souls for eternal life. We are not to despise small opportunities, but to improve them as they come to us.

IN England a minister went to his church to preach one rainy morning, and found that he only had one man for audience. But he would not disappoint his hearer, and he preached to him with earnestness and interest. As a result the man was converted, and became a missionary, and through his efforts thousands heard the good news of salvation. One discourse did the work for him, and he gathered abundantly for the Master.

WHILE in Vallence, France, I spoke at one time to a congregation of six with as much interest as I speak to this congregation to-day. That discourse resulted in much good. An intelligent man who had given up the truth, again took his stand on the Lord's side, and he has devoted his talents to doing the Lord's work. We must sow beside all waters, not knowing which shall prosper, this or that. We must put out our talents to the exchangers whenever there is opportunity.

I am glad that we have a Saviour who un-

\*Sermon at Chicago, April 10, 1889.

derstands all our woes. It is true we manufacture half our trouble, and suffer grief that is imaginary and unnecessary. There is much trouble in our families that might be avoided by manifesting courtesy and love. Jesus wants us to have religion in the home. He wants us to reveal his Spirit to those around us. We need to cultivate love. There are some who think that it is an evidence of weakness to show affection, to speak words of kindness. There are persons hungry for affection who seldom receive anything but bitter, unkind words. But if you manifest a harsh, unsympathetic spirit, you will see the same spirit reflected in those around you. All need tenderness and compassion. You should not make it harder for those who have difficulties and sorrows by speaking unkindly and harshly.

Why should we not constantly cultivate a Christlike, kind and compassionate and loving spirit? Why should we allow Satan to make us his agents in the family circle, to cast a shadow when we may reflect light? You cannot afford to speak these harsh words; they will meet you again in the day of Judgment. We must put on the whole armor of God, and get a right hold from above.

Christ invites all the weary and heavy laden to come to him. He wants you to make him your friend and confidant. You have sought for human friendship and have revealed to others matters that belong only to husband and wife. You have brought in a third party to make mischief by betraying your secrets to those who should know nothing of them; but if you make Christ your familiar friend, he will never betray your confidence. Jesus will take no advantage of your confidence. He will listen patiently. He will know just what counsel to give, just what you should do, and he will adjust every difficulty for your own good. He will be a safe counselor, and will understand the motives which have prompted you to action.

When you come to Jesus, leave your burden with him. Do not carry away your load to torture some other soul with it. Leave it with him who alone can understand it all. The religion of Jesus elevates, ennobles, and refines the character. If we are learners in his school, he will put his mould upon us, and enable us to stand with moral power against the temptations of the evil one.

When Jesus bowed on the banks of Jordan at his baptism, Heaven was opened to his prayer in behalf of humanity. The Spirit, in the form of a dove of burnished gold encircled his head, and a voice from Heaven said, "This is my beloved Son, in whom I am well pleased." What does this say to us? It says to every poor tempted soul, Heaven is opened to the prayers of humanity. Christ has encircled the fallen race with his human arm, and with his divine arm he has grasped the throne of the Infinite. Through the merit of Christ, Heaven is opened to man. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth: *I know thy works*; behold, I have set before thee an open door, and no man can shut it." The gates are open, and the glory of God in the face of Jesus Christ shines to man. The light of Heaven may shine upon you, as it shone upon him.

Mothers, the invitation is for you, in your annoyances and perplexities, to come and find rest at the feet of Jesus. You must obtain his grace in dealing with your children. I never allowed my children to see mother out of patience. I did not try to correct them until I knew that I had perfect control over all my feelings of impatience. When I approached them with voice and spirit subdued, I gained their confidence. We are to learn meekness of spirit from the divine Master.

The children should be regarded as younger members of Christ's family. We should never utter a word that we would not be willing to hear repeated by our children. We are to learn of Christ while we are teaching them. When parents are patient and forbearing, and children kind and obedient, Heaven looks down with joy upon your households. Do you remember what Christ said to Peter? He not only said, "Feed my sheep," but also, "Feed my lambs." The lambs must be fed. Ministers should give more attention to the lambs of the flock. These young, tempted souls who have to contend with inherited and cultivated tendencies to evil, need your sympathy and patience, and love. You should speak words of encouragement to them. They are members of Christ's family. They should be bound to your hearts by the silken cord of love. They must be instructed to come to Christ, and find rest in all their temptations and burdens. They should be brought to him who is meek and lowly in heart, that they may learn of him, and bear his yoke, and they will find that his yoke is easy and his burden is light.

#### DOING LITTLE THINGS FOR CHRIST.

In an important sense there are no little things. Nothing is plainer to the thoughtful mind than that an occurrence which apparently is trivial may prove to have the most enduring and vitally important results. Events are so interblended in themselves and their relations that anything may be of consequence, and all things often seem to be. Yet we naturally, and not improperly, term those matters little, which, because of regular or frequent occurrence or of seeming unimportance, do not take strong hold of our attention, but are attended to as they occur in an almost mechanical manner, or with only the temporary heed which they necessarily require. One of the earliest and gravest temptations which the Christian has to encounter grows out of these facts. It is that of regarding the little things of life as beneath the divine notice. We become careless in regard to them while we eagerly watch for opportunities of distinguishing ourselves by striking instances of Christian service.

These little things, however, make up life, and shape and determine personal character. This truth is too familiar to need more than the merest statement. They must be consecrated, because God has so ordered our lives that we cannot show our loyalty to Him convincingly except through them. We do not trust his piety much who does not show its genuineness in the familiar relations of daily life. Let it be remembered, also, that this sort of proof can be given by any and everybody. Here we all stand on the same footing exactly.

Many of us cannot do for Christ the grand things which we see others do. But we all can bear the little burdens, do the small duties, fulfill the trifling demands, which every day brings to everyone of us, in the true spirit of Christian love and service which Jesus himself exhibited. Thus endeavoring no one will fail of his reward.—*Congregationalist*.

#### "THE SPIRITS IN PRISON."

1 PETER 3:19-22.

THE Church of Christ was passing through a severe storm of persecution, when Peter assures the believers that "the Spirit of Christ" was their only source of power and of comfort, and draws a simple illustrative parallel between their days and "the days of Noah." The points in the parallel are:

(1) The condition of the antediluvians in the latter days of Noah, as compared with the condition of the Jewish nation in the latter days of Peter.

The old world had been adjudged at the bar of God's providential government, and the sentence of death had been passed upon it. An armistice of one hundred and twenty years was granted them, "while the ark was a preparing." During that long period between the sentence and its execution they were condemned prisoners.

The idea of prison walls, chains, and bolted doors, by which the scene is metaphorically transferred to the prison-house of the dead, is entirely misleading. The dogma of purgatory is based on this sandy foundation. The speculative theory of "a second probation" claims support from it, and many learned Biblical expositors point to it as a jungle of mystery so profound that it is better to take the path round it, and not attempt to go through it; as though the plain fisherman of Galilee had of set purpose propounded a problem of mysteries to confound the wisdom of the learned of the centuries to come; when in fact, though his themes are in depth unfathomable, in height immeasurable, and in sublimity transcending human thought, his inspired statements and illustrations were as well adapted to the perceptions of the unlearned Jew and Gentile believers, composing largely the churches to which he was writing, "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," as is the twelfth chapter of Paul's letter to the Church at Rome. The primary meaning of the Greek word, here rendered prison, is "a watch"—a quaternion of soldiers set to guard prisoners. If God's "watch," charged with the responsibility of holding in custody "the condemned spirits" of those old sinners, was unable to hold them securely till their execution day, then the secondary sense of the word, implying prison-walls, chains, and doors, would apply in this case; but God had no need of anything of that sort. They could escape impending judgment only by hearkening to the messenger of mercy whom he sent, filled with the Spirit of Christ, to call them to repentance.

So the Jewish nation had filled its cup of apostasy and corruption, and had become "a vessel of wrath fitted for destruction," and, like the apostate world in the days of Noah, had been adjudged at the bar of God's providential government, and the sentence of death had been passed upon it; so that, during the

lapse of time between the sentence and its execution upon the nation as such, and upon its incorrigible offenders, they were "spirits in prison."

2. As God sent Noah, "a preacher of righteousness," filled with the "Spirit of Christ," as an ambassador of peace to the old world, so he sent his son, the Prince of Peace, with his whole train of witnesses and apostles, to proclaim deliverance to the captives of the condemned nation.

3. As the relentless carnal enmity of the old world against God led them to reject the message of his servant and treat him with contempt, so the same spirit pervaded the Jewish nation in the days of Peter, and manifested itself as it did in the days of Noah.

4. As Noah, inspired by the Holy Spirit, endured all the "contradictions" of the prisoners of his day, with Christ-like meekness and patience, so the servants of God, in Peter's day, and in all the ages following, filled with the same Holy Spirit, should emulate the example of Noah.

5. As Noah, without a convert to encourage him in his ministry of one hundred and twenty years, went on with the patience, love, sympathy, and quenchless zeal, derivable alone from the Spirit of Christ, till the "door was shut," so the ambassadors for Christ of Peter's day, and through all the coming centuries, should not dishonor Christ by anything less or lower than the Spirit exhibited by Noah.

6. As the judgment was executed to the utmost of its design against the condemned rebels in the days of Noah, so shall the pending judgment of God be executed on the Jewish nation and its incorrigible rebels. . . .

7. As Noah and his family, maintaining their baptismal fidelity to God, floated in safety, serene while the infidel world sank beneath the waters that deluged the face of the earth, so all who, like Noah, maintain their right relation to God by abiding in Christ and manifesting his spirit, shall have "the answer of a good conscience toward God," and shall float in perfect safety above the fires that shall melt the elements with fervent heat and consume the world.—*Bishop Wm. Taylor, in African News.*

### THE WORLD'S RELIGIONS.

THE best general statistical work is Daniel's *Lehrbuch der Geographie*. Of this the sixty-fourth edition has recently appeared, which contains some interesting statements and figures. According to these the number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 432,000,000 adherents. The Roman Catholic Church numbers 208,000,000; the Greek or Oriental Orthodox Church, 83,000,000; the Protestant Church, 123,000,000. Besides these there are about 100 sects or smaller divisions claiming to be Christians, with 8,000,000 adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. These adherents of Islam are divided into three sects, the Sunites, Shiites, and Wappabites, while there are about seventy

smaller Mohammedan sects. All other human beings are non-monotheistic, or heathen, and embrace 875,000,000 souls. Among the heathen religions Brahminism is the most widely spread, and embraces about 138,000,000 adherents, and its younger offshoot, Buddhism, embraces 503,000,000. Other heathen religions have 135,000,000 adherents. There are thus yet over 1,000,000,000 of souls who are not Christians.—*Christian Commonwealth.*

### REVELATIONS OF GOD.

BY FANNIE BOLTON.

I SAW the heart of sunset beat its hues  
From west to east o'er all the tender skies.  
Rose, purple, gold, flushed through the dainty blues,  
As though emotion thrilled the radiant dies.  
A glorious joy leaped up in heart and soul,  
As though some angel's hand traced high above  
In words of light on heaven's illumined scroll,  
"The colors of the world are love,—God's love."

Beneath the sky, the hills took up the flame,  
Reflecting the radiance with a light  
More delicate, ineffable. There came  
From all the fields a pæon of delight.  
The green trees clapped their leaves in all the glow,  
The rivers flashed, like diamond circlets riven,  
The ponds were amethysts. The fields below  
Flushed in the color of the changing heaven.

Then leaped the wind, soft rushing, like a river,  
Swelling crescendoes, thrilling, as it blent  
In sounds of tenderness, that set aquiver  
My heart, as strings of some fine instrument.  
And still more subtle than the shades of light  
The wind swept through me, as from worlds above;  
And voices whispered in a rapture, "Write,  
The sounds of all the world are love,—God's love."

All, all that's fair and fine is but his robes  
Trailing through all the curse of sin and woe.  
The tiniest flowers of earth, the mightiest globes,  
But tell the majesty we long to know.  
I sing it as I see the sunshine bright,  
I sing it as the tender shadows rove,  
I know it in my soul with deep delight,  
The beauties of the earth and heaven are love.

But ah! 'tis but the garments of the Lord;  
'Tis but the clouds that fold him from our sight.  
How is that majesty to be adored  
Whose outer darkness makes for us such light?  
What will the radiance be, when we shall see  
The matchless splendor of that world above?  
Oh! what the joy be then to thee and me,  
When we behold the majesty of love?

Oh! here we long for love. We reach our hands,  
And yet, we could not look upon him now;  
But, some day, when the graves break in our lands,  
And immortality shall crown our brows,  
Then, with strong eyes that will not blur or dim,  
We'll worship nearer, see, and know above  
What is the glorious beauty hid in him,  
Who makes all beauty teach us he is love.

### THE LAND OF THE CZARS. NO. 8.

WHILE it might be interesting to take up the past religious history of Russia, it is entirely out of the question within the limits of an article like this. The present condition of religious affairs is all that can be described, and this not so fully as desirable.

The same indifference to individual rights which prevails in governmental affairs is manifested in religious matters also, as indeed might be expected, since, next to the name of God, the name of the emperor is the most sacred in their vocabulary, and the two names are almost synonymous in the estimation of many of the people. The administrative power is supreme with the Czar, who appoints the entire hierarchy, which, in turn, is consecrated by the holy synod. This is a board

composed of the highest dignitaries of the church, and supposed to possess supreme ecclesiastical power. So far as oppression is concerned, there is but little difference between the possibilities of the Eastern and the Romish churches, although, practically, the Russian church is more tolerant in some respects than its Western rival, against which, however, unbounded suspicion, and even hatred is freely shown.

The Greek Church, as we term it, is not recognized by that title in Russia, being known there as the Orthodox Catholic Faith, or, as it is generally called, the Faith. Most other religions found in the Old World have adherents in Russia, and some of them have a considerable following, as, for instance, Lutheranism among the Germans, and Romanism among the Poles. They possess no important privileges, however, as does the Orthodox faith, and are merely tolerated, as it were, because they are there. The great body of the people yield implicit obedience to the religion of the State, as indeed, they cannot well do otherwise, since, under no circumstances, is a member allowed to sever his connection with its communion.

The difference between the doctrines of the Roman Catholic and the Russian churches is so slight as to be scarcely worth noticing. In the early ages of Christianity the two formed but a single church, and the differences between them have therefore come in since their division. The Eastern church refuses to recognize purgatory, and baptizes by trine immersion. Confession is obligatory, while transubstantiation, extreme unction, mass, and a host of other abominations exist the same as in the church of Rome.

In church government, however, greater differences are noticed. The priests, who go by the name of popes, are allowed to marry once; this privilege, however, is refused to monks, bishops, and nuns. A priest desiring to abandon his vocation and return to worldly life can obtain such privilege by permission of the synod. A clergyman of any other denomination, who is condemned to any infamous punishment, or is sentenced to be branded or to be sent to the mines, even though he may afterward be pardoned, can never resume his clerical position.

The Russians, while not canonizing so many saints as the Roman Catholics, have more feast and fast days by far than the latter, so many, indeed, that the greater part of the year is taken up by them. The Easter festival and its accompanying holy-days alone occupy one-sixth of each year. The worship of holy pictures, so called, and relics, especially pieces of bones said to be those of saints, is very common among them. No instrumental music is admitted into their church services, only choral singing being allowed. Statues and images in stone are condemned, but in their place are numerous *ikons*, or painted portraits, of the Virgin and various saints, which are worshipped with even more veneration than that shown by the devotees of the Roman Catholic church to their statues. In fact, his picture images are dearer to a Russian than anything else, and idolatry of this description is far more prevalent than is generally supposed. Some of these *ikons* are supposed to have miraculous virtue in healing diseases, and it is a common

thing to see kerchiefs, scarfs, and other articles of apparel placed before them in many Russian churches. Pages might be written on this subject, but the foregoing must suffice.

It may be well, however, while considering the subject of religion, to refer to the penalties imposed for any violation of religious sentiment in Russia. Probably no other civilized country to-day provides as severe punishment for such offences. I do not know of any country where the true workings of "National Reform" are more apparent than in Russia, and in order that the real similarity may be more fully seen, references to the Russian Penal Code are given herewith.

The code consists of 1,877 sections, which are grouped into chapters, and these chapters are in turn summed up into what are called titles or divisions, each of these titles dealing with the main features of the special class of crimes which it recognizes. These divisions seem to have been classified in the estimated order of their importance. The first place, therefore, after reference to general crimes and degrees of guilt, is given to offenses against the Church, under the heading, "Title II. Crimes against the Faith." This division contains too many sections to be given entire, but a few passages are hereby subjoined, as giving a fair sample of the spirit which actuates the whole:—

"SECTION 176. Whoever dares with premeditation, and publicly in a church, to blaspheme [literally, 'to lay blame upon'] the glorious Triune God, or our Most Pure Ruler and Mother of God, the ever-Virgin Mary, or the illustrious Cross of the Lord God Our Saviour Jesus Christ, or the Incorporeal Heavenly Powers, or the Holy Saints of God and their images, such person shall be deprived of all civil rights and exiled for life, with not less than twelve nor more than fifteen years of penal servitude. If such crime shall be committed not in a church but in a public place, or in the presence of a number of assembled people, be that number large or small, the offender shall be deprived of all civil rights and exiled for life, with not less than six nor more than eight years of penal servitude."

"SECTION 177. If the offense described in the foregoing section be committed not in a public place nor before a large assemblage of people, but nevertheless in the presence of witnesses, with an intention to shake the faith of the latter or lead them astray, the offender shall be deprived of all civil rights and exiled for life to the most remote part of Siberia."

"SECTION 178. Whoever, with premeditation, in a public place and in the presence of a large or small assemblage of people, dares to censure the Christian faith, or the Orthodox Church, or to revile the Sacred Scriptures or the Holy Sacraments, such person shall be deprived of all civil rights and exiled for life, with not less than six nor more than eight years of penal servitude. If such crime shall be committed not in a public place nor in the presence of an assemblage of people, but nevertheless before witnesses, and with an intention to shake the latter's faith and lead them astray, the offender shall be deprived of all civil rights and exiled for life to the most remote part of Siberia."

It will be seen from this last section that even talking the "present truth" with families,

as is done in this country, could be so construed as to render the offender liable to be sent into exile.

Section 179 provides that any person, who is aware of the violation of the sections just mentioned, shall inform the authorities or be imprisoned from four to eight months.

Section 182 declares that "all persons who shall be found guilty of so-called scoffing—that is, of making sneering or sarcastic gibes that show manifest disrespect for the rules or ceremonies of the Orthodox Church, or for Christianity in general—shall be imprisoned for not less than four nor more than eight months."

These, however, are not all the offenses coming under the title of "Crimes against the Faith," by any means. A whole chapter is devoted to heresy and dissent from the orthodox faith of the country. Punishments of terrible severity are provided for those who dare to renounce the faith of the State church, or to publicly express heretical opinions. For instance, Section 184 provides that if a Jew or Mohammedan shall, by persuasion, deception, or other means, induce any one to give up the true church and join the Jewish or Mohammedan faith, he shall be deprived of all civil rights and exiled for life, with not less than eight years of penal servitude.

Section 187 is almost as severe. It declares that if any person tempt or persuade an adherent of the Russian church to leave that church and join some other Christian denomination, he shall be exiled to Siberia for life.

Section 196 provides that all persons who shall be guilty of aiding in the extension of existing sects, or who shall be instrumental in the creation of new sects hostile or injurious to the Orthodox Faith, shall be deprived of all civil rights, and exiled for life to Siberia or to the Trans-Caucasus.

And so we might go on, filling whole pages, but this is enough for us to see that difficulties to which we are strangers here, confront the cause of God at every step in that far-off land. Yet the command from our Master is to occupy till he comes, and if we do not carry the truth into this part of the earth, how can we occupy this field for God and his work?

As we close this series of articles upon this subject, it is with an earnest desire that the Lord of the harvest may send forth laborers into this part of the great harvest field. And may we who remain, so uphold their efforts by our continual prayers, and by the free bestowal of our means, that many honest souls may be led to see and accept the light of God's truth for to-day, and may at last with us and all the faithful ones, be gathered into the soon-coming kingdom of our Lord Jesus Christ.

J. W. SCOLES.

#### "TOGETHER."

TOGETHER means in the same place, at the same time, in the same company. And so the seven "togethers" of the Scriptures, as someone has pointed out, show the wondrous indentification of the Lord Jesus Christ with believers, in all the experiences of the spiritual life and its rewards. They indicate the benevolent purpose of God in our redemption, and his plan in effecting that purpose. It is

affirmed of us by the Spirit, in the word, that we are—(1) Crucified together with Christ (Gal. 2:20); (2) quickened together with Christ (Col. 2:13); (3) raised together with Christ (Eph. 2:6); (4) seated together with Christ in heavenly places (Eph. 2:6); (5) sufferers together with Christ (Rom. 8:17); (6) heirs together with Christ (Rom. 8:17); and that we are to be—(7) glorified together with Christ (Rom. 8:17).—*Michigan Christian Advocate.*

#### "THEOLOGICAL PUZZLES."

At the yearly meeting of the Society of Friends, or Quakers, recently held in New York, one of their ministers, Samuel Ash, in course of a sermon, said: "It is the peculiar distinction of our society that we are permitted to ignore theological puzzles. We have no doctors of divinity among us to vex us with those problems upon which the human intellect has for ages expended itself to so little purpose."

The New York *Observer* essays to comment upon this sentiment of Mr. Ash, but in order to get a starting point for criticism, is compelled to put a forced construction upon his words. It says, "Friend Ash regards doctrines as puzzles, hard to understand, and therefore useless to Christian faith and practice;" and having set up this man of straw, proceeds to knock it down. It is true the Society of Friends does "ignore" some doctrines, but it is equally true that some so-called doctrines which the *Observer* (Presbyterian) holds, are mere "theological puzzles."

On some doctrines the position of the Friends is more consistent than that of their Presbyterian critic, for instance on the matter of baptism. When the Friends ignore water baptism, they do so *in toto*, relying wholly on the baptism of the Spirit; while the Presbyterians, in ignoring water baptism, which according to the Scriptures represents a burial and a resurrection, have substituted the "theological puzzle" of *sprinkling*. The doctrines of the Bible are not nearly so puzzling as the theological substitutes upon which many denominations and divines have for ages expended their energies.

But the Friends do not take full advantage of their privilege in being "permitted to ignore theological puzzles." They hold to the eternal torment theory, in common with the Presbyterians, and in this matter would of course be beyond criticism by the *Observer*. In Ps. 37:10 we read: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." And in verse 20: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." Then in Malachi 4:1 it is declared: "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Then we learn from 2 Peter 1:19 that the sure word of prophecy is a light that shineth in a dark place, unto which we do well to take heed; and from Rom. 15:4, that "whatsoever things were written aforetime were written for our learning"; and from 2 Tim.

3:16, that "all Scripture is given by inspiration of God, and is profitable for doctrine." How, in the face of the above inspired prophecies and the apostolic assurances, any doctor of divinity, or any other person, can by any legitimate inference draw out the dogma of the eternal consciousness of the wicked, is indeed a "theological puzzle."

W. N. GLENN.

ROMANS 14: 23.

"He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin."

*He that doubteth.* He that is not fully satisfied in his mind; who does not do it with a clear conscience. The margin has it rendered correctly, "discerneth and putteth a difference between meats." He that conscientiously believes, as the Jew did, that the Levitical law respecting the difference between meats is binding on Christians.

*Is damned.* We apply this word almost exclusively to the future punishment of the wicked in hell. But it is of importance to remember, in reading the Bible, that this is not of necessity its meaning. It means properly to condemn; and here it means only that the person who should thus violate the dictates of his conscience would incur guilt, or would be blame-worthy in doing it. But it does not affirm that he would inevitably sink to hell. The same construction is to be put on the expression in 1 Cor. 11: 29, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

*For whatsoever, etc.* *Whatsoever is not done with a full conviction that it is right, is sinful; whatever is done when a man doubts whether it is right, is sin.* This is evidently the fair interpretation of this place. Such the connection requires. It does not affirm that all or any of the actions of impenitent and unbelieving men are sinful, which is true, but not the truth taught here; nor does it affirm that all acts which are not performed by those who have faith in the Lord Jesus, are sinful. The discussion pertains to Christians, and the whole scope of the passage requires us to understand the apostle as simply saying that a man should not do a thing doubting its correctness; that he should have a strong conviction that what he does is right; that if he has not this conviction, it is sinful. The rule is of universal application. In all cases, if a man does a thing which he does not believe to be right, it is a sin, and his conscience will condemn him for it. It may be proper, however, to observe that the converse of this is not always true—that if a man believes a thing to be right, therefore it is not sin. For many of the persecutors were conscientious (John 16: 2; Acts 26: 9); they who murdered the Son of God did it ignorantly (Acts 3: 17; 1 Cor. 2: 8), and yet were adjudged as guilty of enormous crimes. Compare Luke 11: 50, 51, and Acts 2: 23, 37.—*Dr. Albert Barnes, in loco.*

THE church of God is to-day courting the world. As a satisfaction for worldliness, a great deal is being made of Lent, and Easter, and Good Friday, and church ornamentations. The Jewish and Romish churches both stranded on this rock. The Protestant church will soon be wrecked on the same. What a fatal doom.—*The Fire-Brand.*

THE WORD OF THE LORD.

WHEN a man says, "I have his word for it," we naturally ask who is represented by the pronoun—whose word has he? A word is nothing in itself but a sound, a breath, a few pulses of articulated air. Even when written it is only a little ink on a piece of paper. But if the speaker or writer is an honest man, a wise man, a man of authority, his word may be worth a great deal. It is an expression of his wisdom and of his will. If a millionaire gives his word for a thousand dollars and puts it down in black and white, we call the paper worth \$1,000. Any banker will cash it. If a king gives his word and affixes to it the great seal of the kingdom, that word is law. Millions confide in it and obey it.

But in the Bible we have a word surer and worth more than that of millionaire or monarch. We have the word of the Lord.

When he speaks all holy intelligences listen and rejoice; every utterance adds to the absolute knowledge of his rational creatures; every word is a new fact. It is greater than a new world; for the world is perishable, but the word of God "liveth and abideth forever."

In the early ages before there was any Bible the word of the Lord came, now and then, to some patriarch or prophet. He was in doubt, in darkness. He longed for direction and encouragement. How precious, then, the voice that told him just what to do! And when that voice came to a nation, when the prophet said, "I have a message for you direct from Heaven," how every pious heart leaped for joy, and every godly hearer hastened to obey.

Think for a moment of the Hebrews at the Red Sea. They are hemmed in by the mountains and their enemies. Shall Moses call a council of war? If he did, what would the opinions of those fugitives be worth? Not a voice in that camp could suggest any way of escape. But listen. There comes a voice that thrills every heart. And the Lord said unto Moses, "Speak unto the people that they go forward." That was no mocking message. They knew that if God told them to advance, he would open a way. They obeyed with alacrity, and lo, the sea gave them a passage between walls of water on either hand. The Lord spake. They obeyed and they were saved.

And when they stood on the eastern shore, and saw the army of Pharaoh hastening through the way by which they had crossed, what could they do? They had no power or courage to resist the chariots and the horsemen. But then again, and at just the right moment, came the word of the Lord. Moses obeyed. He stretched forth his rod. The waters returned and the Egyptians were drowned.

The Bible makes many wonderful statements about the word of God. By it the heavens and the earth were made. "He spake, and it was done; he commanded, and it stood fast." "He has magnified his word above all his name" (Ps. 138: 2). His word is true. It is more precious than gold; it is a light that shineth in a dark place; it endureth forever. We have in the Scriptures all the words of God that were spoken through the prophets; we have the words of Jesus, who was in the beginning with God and was God; we have the words of inspired apostles, who spoke as

they were moved by the Holy Ghost. There is no subject on which we need light that we cannot find in the written word; there is no question of our moral nature for which there is not an answer in the oracles of God; there is no spiritual foe that we cannot put to flight with "the sword of the Spirit." Our Saviour in the wilderness, when tempted by the devil, wielded this sword. He said again and again, "It is written." He conquered, not by arguments, but by quotations. And so may we, however fiercely assailed.

What a blessed thing to have a "Thus saith the Lord" to guide us and to cheer us all along the journey of life. The traveler, through a forest where there are many paths, will often be in doubt and anxiety if there are no finger-boards to tell the right direction. But he would be a reckless traveler who should hurry on, choosing the way that was easiest, shadiest, or most flowery, instead of looking up and reading what was painted on the guide-board. Such a traveler would be sure to go far astray and be lost. And yet the world is full of just such travelers. The Lord has given them a perfect guide-book. He has put up in it many a pointing finger, with the words: "This is the way, walk ye in it." He knows the right from the wrong; he knows what is wise and what is foolish; he knows the road to happiness and Heaven, and he has given us such full information, that whoever will seek, in all the emergencies of life, for a "Thus saith the Lord," will never fail to find it.

No wonder that Satan masses his motley forces—infidels, liberals, critics of all arms—against the plenary inspiration of the Bible. That is the Malakoff of our faith. If "God spake all these words," then we know what is truth and what is duty; then we know what to trust to in life and in death, and what to hope for beyond the grave. But if every "Thus saith the Lord" is a delusion, or, if we cannot tell which of the words are human and which are divine, we have no certainty; we are afloat on a dark and shoreless ocean, without compass, or chart, or pole star; without pilot, or lighthouse, or landmark; without any assurance of safety, or any hope of a haven.—*The Occident.*

THE TRIUMPHAL PROCESSION TO COME.

THERE is one day to be a great triumphal procession in which Jesus will be the leader; in that day he will call forth all his resources, and will march in real triumph! The great procession of the universe is yet to come; for the day is coming when the Son of man will return to this earth "in his glory, and all the angels with him." The apostle John tells us: "I saw Heaven opened; and behold a white horse, and he that sat upon him was called Faithful and True. . . . And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. . . . And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." At that time Heaven shall be drained of all its resources to make that procession worthy of the Son of God. Prophecy had foretold his coming in humility, and it came to pass. But prophecy has also told of his coming again in glory, and that, too, shall come to pass.—*Dr. A. F. Shauffler, in S. S. Times.*

# The Signs of the Times.

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

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OAKLAND, CAL., SECOND-DAY, JULY 15, 1889.

## MANIFESTATION OF THE HOLY SPIRIT.

"Yea, while I was speaking in prayer, even the man *Gabriel*, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." "But I [*Gabriel*] will shew thee that which is noted in the Scripture of truth; and there is none that holdeth with me in these things, but Michael [*Christ*] your prince." Dan. 9: 21 and 10: 21.

"The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Rev. 1: 1.

"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 11.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

By putting these scriptures and others of more remote bearing together, some have concluded that the Holy Spirit or Holy Ghost was a particular angel, called by Daniel, Gabriel, and by John, "His [*Christ's*] angel." This angel is evidently the angel of revelation. See Luke 1: 19, and Rev. 22: 9. The first three passages at the head of this article do unmistakably declare that God gave revelations through this angel. But the last two passages just as clearly declare that God revealed his truth by his Holy Spirit. Is not this proof, says one, that the Holy Spirit is this angel? By no means. That this is not the case, the following will show:—

1. The Spirit of God, or Holy Spirit, existed before angels existed. Angels were among the "thrones," "dominions," "principalities," and "powers"—the "all things"—created by the Son of God. Col. 1: 18. "By the word of the Lord were the heavens made, and *all the host of them* by the *breath* [spirit] of his mouth." Ps. 33: 6. "By His Spirit he hath garnished the heavens." Job. 26: 13. This is also implied in Gen. 1: 2, and Ps. 104: 29.

2. God's power, separate from his personal presence, is manifested through his Spirit. This is evident from the above scriptures as regards creation. All the worlds and the hosts that inhabit them were created through the power of the Spirit of God. This of itself would be proof sufficient; for as all were created through the Spirit of God, and as angels are creatures, the power which brought them into existence must have a prior existence. And the angel which appeared to Daniel and John confesses his inferiority, placing himself as a creature on the level with John. See Rev. 19: 10, and 22: 9. And more, the Scriptures speak of the Holy Spirit as the power of God. In Luke 1: 35 the Holy Ghost is called the "power of the Highest." Compare with Matt. 1: 20. In Luke 4: 14, it is said Jesus returned in "the power of the Spirit." In Acts 1: 8, the disciples are told that they should receive "power after that the Holy Ghost is come upon you." The miracles and wonders wrought by Paul were by "the power of the Spirit of God." Rom. 15: 19. 1 Cor. 6: 14 reads: "God hath both raised up the Lord, and will raise up us by *his own power*." But the power by which God will raise up us is that of "*his Spirit*." Rom. 8: 11.

3. The means by which the people of God are

fitted to do his work are by gifts of his Spirit (1 Cor. 12: 4, 7-11); the power by which they overcome sin is by his Spirit (Rom. 8: 13); and the power which will recreate them or raise them from the dead is, as before shown, the same Spirit. The angels are God's servants the same as man. Rev. 22: 9. Of nature much more powerful than man, especially in man's sinful state, they must yet depend on the power of God for any extraordinary strength; and the power of God is the Spirit of God.

When God sends forth his servants, he bestows upon them his Spirit. And this is just as true of celestial servants as terrestrial. The angel of Rev. 18: 1 was given power for his mission. So was Gabriel. He came to the prophets of God filled with the Spirit of God. He revealed to them truths, and yet not he, but the Spirit of God that spake through him. The Spirit was not dependent on the angel, but the angel on the Spirit. The Holy Ghost was not dependent on Isaiah, but Isaiah was dependent on the Holy Ghost. The Spirit of God dwells within his people independent of angels. God gives them all of his Spirit they are fitted to bear; he throws round about them sacred influences to draw them to him, and keep them from the angels of the devil, by sending holy angels to guard them and minister to them. So he sends his servants on this earth to minister and instruct his people. Angels and men have each their offices and gifts, but the power is all of God, through his Spirit.

Much more might be said. We have by no means exhausted the subject or the evidence. But, it seems to us, we have conclusively shown that the Spirit of God, the power in creation, regeneration, sanctification, re-creation, revelation, and inspiration is not a creature. It is a power that all may possess, the humblest of earth as well as the highest in Heaven. M. C. W.

## A QUESTION ON 1 COR. 3: 12-15.

WE are requested to give an explanation of 1 Cor. 3: 12-15, with especial reference to verse 15: "If any man's works shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

In order to arrive at a proper understanding of this scripture, it will be necessary to know the subject of the apostle's discourse. Referring to verse 3, we learn that there was a division among the Corinthians, and in this division the apostle saw an evidence of carnality. He says: "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." The conclusion reached is that, "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." And further, that those who labor, labor together with God, and that those who are converted under their labors are God's husbandry. Says the apostle: "Ye are God's husbandry, ye are God's building."

The apostle then states that Christ is the foundation upon which all must be built, and that "other foundation can no man lay than that is laid, which is Jesus Christ." It is expressly stated in verse 9, that those who are built upon this foundation "are God's building." The apostle Peter also uses the same figure (1 Peter 2: 5, 6): "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious." From this it is evident that that which was to be built

upon Christ, the foundation, was those who accepted the gospel through the labors of Christian ministers.

But not all who are brought into the church are *lively stones*. The apostle Paul continues (verses 12, 13): "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." The laborer in the cause of God goes forth preaching the gospel; men believe the truth, and, outwardly, obey it; they are received into the church, and so far as the work of the ministry goes, they are built upon the Lord Jesus Christ; but God alone knows the heart, and it is impossible for the minister to tell how much of his work shall abide. It may be that as he builds up a church, by far the greater part of it, instead of being stones, is simply wood, hay, and stubble. Says the apostle: "If any man's work abide which he hath built thereupon [that is, upon Christ] he shall receive a reward. But if any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

By referring to 1 Cor. 1: 12 we learn that these Corinthians had forgotten the one proper foundation upon which they could be built, and were saying, "I am of Paul; and I am of Apollos; and I of Cephas; and I of Christ." In this very division Paul saw an evidence that they were not right, and he simply warned them that they were carnal; that those who were building on Paul or Apollos or Peter did not belong to Christ, but that they were simply wood, hay, and stubble; and while those who had preached the truth to them, and had brought them to the point of nominally accepting Christ, would suffer loss because of their failure to make sure work, they would not, for that reason, be themselves lost.

Strange as it may seem, some profess to find in this text an argument of universal salvation, but, as we have seen, it teaches the very opposite. It teaches that those only who are built on Christ, those who form characters that may properly be compared with gold, silver, and precious stones, will be saved, while those who, though built upon Christ in the sense of being instructed in regard to him, form only such characters as can be compared to wood, hay, and stubble, will be destroyed, and those who labored for them will fail of a reward because of their salvation.

All ministers have not the same gift. Some succeed in interesting people, and lead them to take the first steps in the Christian life, but have not the faculty of fully establishing them in the truth. Such may be the means of bringing out a great many people, and yet they may see but very few finally saved through their efforts. Others are enabled to do more thorough work, to establish their converts in the Christian faith; and while they may be instrumental in adding fewer names to the church books, they may see more souls saved through their instrumentality.

This, we believe to be the teaching of this scripture. C. P. B.

A LONDON dispatch of the 4th inst., says that the world's Sunday-school Convention decided to send a memorial to the European sovereigns asking them to exercise their influence in behalf of Sunday observance. This question of Sunday-keeping is by no means confined to this country; it is world-wide. All the world will be made to worship the beast; and the Sunday is the distinguishing mark of the power which was to think to change times and laws. It is the institution to which the Papacy appeals as the badge of its power to institute festivals and precepts and to command men under sin.

## THE DAY OF THE LORD—ITS CHARACTER.

THERE is a prominence given in the Scriptures to the day of the Lord, second to no other period. The Messianic prophecies of the Old Testament repeatedly refer to that great day, and the New Testament is by no means silent on the subject. But as with all other important Bible subjects, there is a wide diversity of opinion in the Christian world in regard to the character, length, and scope of the great day of the Lord, as well as its relation to man.

Where Satan cannot hide from the professed people of God the importance of a subject, he will divide their ranks concerning that subject. He will move upon men who have pet theories to support to connect those theories with the truth of God in such a way that, to the uneducated, the truth seems to be dependent on the false theory, and it is accepted as truth; just as men persuade themselves that evil is good, in order that they may accomplish a certain purpose which seems good.

The doctrine of the day of the Lord has suffered in this way. It has been made to do service to the temporal millennium theory and to the age-to-come doctrine. The theory has obtained that somehow the whole world is to be converted before Christ comes, or there is to be a new probation granted to men. The majority are to be saved somehow. They do not see it accomplished here, therefore it must be in the day of the Lord. Thus they reason; and we would that it were true that the majority would be saved; but we cannot belie the words of our Saviour that few comparatively enter the way of life, many the way of destruction.

We propose to show in a series of independent yet connected articles the character and length of the day of the Lord, as well as the principal events to occur in that day.

What is the *character* of that day? is it a day of peace and safety and mercy? is it an accepted time, a day of salvation? It would seem that this must indeed be the case if it is true that in this day the great majority, at least, of the inhabitants of earth are to be converted. But it is not what we may *believe*, dear reader, that will decide this question. What does the Bible say? It is there alone that we learn that there is such a period, and it is evident that there alone we can learn its character. That it is not a day of peace, safety, and mercy to the inhabitants of earth, in which man may enter upon a new probation, is evident from the following considerations:—

1. It is nowhere represented in the Bible that a new probation will be given to man. No direct proof has ever been produced in support of the theory. The best arguments have been unwarranted inferences, sophistries, or appeals to man's selfish nature. On the other hand the word of Inspiration declares: "For he saith, I have heard thee in a time accepted, and in the day of salvation have succeeded thee; behold, *now* is the accepted time; behold, *now* is the day of salvation." 2 Cor. 6:2. "To-day if ye will hear his voice, harden not your hearts." Heb. 3:7, 15; Ps. 95:7.

2. The positive testimony of the Bible concerning that great day. We have space for only a small portion of what is said in regard to the character of "that day." A part of the testimony of "the gospel prophet" is as follows:—

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the con-

stellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." Isa. 13:6-9, 12, 13.

There can be no mistaking this language. It is "the day of the Lord" that is referred to; the prophecy applies to that time when it is near at hand. It comes not as salvation, but "destruction." It will not cause joy, but fear and faintness; for that day shall be cruel both with wrath and fierce anger to lay the land desolate, and the sinners shall be destroyed. The world will be punished for evil, and the wicked for iniquity. The whole passage indicates the character of the day of the Lord in language too plain to be misunderstood.

But it is said that this refers to the land of Israel which shall be made "desolate." And further, "the day of the Lord" does not always refer to the great day of God. While we would not contend for a moment that the prophecies of "the day of the Lord" had exclusive reference to the great day of God, that day is always included. The day of God's providential judgments upon lands and nations are only figures of the last final judgment, where the promised wrath will be poured out to the uttermost. The word translated "land" in Isa. 13:9 is *erets*, the same that is translated "world" in Ps. 22:27; Isa. 23:17; and Jer. 25:26; it is translated "earth" in Gen. 1:1, 2, 10, 11, 12, and in more than six hundred other places. That it refers to the earth in Isa. 13:9 is also evident from verse 11. The same day is referred to in Isa. 2:10-21, and chapter 24.

Isaiah certainly represents the day of the Lord as a day of wrath; but let us hear the testimony of another prophet:—

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

The above language is much more terrible than that of Isaiah. It is so explicit, it is "the great day of the Lord." And how clearly is its character revealed by such terms as wrath, trouble, distress, wasteness, desolation, darkness, gloominess, and alarm! Those who have sinned shall be destroyed and no earthly ransom or power can save them; for "the whole land [earth, *erets*] shall be devoured," and "speedy riddance" will be made of all who dwell in the land [*erets*]. The earth-dwellers are the wicked. Luke 21:35.

One more testimony in regard to the character of the day of the Lord, and that from the New Testament.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3:10.

In this passage the same character is given as in the prophets. It was given by the same Spirit. In that day, says the Lord, the atmospheric heavens will pass away, be rolled together like a scroll (Rev. 6:14), the earth shall be melted, and all

marred by sin, burned up. In the seventh verse of the same chapter, Peter calls it the day of judgment and perdition (utter destruction) of ungodly men.

Certainly this is sufficient to establish its character. All other testimony is in harmony with these quoted. They surely do not represent the day of the Lord as something to be desired by the inhabitants of earth. Yet it is to this that many are looking as a time of deliverance; but they will look for deliverance from earthly ills and will meet greater ills; they will look for peace and find tumult.

In view of the scriptural testimony regarding the character of that day and these erroneous ideas now prevalent concerning it, we can realize the force of the scripture:—

"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos 5:18-20.

In "that day," there is no hope for the sinner; and he who solaces himself with refuge then, will, like the one who seeks shelter in the house and support against its wall, find a greater evil than he fled from. Behold, now is the *accepted time*; behold, now is the *day of salvation*." M. C. W.

## CONSTITUTIONAL PROHIBITION.

DURING the past two years, Michigan, Texas, Tennessee, Oregon, West Virginia, New Hampshire, Massachusetts, Pennsylvania, and Rhode Island, have rejected constitutional prohibition by majorities ranging from 5,000 in New Hampshire to 185,173 in Pennsylvania. It is evident, therefore, that constitutional prohibition is not in favor with the majority of the voters of these States, but this is very far from being evidence that prohibition is not a good thing, and that it should not be generally adopted. We are not of the number who believe that the voice of the people is the voice of God. In fact, the majority of the people have always been arrayed against God, and this for the reason that the natural heart is not subject to the law of God.

We believe firmly in constitutional prohibition. The standard arguments used against it have really no weight; and we can see no good reason why every State should not adopt it. It is universally admitted that the traffic in intoxicating liquors to be used as beverages is an evil. It is everywhere placed under restriction. In many States those who engage in it are required to pay enormous licenses; and, whether they realize it or not, every man who agrees that the liquor business should be subjected to such restrictions and should pay such licenses, admits that it is an evil.

But it is urged that prohibition does not prohibit, and that it is better to regulate the traffic than to attempt to prohibit it. But the facts do not justify the assertion. We believe that it is true to-day that prohibition does prohibit. By this we do not mean that it dispenses entirely with all trafficking in intoxicating liquors, or with drunkenness. The people are not and probably never will be educated up to that point where the law will be fully enforced. There will always be individuals and neighborhoods that will in some way evade the law. But the fact remains that the open saloon is abolished, and that the amount of liquor consumed is very much less under prohibition than without it.

The fact that more Government licenses have been issued in Iowa under prohibition than previously proves nothing. Few will try to violate the revenue laws of the United States, for the reason that the laws are rigidly enforced. There are more chances to escape the penalties of the State laws, hence, those who want to engage in handling liquor

in any manner shield themselves from the United States laws by paying the Government license. But their transactions are necessarily much smaller than they would be if they could also procure State license. When you drive the liquor business into cellars, back rooms, and garrets, you destroy its power for evil over those who have not yet acquired an appetite for alcoholic stimulants. It is the open saloon which is a menace to the rising generation.

C. P. B.

### THAT COUNTER-PETITION.

THE friends of the National Sunday law and other like measures are very much troubled, as well they may be, in regard to the petition which is being circulated, praying Congress "not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way tend, either directly or indirectly, to give preference to the principles of any religion or of any religious body above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between religion and State, assured by the National Constitution as it now is, may forever remain as our fathers established it."

Joseph Cook and Wilbur F. Crafts have both characterized this as "a misleading counter-petition,"—the former, in an article in *Our Day*, and the latter, first in a circular letter, and more recently in an article published in the *Christian Statesman*. Mr. Crafts says that this counter-petition "would be unworthy of attention by the religious press, but for the fact that in many cases it has deceived the very elect." Just what Mr. Crafts means by the "very elect," we are not informed. It is certain he cannot use the term in the same sense in which it is used by our Saviour in Matthew 24, for there it is plainly implied that it is impossible to deceive the "elect." We presume what Mr. Crafts means is that it has deceived some National Reformers.

But why anyone should be deceived by it is more than we can tell. Certainly it is plain and straightforward. All that the petition asks is that Congress shall forbear adopting any resolutions or amendments that would in any way tend to a union of Church and State. It does not say that National Reformers are pressing any such amendment, and if they feel that they are innocent, why should they object to the petition? They profess to be opposed to the Union of Church and State, and if they are honest in this profession they should certainly be in favor of what they are now pleased to call "a misleading counter-petition."

The petition also asks "that the total separation between religion and the State, assured by the National Constitution as it now is, may forever remain as our fathers established it." Inasmuch as these National Reformers profess that they want to maintain such a separation, and that they favor the Blair Educational Amendment bill, because it guarantees such a separation, they should certainly favor this petition, and the fact that they do not, shows that they are not sincere in disavowing a desire for the union of Church and State.

It does seem more than passing strange how anyone could be misled by this petition. True, the fact of the existence of such a petition implies that there is a movement on foot to accomplish the things against which it protests. And we presume that it is in this fact that Mr. Crafts and Mr. Cook see what they are pleased to call "misleading." They deny that their movement tends to a union of Church and State, but their denial does not alter the facts in the case. They ask to have laws passed recognizing the first day of the week as the

Sabbath or Lord's day, and to "protect the religious observance" of that day. The passage of such a law would make the State a party to a religious controversy, and certainly be a step at least in the direction of a Church and State union.

But more than this. These gentlemen are both, if we mistake not, in favor of the Blair Educational Amendment bill, and that bill provides that the principles of the Christian religion shall be taught in the public schools. Now it is as clear as day, that if the principles of the Christian religion are to be taught in the schools, it must first be determined what the principles of the Christian religion are; and when that question is determined authoritatively, these principles become the established religion of this country; in fact, the State religion. It matters not how broad they may be, or how many denominations assent to them, they nevertheless constitute the State religion.

It is true, as Mr. Crafts asserts in his article in the *Christian Statesman*, that Congress is at present forbidden to establish a religion, but the adoption of this amendment which he defends would virtually annul the first amendment to the Constitution, which now forbids the establishment of a religion, because, as already shown, it provides for the establishment of a religion. This, Mr. Crafts denies, and says that it only extends to the several States the prohibition which now exists. True, it does profess to do this, but in reality it requires each State to adopt Christianity as the State religion, and to teach the principles of that religion in its public schools.

We are as much in favor of the Christian religion as anybody can be, but such prohibition as that contained in the Blair Amendment cannot be carried out without destroying religious liberty in this country. The moment the State lays its hand upon religion, and interferes in any way with religious questions, that moment it abridges religious liberty, and National Reformers are not ignorant of this fact. They know as well as we do just what the result of the adoption of this amendment would be, and instead of the petition against it being misleading, their efforts and their arguments in favor of religious legislation are misleading. Their cry of "stop thief" is simply to divert attention from themselves, in order that they may be enabled to carry forward uninterruptedly their infamous work.

C. P. B.

### "FATHERS OF THE CATHOLIC CHURCH."

THIS is the title of a book of about 400 pages, by Elder E. J. Waggoner, editor of the *Signs of the Times*, published by the Pacific Press, Oakland, California. We do not hesitate to say that this is one of the most valuable books ever issued by that enterprising publishing house. Indeed, considering how blindly people have been led to reverence the opinions of the so-called Fathers of the second and third centuries, we know of no book more timely and valuable than this.

The first three chapters are full of information on subjects underlying the whole investigation, namely, the Heathen World, Heathen Philosophy, and the Apostolic Church. Here we have a fair comparison of the simplicity and consistency of the truth as taught by the apostles, and the inconsistent, contradictory, and immoral teachings of the philosophers, at the head of whom stands Plato, who is to this day so highly re-erenced even in the Protestant churches. Then follow the Fathers,—the impostor Barnabas, Hermas and Clement, Ignatius, the recently found "Teachings of the Apostles," Irenæus, Justin Martyr, Clement of Alexandria, Tertullian, and Origen. The character of each of these Fathers, their teachings and influence on the church, are thoroughly examined, the positions of the writer being fortified by copious quotations from the best authorities.

Chapters 14 to 18 take up the Great Apostasy in its various stages and phases. The chapter on sun-worship is of special interest.

It contains an Appendix, treating of the Sabbath, and of the first day of the week, with several pages of brief biographical notes of the principal authors quoted. Also a full index of subjects, of authors quoted, and of Scripture texts.

The book shows extensive research, and the author presents his subjects in a clear and forcible manner. It is completely reliable; nothing is taken on credit, but direct proofs given at every step. This work ought to be translated in every tongue, and used in all our missions. How beautiful the inspired word of God appears in contrast with the follies and contradictions of the so-called Fathers! We can but believe that if Protestants generally knew the true nature and tendency of their teachings, they would not so tenaciously cling to their sayings as they have done.

The book will be sent by the publishers, post-paid, at the moderate price of \$1.00. Address, Pacific Press Publishing Company, Oakland, Cal., or 43 Bond Street, New York.—*Editor Les Signes de Temps, Basel, Switzerland.*

## The Sabbath-School.

### Notes on the International Lesson.

SAMUEL THE REFORMER.

(July 21, 1 Sam. 7: 1-12.)

GOD did not manifest his power in connection with the ark, when the Israelites carried it out to aid them in their battles with the Philistines, because they were presumptuously sinning against him. As soon, however, as the ark was taken by the Philistines, his power was manifested against them in a marked degree. The ark, as we have already seen, contained the law of God, the ten commandments. This law was, and still is, the reflex of his divine will. It represents the character and perfection of the almighty God. Not one jot or tittle has ever been abrogated or set aside, and never will be. Each commandment of the decalogue is as immutable and unchangeable as when God, with his own finger, wrote it on the tables of stone and presented it to his people. This being the case, the ark might be said to be, in one sense of the word, a type of God's presence. And the fact that the image of Dagon, a false god, and representing a false system of religion, fell before the ark and was destroyed, shows that the God whose law was contained in that ark was the true God alone. It is always safe to walk in conformity with his will, but death and destruction surely come as the result of disobedience.

GOD does not accompany us when we walk in forbidden paths. It is a sad enough thing to ignorantly walk in the ways of evil; but to willfully continue to practice iniquity after we have seen its sinfulness is the height of presumption. God reveals his will to us that we may follow it, and walk in the path that leads to life eternal.

WE must be willing to wait for and to receive the counsel of God. During the twenty years spoken of in this lesson, a majority of the children of Israel were walking contrary to the Lord. Because of this he had left them to their own devices, and as the result, they were brought into subjection to the Philistines. Doubtless there were some of them who were loyal to God. But as a people, they had not learned the lesson that God had given them. It remained for them to be brought under the power of the enemy, in order that they might recognize how God had been lead-



ing and protecting them in the past. The Philistines were hard masters, and for fear that the Israelites would revolt against them, refused to allow them to make any implements lest they should also make weapons of war. So that when Saul came to the throne there were no weapons of war among the Israelites at all. And in the meantime the worship of Baalim and Ashtaroth and the practice of wretched idolatry of the Philistines prevailed among the majority of the people. From this we learn that if we allow ourselves to be brought into bondage to Satan, we may confidently expect that he will attempt to hedge up every possible way whereby we might escape from his power, and will be continually on his watch lest we, recognizing our own inability to overcome his wiles, shall take such steps as to connect us with God, and enable us to use the weapons which God gives us for our defense.

It is not safe for us to separate ourselves from God for a single moment, as by so doing we place ourselves upon the enemy's ground. We cannot serve two masters. In the Christian warfare the conflict is sharp, and clearly defined. For us it is either connection with God or affiliation with the prince of this world. And if God deserts us and suffers us to be overcome by the enemy, it is certainly because we first desert him and refuse to fight under his banner.

THROUGH the ministration of Samuel, the people recognized the enormity of their transgressions against the Lord, and began to cry unto him for help. Samuel at once put their repentance to the test by requiring them to put away idolatry and other sins, and worship the true God. The surest test of our repentance for an error, is to put away the wrong and turn to God with all our heart. If we truly love God and desire to keep all of his commandments, let us show our love and desire to serve him by putting away everything which he has not commanded and turning our feet unto his testimonies.

ISRAEL might have put away the idolatry which prevailed among them and have remained quietly in their homes, but they preferred to take decided steps in showing their return to God and their allegiance toward him. They therefore unitedly came together to Mizpeh to confess their sins and renew their covenant with the Lord. We should certainly be no less fearless to-day. As soon as we realize that we have been walking in ways of error we should be willing to fearlessly and boldly confess the fact before men, and to walk in the way of truth even though the whole world oppose. God wants his children to show their colors. We must be either for him or against him. Where do you stand?

WHILE the people sacrificed at Mizpeh the Philistines came against them to battle. Twenty years before this the Israelites had lost the battle at this very place, because of their failure to recognize God, but, on this occasion, the tables were turned and victory crowned their efforts. It is thus that God deals with his children to-day. If, in our effort to develop character we fail to trust in him, and, relying upon our own strength, we thereby yield to temptation and are overcome, we may regard it as a sure fact that sooner or later we shall be compelled to go over the same ground again in our Christian experience. It is thus that God brings us again and again over the same places in order that we may be fully tested upon our weak points, and may learn to have that power with him which will enable us to gain precious victories instead of suffering humiliating defeats.

As the Lord sent the thunderstorm to discomfit

the enemies of his people, so he will overrule events for our eternal good if we only trust him. The deliverance wrought on this occasion was a supernatural occurrence, and not a fortunate combination of circumstances. The record distinctly informs us that the Lord heard the cry of his children and delivered them. If, in similar manner, God opens up the way for our deliverance out of great temptations let us not be afraid to give him the glory. There is a great tendency upon the part of many professed Christians to explain away, by so-called natural causes, many signal instances of God's direct interposition in their behalf. Why should we not believe in the power of God to save and help his people to-day, as much as in the past. If he does assist us, let us not be afraid to acknowledge the fact before our fellow-men.

As a memorial of the momentous occurrences of that day, Samuel raised up a stone upon the field of battle, and called the name of it "Ebenezer," which literally means "the stone of help." Why should not we raise such memorials in our experience? If we, after carefully investigating any point of doctrine, or anything concerning the truth of God's word, find it abundantly sustained by the direct testimony of the Scriptures, let us raise there an Ebenezer, and let the fact that the Bible sustains that truth be so firmly fixed in our minds that no amount of controversy will ever cause us to doubt. We need more stones of help along the pathway of our Christian life.

J. W. SCOLES.

## Tithes and Offerings.

### FIRST-DAY OFFERINGS.

(Lesson 4, July 27, 1889.)

1. WHAT was Christ's position with the Father before he came to this earth?

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." John 17:5, 24.

2. What relation did he sustain to the Father?

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18.

3. From what time did he become a sacrifice?

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

4. In what manner in the former dispensation did the people show their appreciation of this gift of Heaven?

"And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the Lord; also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God; and that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage." Neh. 10:35-37.

5. Is God robbed by the withholding of offerings?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8.

6. What is it to be guilty of robbery?

"Thou shalt not steal." Ex. 20:15.  
"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

7. What special promise is made to those who give an offering of all their first-fruits?

"Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10.

8. How is the continuation of offerings taught in the New Testament?

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

9. What other churches had previously been instructed to do the same thing?

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye." Verse 1.

10. What other churches were encouraged by the example of those at Corinth?

"For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many." 2 Cor. 9:2.

11. In Paul's second epistle to the Corinthians, which was written one year later, how does he allude to the instruction he had given them in his first epistle?

"And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have." 2 Cor. 8:10, 11.

12. To what miracle in the Old Testament does the apostle allude to encourage them in bestowing their liberalities?

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality; As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." Verses 12-15.

"This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." Ex. 16:16-18.

13. What further encouragement does the apostle give on the same point?

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8.

14. How should Christians give?

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Verse 7.

15. How would this affect those who received the donation?

"Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." Verses 11, 12.

16. What would the poor saints at Jerusalem be led to do in return for this liberality?

"Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you." Verses 13, 14.

17. What argument from sowing grain does he bring to encourage their liberality?

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Verse 6.

18. What argument does the apostle use to show that this act ever will be remembered in Heaven?

"As it is written, He hath dispersed abroad; he

hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." Verses 9, 10.

19. How many think it worth while to do this? How many studying this lesson are doing it? How many not doing it will do it?

#### NOTE.

CHRIST'S position with the Father, being equal to him, made him the only being who could pay the penalty of the broken law. He was first and the best that Heaven possessed. The first religious services of which we have any account were the bringing of offerings and sacrifices by man. The sin-offering was a lamb without blemish, for it represented Christ. Men were also to bring the first-fruits of everything which they received, as a wave, or thank-offering to God. By withholding these offerings, they robbed God, and showed that they did not appreciate the sacrifice that Heaven had made for their salvation. We do not read in so many words in the New Testament that men were to bring the first-fruits of all they received as an offering to God, but the apostle, in writing his second epistle to the Corinthians, referred directly to their offerings, and taught them to believe that God would help to make up their offerings if they had willing hearts, even to the working of a miracle such as was wrought in the supplying of an omer of manna to each man in the wilderness. Certainly no one can read the eighth and ninth chapters of Second Corinthians without feeling that the apostle attaches great importance to this matter of weekly offerings. More than this, it is an institution owned and approved directly by God himself; and none will be poorer in this life for following the instruction thus given; but it will secure to them promises that they otherwise would fail to receive.

Another important thought gathered from these chapters is that the apostles would not have the brethren give because they felt compelled to, but from choice. This spirit is a most precious gift of the grace of Christ. The natural feeling, to see that self is cared for first, arises from a love of self more than from a love for the cause of Christ; but to do for the cause of Christ first, arises from a heart renewed by the grace of Christ.

## The Missionary.

### A CHAPEL AT RURAL HEALTH RETREAT.

THE Rural Health Retreat is an institution which has been founded in the providence of God to accomplish a work for afflicted and suffering humanity, not only in affording relief to diseased bodies, but that their minds may be made hopeful, cheerful, and happy. To this end it is important that proper facilities be connected with the Retreat, that it may do all the good possible. The managers thus far have had about all they could do to raise means for the construction of buildings, and furnishing the necessary accommodations of increasing patronage.

Religious worship and a Sabbath-school are conducted every Sabbath, as well as one other meeting each week. These exercises have been held in the gymnasium, but it is not really a suitable thing to call the people together for the worship of God in a place where, perhaps a few hours before, they met for gymnastic exercises. If the room were suitable otherwise, it is becoming too small for the increasing patronage of the Retreat.

At the time of the annual meeting of the stockholders, last spring, the situation was considered, and the following resolution was passed:—

*Resolved*, That we advise the immediate erection, at Crystal Springs, of a commodious chapel, for religious meetings, and to be used as a class-room for the School of Temperance and Hygiene.

In harmony with this recommendation of the stockholders, the Board of Directors took the matter in hand and decided that it was not advisable for the Retreat to increase its debt to construct a chapel, but that they would go forward to put up the house, provided means could be raised for this purpose in extra stock and donations, or without increasing our obligations. A committee was appointed to look over the ground and report to the Board relative to the dimensions and proper construction of the house. Taking into consideration that the present gymnasium is already too small for that purpose, and that it can be turned to much better account to be made into two wards for patients, it has been decided that the chapel building should be the size of 30x60 feet, two stories; the lower room to be used as a gymnasium, and for the contemplated School of Temperance and Hygiene, and the upper room as an auditorium. The height of the lower room to be 11 feet, in the clear, and that of the chapel 15 feet. The estimated cost of construction and finishing, with heating apparatus, is about \$3,000.

Now the question is, how shall this means be raised? The St. Helena church do not require such a house, for they have a building in the village, about two and a half miles from the Retreat, which they occupy for meetings. The Retreat Association has nothing to fall back upon for its erection except the contributions of the liberal. This is not a local affair, but one that interests our people everywhere, especially upon this coast. The question now is, Shall we have a chapel at the Retreat? shall the means be furnished in stock and donations to erect the same? Shares of stock are \$10 each. Are there not many who wish to subscribe for ten or more shares each to help on such an enterprise? Are there not scores who could take one share each? Are there not others who would esteem it a pleasure to make donations of various sums to help at this important moment? And lastly, Are there not some persons to come forward who will become responsible for the interest on the \$3,000, that the work of building may go on without the delay of waiting until all of the means shall be otherwise raised. The house should be commenced at once if it is to be erected this season. The directors do not see how they can get along without it much longer, but they are powerless in the matter unless the rank and file of the people come up to supply the wherewith. Let those who wish to respond favorably to any of the above propositions write at once to Elder J. N. Loughborough, Pacific Press, Oakland, Cal.

J. N. LOUGHBOROUGH,  
Pres. of Rural Health Retreat.

THE evidence before me is, that nine-tenths of our young people now entering into the church practically ignore what has proceeded from the mouth of the Lord, as the rule of his people, namely, loyal obedience.—*Dr. Pierce.*

### THE PROGRESS OF THE CAUSE.

FROM June 14 to 20, in company with Brother Ings, I visited the companies of believers in Sonoma County, this State, holding meetings one day in each place. The points visited were Petaluma, Penn's Grove, Santa Rosa, Green Valley, and Healdsburg. These were among the first places where an effort was made to introduce present truth upon the Pacific Coast. As we passed over these grounds it was a source of rejoicing to us to see those who first embraced the truth still holding on firm to the faith. Seeing these old places called up many scenes of the past, with the trials, conflicts, and victories connected with the first meetings to promulgate the truth in California. As we thought and talked over these we were led to render praise and thanksgiving to God for what has been wrought for his work upon the Coast.

Petaluma was the first place in California in which we pitched our tent. That was twenty one years ago the 13th of next August. As I passed the old tent ground I could but say, "Praise God for the privilege enjoyed then in introducing the truth to the people in this then entirely new field," and "praise God for what has been wrought in its spread since those days," and "thank God for the increased facilities that have been developed since 1868 for the spread of a knowledge of the truth."

In this brief visit to the county our meetings were well attended at each point, and we were glad to find the brethren and sisters, old and new, ready to advance with the work, and all of good cheer.

At nearly every point I was introduced to some who were just newly coming to the faith. May the Lord bless them, and may his work still be advanced gloriously in Sonoma County.

After leaving that county it was my privilege to spend a Sabbath with the church in Oakland. I am glad to see that there is a stability to the work in this important church. There has been a growth in grace with many since the revival last winter, and the good work, both in the church, and in the mission school, which is being conducted in Oakland, is onward. I am pleased also to find that the church is awake to the importance of a church school, for the children, and are unanimous in their vote that this enterprise shall be set on foot at once. They have already elected a school board who are taking steps looking to the immediate opening of a school with a kindergarten and primary grade, also a grammar grade to be added as soon as it can be consistently done. This school will probably soon be opened, in the lower rooms of the new church building.

I have been privileged to spend two days each with the tent companies in Sacramento and Wheatland. I was glad to find in the former place that a number have already identified themselves with the work since the tent was pitched. In the latter place the tent has not been up so long, but there seems to be a fair attendance with good attention and interest on the part of those who come. Although the laborers there are comparatively new beginners in tent work, the Lord is blessing them, and giving them favor with the people. The news received from all the seven tents in the California field is quite favorable. We hope for good results all around.

J. N. LOUGHBOROUGH.

## THE NEW YORK CAMP-MEETING.

This meeting was held at Rome, New York, according to appointment, June 11-18. The camp-meeting proper was preceded by a workers' meeting, which lasted one week.

The workers' meeting was well attended, better than in previous years. The instruction in the canvassing work was imparted to a large class of canvassers by Brethren F. E. Belden and N. Z. Town. The latter will act as State agent during the coming year. The canvassing work has been very successful during the past few months in this State. Several new canvassers have entered the field since the close of the camp-meeting, and many rays of light will be scattered throughout the State through their labors. Books sell readily here, and New York is a grand canvassing field for our workers, and if they work diligently many dollars' worth of books will be sold during the coming year.

Elder A. T. Jones arrived during the workers' meeting, and from the first energetically and clearly instructed those present in regard to church relationship and the duties of members towards each other, and also in regard to civil government and religion, and our relation to them, clearly showing how rapidly the prophecy is being fulfilled in making the image to the beast in our own time and nation.

During the camp-meeting we were favored with the labors of Elder W. C. White, Mrs. E. G. White, Elders A. T. Jones, E. J. Waggoner, A. T. Robinson, and Brother Harmon Lindsay. The attendance at the camp-meeting proper was fully as large as last year, there being about three hundred present.

The preaching was mostly done by Elders Jones, Waggoner, and Sister White. They ably presented the wonderful themes of justification by faith, the righteousness of God, and the consecration to God and his cause which our work demands at the present time. As these themes were presented, light, joy, happiness, and peace of soul seemed to take possession of the meeting, and filled each heart with joy and gladness which were expressed by the flowing tear and heart-felt expressions of praise to God.

The Sabbath-schools during the workers' meeting and camp-meeting were excellent, both being seasons of profit. The Russian Mission was quite liberally remembered in the donations offered. The attendance from the city was good whenever the weather would permit. All seemed deeply interested in the subjects presented, and an excellent impression was made by the meeting in favor of the truth.

The last day of the meeting was one of special interest. In the forenoon eighteen were immersed, some of whom were converted during the meeting. After a powerful discourse given by Sister White in the afternoon, in which hearts were deeply moved by the Spirit of God, Brother F. M. Wilcox was solemnly set apart by ordination to the work of the gospel ministry. The scene was so affecting that there were but few dry eyes to be seen in the congregation, although there were a number of outsiders present. The solemnity of that occasion will not soon be forgotten.

Most of our people remained until the

close of the meeting. All left the ground much encouraged, many declaring that it was the best camp-meeting they ever attended, and returned fully determined to aid the cause, both financially and spiritually, more than they had ever done in the past, because of increased faith in, and love for the cause with which we are connected. To the Lord be all the praise for the blessings of the meeting.

S. H. LANE.

## UPPER COLUMBIA CONFERENCE.

THE tenth annual session of the Upper Columbia Conference convened on the campground at Colfax, W. T., May 22, 1889, at 9 A. M. President H. W. Decker in the chair. Prayer by Elder G. W. Colcord. The churches at Milton, Walla Walla, Dayton, Alba, Pataha, Highland Valley, Franklin, Boise, Moscow, Spokane Falls, Echo, and Farmington, were represented by thirty-four delegates. Newly organized churches at Garfield, Viola, and Heppner were received into the Conference by vote. Garfield and Viola were represented by four delegates, making a total delegation of thirty-eight. All visiting brethren were invited by vote to take part in the deliberations of the Conference. Voted that the chair appoint the standing committees. They were named as follows:—

On Nominations—W. W. Steward, L. D. Cargill, F. S. Hafford.

On Auditing—T. L. Ragsdale, N. McCormick, T. Chabot, Aaron Miller, P. D. Larabee, Ambrose Johnson.

On Credentials and Licenses—G. W. Colcord, Wm. Kerr, Henry Carnahan.

On Resolutions—E. P. Daniels, D. T. Fero, G. H. Rogers.

Meeting then adjourned to call of chair.

SECOND MEETING, SUNDAY, MAY 26, AT 4 P. M.

Prayer by Elder Kime; minutes of last meeting read and approved. Committee on Nominations recommended the following: For President, Elder H. W. Decker; Secretary, E. E. Andross; Treasurer, F. S. Hafford; Executive Committee, H. W. Decker, G. W. Colcord, T. L. Ragsdale.

On motion the names were considered separately and the recommendation was adopted.

Committee on Credentials and Licenses then recommended that credentials be given to H. W. Decker, D. T. Fero, G. W. Colcord, G. H. Rogers, J. Bartlett, S. H. Kime; and that ministerial licenses be given to W. W. Steward, E. L. Stewart, E. E. Andross, F. S. Hafford, J. O. Beard, H. A. Wilder, and D. E. Scoles.

On motion the names were called out separately and the recommendation adopted by unanimous vote.

Committee on Resolutions then offered the following:—

WHEREAS, The past year has been one of prosperity in our Conference, not only in an increase of four churches, with an aggregate membership of about sixty, but also an increase in the membership of the older churches and an increase of \$1,500 in the funds of the Conference; therefore,

1. Resolved, That we hereby express devout gratitude to God for these blessings.

WHEREAS, It has been proposed by the General Conference to make a special effort to build up and establish the work in Montana; therefore,

2. Resolved, That the Upper Columbia Conference relinquish that part of our territory to the General Conference.

WHEREAS, There is a grand field constantly opening in foreign lands for the spread of the truth; and,

WHEREAS, The plan proposed by the General Conference that each member of our body of people make first-day offerings to sustain the work in those fields, seems to be an appropriate and feasible method; therefore,

3. Resolved, That we will adopt this plan and make weekly contributions for foreign missions as the Lord may prosper us.

WHEREAS, We hail with gratitude the evidence that God is moving upon the hearts of our people in many places to search out sin and seek purity of heart before God and union with each other; therefore,

4. Resolved, That we advise all our churches to carry on this good work in their respective localities.

WHEREAS, The General Conference has deemed it necessary that Elder Fero should transfer his labor to another field; and,

WHEREAS, The blessing of God has attended the labors of Elder Daniels at our late camp-meeting; and,

WHEREAS, there is great demand for such labor in the churches of this Conference; therefore,

5. Resolved, That this Conference request the California Conference to permit Elder Daniels to labor in this field for a time when circumstances will admit of his doing so.

The first and second of the above were discussed by Elder Loughborough and others, and adopted. The third was spoken to by Brethren Loughborough, Decker, and Steward, and adopted by a rising vote of the congregation. The fourth received a hearty adoption. The fifth was presented as a minority report, and was spoken to by Elders Loughborough and Decker, and adopted.

Meeting then adjourned to call of chair.

THIRD MEETING, MONDAY, MAY 27, AT 3 P. M.

Prayer by Elder Fero. Minutes read and accepted.

Committee on Resolutions further presented for consideration the following:—

WHEREAS, The rapidly increasing strength of the National Reform party is a growing menace to religious freedom in general, and to us as a people in particular; therefore,

6. Resolved, That we recommend all our people to put forth earnest efforts to place the *American Sentinel* in the hands of all within their reach who may be benefited by it, and we request all our people to do all in their power to secure the signatures to the petitions to Congress opposing religious legislation, and that they do this as rapidly as possible.

WHEREAS, The principles of health and temperance reform are an important part of the present truth; therefore,

7. Resolved, That we urge all our people to become intelligent on these subjects by careful study of the Testimonies and other literature, and to put into practice the principles taught; and,

8. Resolved, That the President of the Health and Temperance Society be requested to visit our churches and instruct them in this branch of our work, or secure this by any other means practicable.

WHEREAS, The canvassing work is one of the best means of spreading the truth; therefore,

9. Resolved, That we encourage suitable persons in all parts of our Conference to devote their time, talents, and lives, to this branch of the Lord's work; and, further,

10. Resolved, That we recommend such persons, as far as practicable, to work in companies; and, further,

11. Resolved, That a State agent be appointed as soon as deemed best.

WHEREAS, Souls are endangered and lost for lack of timely counsel, exhortation, and reproof, from those who are appointed to feed the flock of God; therefore,

12. Resolved, That we urge the officers of every church, Sabbath-school, and missionary society, in our Conference, so far as practicable, to meet together for counsel and prayer once a month, when all proper steps may be taken by them to learn the standing, both spiritual and temporal, of every member in their organization, and such assistance rendered as may be necessary.

13. Resolved, That we extend our thanks to Mr. Livingston, the owner of these grounds, for extending to us their free use.

The sixth resolution was spoken to by Elders Rogers, Loughborough, and Fero, with a view of showing the effectiveness of the

(Concluded on page 130.)

## The Home Circle.

### THE MOTHER'S HYMN.

Lord, who ordainest for mankind  
Benignant toils and tender cares,  
We thank thee for the ties that bind  
The mother to the child she bears.

We thank thee for the hopes that rise  
Within her heart, as, day by day,  
The dawning soul, from those young eyes,  
Looks with a clearer, steadier ray.

And, grateful for the blessing given,  
With that dear infant on her knee,  
She trains the eye to look to Heaven,  
The voice to lisp a prayer to thee.

Such thanks the blessed Mary gave,  
When from her lap the Holy Child,  
Sent from on high to seek and save  
The lost of earth, looked up and smiled.

All-Gracious! grant to those who bear  
A mother's charge, the strength and light  
To guide the feet that own their care  
In ways of love and truth and right.

—William Cullen Bryant.

### ELI WHITNEY AND THE COTTON-GIN.

ELI WHITNEY at first intended to adopt teaching as his profession. His heart was wrapped up in mechanics, but he was poor, and could see no way in which he could follow his natural bent. Not long after graduating, therefore, he accepted an engagement as a tutor in the family of a gentleman who lived in Georgia. It was a fortunate accident that, while on his way to the South, young Whitney made the acquaintance of the widow of the famous Revolutionary hero, General Nathaniel Greene. This lady, who lived near Savannah, at once took a liking to him, and on their arrival in Georgia invited him to stay for a while at her home. This was all the more agreeable as Whitney found, to his disappointment, that the gentleman who had engaged him had selected another tutor. Mrs. Greene kindly cheered him, and told him to make her house his home.

Thus left without the employment which had been promised him, Whitney again turned his attention to his first love, mechanics. It happened that an occasion soon arose when he was able to show his generous hostess and friend how skillful he was in mechanical devices. The good lady was fond of embroidery, but found that the tambour, or frame upon which she did her delicate work, was not well fitted for that purpose. Whitney eagerly assured her that he could make her a frame that would serve her much better. He set cheerfully to work, and had soon completed a frame far superior to the old one.

This proof of his inventive talent greatly impressed Mrs. Greene, and soon opened to the young man the grand opportunity of his life. It was not long after that Mrs. Greene entertained a number of her husband's old army friends at Mulberry Grove, her home. One day the conversation happened to turn upon the cotton production of the Southern States. One of the officers remarked that cotton could be easily raised all through the South, but that so long as it required so much labor to separate the cotton from its seed, the cotton crop could not be made a profitable one. If any device could be found, he added, by which the cotton could be easily cleaned, the

production of cotton would become an enormously paying industry. "Gentlemen," said Mrs. Greene, who was listening intently to the talk, "tell this to my young friend, Mr. Whitney. I verily believe he can make anything."

Now Whitney had never seen a piece of cotton in his life; none the less he promptly made up his mind that he would devote his every energy to solving the problem thus put to him. He first examined some cotton, and saw at once what the task was he had to perform. He had no tools with which to begin his work, but he sturdily set about making some. In less than ten days he had completed his first model of a cotton-cleaning machine. He was delighted with its success, and went on improving it by every device he could think of. In two or three months he had perfected a perfectly practicable working cotton-gin. It was speedily proved that this machine, which could be worked by a single man or woman, could clean more cotton in a single day than could be done by a man or woman, in the old manual method, in several months. The immense utility of the cotton-gin was at once recognized throughout the South; and now Whitney suffered, as so many inventors have suffered before him, from the dishonesty of greedy money-makers. The building in which his cotton-gin was kept was broken into, and the cotton-gin taken away. It was at once copied, and put into use in various places before he could get his patent.

The fruits of his great invention were thus stolen from him. Although he got several patents, he never grew rich, as so many Southern planters did by the use of his machine. In vain he petitioned Congress for redress and compensation. The inventor of the cotton-gin, by which he undoubtedly created the wealth and power of nearly every Southern State, lived and died almost in a state of poverty. But his was a patient and heroic spirit. He bore the injustice of men and the ingratitude of his country with cheerful serenity, and died assured at least of a deathless fame, with his name enrolled high up on the list of America's greatest inventors. —Harper's Young People.

### CALIFORNIA SALT.

THE most important mineral industry in Alameda County is the recovery of salt from the waters of San Francisco Bay. This business is carried on extensively upon the east shore of the bay, in the neighborhood of Alvarado and Mt. Eden. At the former place Messrs. Plummer, Barton, Quigley, and others have their works; at Mt. Eden are the works of P. Marsicano and the Union Pacific. Two methods are employed in Alameda County for the recovery of salt from sea-water. One is by complete natural evaporation and gathering the residue; the other by allowing tanks of sea-water to evaporate until a saturated solution is obtained, from which the salt is recovered as it crystallizes.

The first process is in use in the salt-ponds of the Messrs. Quigley of Alvarado. At these works a pond covering 400 acres and surrounded by a levee, is filled with sea-water at spring tide. This pond is divided into tanks. There are three tanks side by side, covering

an area of 400 acres. As the density of the water in the tanks increases by evaporation, it is pumped by windmills from the two outside tanks to the center one until it is filled with strong brine. This brine is then pumped into a reservoir of thirty to forty acres in extent, which is filled to a depth of twelve to thirteen inches.

Here the density of the liquid rapidly increases, and the salt commences to crystallize. When a crust one and a half inches in thickness has formed upon the floor of the pond, the salt is scraped up. After gathering the salt, whatever mother liquor (bittern) remains is run off, no effort being made to recover any of the elements it may contain. The best and whitest salt is obtained in warm, windy weather, the wind forming ripples in the solution, which wash the rapidly forming crystals. In still, hot weather the salt has a yellow tinge. It takes about three years for a pond to get into a suitable condition for the production of salt. In that time a peculiar "skin" grows over the bottom, thus protecting the solution from contamination by earthy matter. These works have been running for twenty years. Their output has been from 2,500 to 3,000 tons per annum. The second process is in use at the California and Union Pacific Salt Works, in the vicinity of Mt. Eden.

The works of the California Salt Company are situated about half a mile southwest from Mt. Eden railroad depot. The plant consists of fifty salt ponds, which are arranged in "schools" (rows), together with several large reservoirs, one of which is three miles in circumference, the whole covering 2,000 acres of land. The sea-water is let into the larger reservoirs, and from there is pumped by windmill into the smaller ponds, and from one pond into another, each pond increasing in the density of its solution. When a saturated solution has been obtained, the salt crystallizes upon the surface; it then falls to the bottom of the liquid, where it accumulates. When it has collected to a depth of three or four inches, it is raked out and piled on platforms to dry. The crude material thus obtained is shipped from these works to San Francisco, where it is manufactured into the finer grades of salt by the American Salt Company. In their works the salt is placed in galvanized iron driers, heated by steam, each drier having a capacity of twenty-two tons per day. When thoroughly dried it is ground in burr-mills to various degrees of fineness, for dairy and household use. The capacity of the California Salt Works at Mt. Eden is 15,000 tons per annum; that of the mills of the American Salt Company, in San Francisco, 1,200 tons per month.—Pacific Rural Press.

### CAVE DWELLERS FOUND IN MEXICO.

A DISPATCH from Deming, New Mexico, says: "Lieutenant Schwatka has arrived here. His party has been successful beyond expectations in their explorations, and especially in Southern Chihuahua, where living cliff and cave dwellers were found in great abundance, wild as any of the Mexican tribes at the time of Cortez's conquest. The abodes they live in are exactly similar to the old, abandoned cliff dwellings of Arizona and New Mexico, about which there has been much

speculation. It was almost impossible to get near them, so wild and timid were they. Upon the approach of white people, they flee to their caves by notched sticks placed against the face of the cliffs, if steep, although they can ascend vertical stone faces if there are the slightest crevices for their fingers and toes.

"These cliff dwellers are sun worshipers, putting their new-born children out in the full rays of the sun the first day of their lives, and showing many other forms of devotion to the great luminary. They are usually tall, lean, and well-formed, their skin being a blackish red, much nearer the color of the negro than the copper-colored Indian of the United States.

"Schwatka claims that nothing has heretofore been known about these people, except by the half-Indian mountain Mexicans, and thinks his investigation will be of immense anthropological and archæological value. He estimates the cave and cliff dwellers to be from 3,000 to 12,000 in number, armed only with bows, arrows, and stone hatchets."—*Scientific American*.

#### HOW BOHEMIAN GLASS IS COLORED.

THE ornamentation of the glass is done partly in connection with the exposure in the furnace, and partly in the finishing shops, where the work is completed by cutting, polishing, tarnishing, etching, painting, and mounting in metal. The glass houses have at their command a very complete color-scale for transparent, opaque, and clouded glasses. But it must not be supposed that a crucible is placed in the furnace for each color, from which glass colored for each ornament is to be made. The colors are worked out by means of what are called pastes, which are kept on hand in sticks or cakes. From pieces of these pastes previously warmed till they are soft, suitable quantities are cut off, laid upon the foundation of white or colored glass, and then spread out by drawing or blowing. By this means only is an economical use of such costly materials as gold and silver compositions possible. Some of the glasses thus treated—gold, copper, and silver glasses—remain still little, or not at all, colored after the melting, shaping, and quick cooling; and do not take on their bright hues till they are reheated. This is the case with the yellow-silver glass, which continues uncolored after the intermelting of the silver salt until it is exposed in the furnace again. Very fine effects are produced by blending or overrunning of the paste-colors provided proper attention is given to the laws of harmony. A blue glass cup is, for example, overlaid with silver glass at its upper edge, and this is drawn down in gradually thinner tones till it fades away at the foot of the vase. Gold and copper-ruby colors are thus combined with green glasses, etc. Another brilliant effect is produced when a still hot bulb of glass is rolled in finely pulverized aventurine glass, and after this is melted, and previous to the shaping of the vessel, is overlaid with a coating of either colored or colorless glass.—*Christian at Work*.

GOOD-NATURE, like a bee, collects honey from every herb. Ill-nature, like a spider, sucks poison from the sweetest flower.

## Health and Temperance.

### WHAT IT COSTS.

A GENTLEMAN was walking in Regent's Park, in London, and he met a man whose only home was in the poorhouse. He had come out to take the air, and excited the gentleman's interested attention.

"Well, my friend," said the gentleman, getting into conversation, "it is a pity that a man like you should be situated just as you are. Now, may I ask how old you are?"

The man said that he was eighty years of age.

"Had you any trade before you became penniless?"

"Yes, I was a carpenter."

"Did you use intoxicating drink?"

"No, O no; I only took my beer; never anything stronger; nothing but my beer."

"How much did your beer come to a day?"

"Oh, a sixpence a day, I suppose."

"For how long a time?"

"Well, I suppose for sixty years."

The gentleman had taken out his notebook, and he continued figuring with his pencil, while he went on talking with the man.

"Now, let me tell you," said he, as he finished his calculations, "how much that beer cost you, my man. You can go over the figures yourself." And the gentleman demonstrated that the money, a sixpence a day for sixty years, expended in beer, would, if it had been saved and placed at interest, have yielded him nearly eight hundred dollars a year, or an income of fifteen dollars a week for self-support.

"Let me tell you how much one gallon of whisky cost," said a judge after trying a case: "One gallon of whisky made two men murderers; it made two wives widows; and it made eight children orphans."—*Temperance Banner*.

### MISCHIEF-MAKERS IN FOOD.

VERY recently it was announced by Proust that the bicarbonate of soda used as a preservative of milk formed a compound particularly injurious to children—*i. e.*, the lactate of soda. There appears to be great danger, in the newly aroused fear of fermentative changes in food and of the baneful products of the busy bacilli, that any vaunted preservative or germicide may be greedily seized upon at once, without thought as to the innocence of its chemical activity. This easy credence in antiseptics seems to be characteristic of the minds that shrink with most unreasoning fear from every advance in bacteriological research. Not long since, a novelist, more imaginative than scientific, arraigned science because "the idea of the common bacillus is more dreadful than that of the cholera." This, as an outburst of ignorance, would be excusable, preferring the known horror to the immeasurable unknown. But, to one acquainted with the fact that infinitesimal life swarms about and within us, why should it be terrible to learn that some forms are coincident with disease?

If we thrive upon palpitant air, drink water populated with bacteria, and shelter millions of microbes in our bodies, why should we tremble to find a few unfriendly species that we cannot safely entertain? We

talk glibly of "pure air," and "pure water;" but, to be exact, we have only a laboratory knowledge of either, and might as well try to rid ourselves of our surplus population as to provide ourselves with these elements in a sterilized state. "Dead" and "undesirable" may be equivalent terms in regard to air and water, but we do not yet know whether they can be applied to food. All of the bacilli that visit our articles of diet seem to herald some fermentative or putrefactive change. Sometimes these are agreeable to us, and we aid them in their work of creating yeast, wine, and koumiss. Even then we watch closely and fix a limit to their activity. Generally, we are squeamish about their advent in meat, milk, cheese, or eggs, having dire experience of the alkaloids that they manufacture. It is the physiological result of their sojourn in the food that constitutes the danger—the unfortunate remainder, or ptomaine, that may be fatal to us.

This ptomaine is an alkaloid formed from the medium in which the organism exists and includes whatever substance may be left of the bacterium itself. Just as man changes the atmosphere about him by exhaling carbonic-acid gas and various solid particles of matter, so the bacillus decomposes the tissues and fluids of the body in which it resides. Nothing more wonderful than this work of disintegration is revealed to us in the economy of nature. The picture of species after species accomplishing, by a brief life, one step toward the final resolution of organic matter into the elementary products, is not surpassed by a study of the glacial chiseling of the rocks, nor of the marvellous influence of the earth worm in fructifying the soil.—*Alice B. Tweedy, in the Popular Science Monthly for June*.

INTOXICATING drinks, even the single article of fermented wine, has hurt and killed more of the human family than all other poisons or evil uses pertaining to food and drink put together. It has done it more insidiously, more cruelly, and has perverted the passions and appetites of men immeasurably more than all other poisons. It has caused more wretchedness, poverty, domestic unhappiness, and crime, than all other poisons put together. It so clearly belongs to the evil uses, which have their origin from hell, that it seems strange that any intelligent Christian should for a moment claim that fermented wine is a good and useful article to drink, when in health. In sickness the chemical elements of fermented wine may be curative in very rare instances. Chemistry shows conclusively that it is in no true sense the fruit of the vine; that almost all of the organized substances contained in the juice of the grape have been either partially or totally destroyed, precipitated, changed, and perverted by leaven or ferment. Can an evil substance, like leaven, bring forth good fruit?—*John Ellis, M. D.*

THE use of tobacco at Yale College is decreasing every year, owing to the example set by the athletic associations, which do not allow their members to smoke or chew. Gymnasiums have a wide influence over the health of college students.

(Continued from page 427.)

*American Sentinel* as an educator of the people in the Third Angel's Message. The resolution was unanimously adopted.

Elder Loughborough spoke to the seventh resolution, expressing his interest in the matter. He called attention to the *Pacific Health Journal*, showing that it was not to supersede the *Good Health*, but was adapted to a class of minds not reached by *Good Health*. He gave some interesting facts concerning the establishment of the two health institutions.

The resolution was adopted.

Brother Leland spoke to that part of the ninth resolution relating to canvassing in companies, showing the advantages of such a plan.

Elder Rogers gave some account of the rise of company work.

Resolution adopted.

The tenth resolution was spoken to by Elders Loughborough, Decker, and Fero, and adopted.

The eleventh resolution was unanimously adopted.

Meeting then adjourned to call of chair.

FOURTH MEETING, TUESDAY, MAY 28, AT  
7:30, P. M.

Prayer by Elder R. S. Owen.

Minutes of last meeting read and approved.

Committee on Credentials stated that Elder S. H. Kime's credentials given him by the General Conference would expire in the fall; and upon their recommendation he was given credentials from this Conference.

Committee on Resolutions further reported:—

14. *Resolved*, That we extend our thanks to the General Conference and the Conference of California, for the highly appreciated labors and help of Brethren Loughborough, Daniels, Owen, and Leland.

WHEREAS, The General Conference has called our brother, Elder D. T. Fero, to labor in the new field of Montana, separating him from us; therefore,

15. *Resolved*, That we express our regrets at the loss of his faithful labor among us, and realize that we shall miss his counsel and ministry, and that our Tract and Missionary Society will lose in his wife a faithful secretary; and, further,

16. *Resolved*, That our high esteem and prayers shall accompany them to their new field of labor.

The above were adopted, and the meeting adjourned *sine die*.

H. W. DECKER, *Pres.*

D. T. FERO, *Sec.*

## News and Notes.

### RELIGIOUS.

—The Bible has to be printed in twenty-nine different languages to supply the people living in Pennsylvania.

—The total number of Jesuits scattered over the globe in purely missionary work is 2,377. These are of various nationalities, but the vast majority are French.

—The total number of adherents of the Roman Catholic Church in Africa is about 210,000, with 417 priests and 954 educational institutions. In north Africa the converts number 114,825; in west Africa, 31,700; in south Africa, 18,248; in east Africa, 16,300. The remainder are mostly in Madagascar and Mauritius. The total population of Africa is estimated at 300,000,000.

—The receipts of the Congregational Union for the year ending June 1 were \$116,988.08, or \$31,963.46 more than for the year before. The receipts for the first five months of 1889 were \$68,000, or \$13,000 more than for the corresponding months of 1888. There were completed in the year 99 houses of worship and 52 parsonages, or 19 more buildings than in 1888. There are outstanding pledges to 69 churches for aid in building houses of worship or parsonages, and money is in the treasury to meet these.

### SECULAR.

—July 1, 15,000 workmen struck at Brunn, Austria.

—July 1, the business part of Durango, Colo., was destroyed by fire.

—The amount of cash in the United States Treasury on the 1st inst., was \$643,113,172.

—The Bulgarian Government has secured a loan of \$5,000,000 from a New York bank.

—July 3, an explosion in a coal pit at St. Etienne, France, caused the death of 213 persons.

—On the night of July 2 a water spout burst over the city of Altoona, Pa., doing considerable damage.

—Governor Beaver, of Pennsylvania, thinks that the people of Johnstown will soon be self-sustaining.

—Three drunken men engaged in a fight near Omaha, July 4, were run over by an engine and killed.

—Two men were killed, and one or two injured in a railroad accident at Jamestown, New York, on the 6th inst.

—It is said that the Papal Nuncio at Vienna, Austria, has advised the Vatican that war is imminent in Europe.

—The Department of State has been notified that the Island of Suwarow in the Pacific Ocean has been annexed the British Crown.

—July 2, Hailey, Idaho Ter., suffered a loss of a million and a half dollars by fire. There was also a destructive fire in Carson City, Nevada.

—Glasgow, Mo., was the scene of a fierce riot on the 29th ult., in which three men were fatally wounded and six others severely injured.

—Five persons were killed by the cars at Little Silver Crossing, near Long Branch, N. J., on the 5th inst. They were crossing the track in a carriage.

—It is reported that the Irish-Americans have determined to purchase Lower California from Mexico, and found there an Irish-American Republic.

—At Washington, Pa., July 2, lightning struck a forty-thousand barrel oil tank containing 26,000 barrels of oil, setting it on fire. The oil was a total loss.

—The monthly statement to the Treasury Department shows that the public debt was decreased during the month of June to the extent of \$16,255,930.

—It is said that the American exhibit at the Paris exhibition is entirely unworthy of this country. In fact, it is said that the show made by Americans is wretched.

—It has been stated that the Pope proposes to leave Rome in case the powers of Europe refuse to interest themselves to secure what he is pleased to call his rights.

—The report that Costa Rica would oppose the building of the Nicaragua Canal is denied. The canal will be of great benefit to that country as well as to Nicaragua.

—Active operations commenced in the United States Navy Yard at Norfolk, Va., on the 1st inst. The force employed there is to be increased at once to about 1,500 men.

—A grand stand at Oklahoma fell on the 4th inst., with nearly a thousand people, who were witnessing races. Nearly a score of lives were lost, and many persons were injured.

—June 30, thirty-six buildings with a large quantity of machinery were burned at Luneberg, Germany. The roof of St. Nicholas Church was also destroyed. Loss 12,000,000 marks.

—One of the silver vaults at Washington, D. C., was flooded on the 1st inst., with about two inches of water. We are gravely told by the press dispatches that the silver was uninjured.

—July 4, the big brewery of Falk, Jugn & Borchert, near Milwaukee, was destroyed by fire. The loss is \$1,000,000. When the big vats of beer burst, the liquor ran in the streets seven inches deep.

—On the 4th inst., an eighteen-year old boy was shot dead by the Assistant Superintendent of the Industrial School in San Francisco. The boy was a hard character, and was attempting to escape from the institution.

—Millet's great masterpiece, "The Angelus," was sold at Paris on the 1st inst., for 154,000 francs. It is said that such a scene was never before witnessed at an auction of the modern painting. The picture will remain in France.

—July 6, the great strike at Duluth, Minn., culminated in a riot in which 30 determined policemen were pitted against 3,000 desperate men armed with pistols, stones, and clubs. Over thirty persons were wounded, some of them fatally.

—It is said that the internal revenue receipts steadily increase. In 1885 they were \$112,421,121. This year they reached nearly \$131,000,000.

—It is asserted that the defects in the *Charleston*, the new crusader recently built by the Union Iron Works in San Francisco, are due solely to the plans of the vessel furnished by the Government, and that they are no fault of the contractors.

—The coronor's jury at Johnstown has rendered a verdict, the last sentence of which runs as follows: "We hold that the owners of the South Fork Dam are responsible for the fearful loss of life and property resulting from the breaking of the dam."

—It seems that the English occupation of Egypt is not entirely peaceful. Recent advices state that British and English troops engaged a band of Derivishes and that five hundred of the latter were killed and wounded. The Egyptian loss was seventy.

—It is said that the Persian Minister will probably be withdrawn from Washington, as a mark of the Shah's great displeasure toward this country. His Royal Highness is said to have taken offense at what the American papers have said about him.

—Judges Tully, Horton, and Collins, of Chicago, setting in bank on the 5th inst., refused to dissolve the injunction to prevent the Board of Trade from giving its quotations to bucket shops. The bucket shop men are very much pleased with their victory.

—July 4, a reception was given by Minister Lincoln and wife in London in recognition of the day. There was an enormous crowd in attendance, and the building was decorated with American and English flags. Mr. Lincoln is very popular in London.

—July 3, there was a cloud burst at Titusville, Pa. The rain fall was such that the stream running through the town became a furious torrent, and fully three miles of streets were flooded. Women and children were moved to places of safety on rafts. The damage to property was considerable.

—Johnstown, Pa., has again been visited by high water. On the night of the 2nd inst., several families were driven out of their houses in Cambria City, and considerable furniture, etc., saved from the big flood, was destroyed. Some of the temporary bridges built since the great flood were washed away.

—It has been discovered that there is a strong gang of counterfeiters operating upon the Pacific Coast. It is believed by Government Officers that wealthy and influential men are concerned in the scheme. It has been said that so much counterfeit coin has been sent afloat, that there is more of the spurious than genuine coin circulating in Alaska.

—A furious storm swept over Franklin, Pa., on the 3d inst., doing immense damage to property, destroying growing crops, and leveling barns and derricks in all directions. Cellars were flooded and out-houses washed away. Serious damage was also done on the same day by lightning and rain through central Ohio. A number of lives were lost. The greatest part of the casualties were due to lightning.

—Sedalia, Mo., is a city of about 20,000 inhabitants and two "madstones" are owned there. One of the doctors of the town has dared to doubt the efficacy of these stones and offered \$500 in cash to any one who would agree to be bitten by a mad dog and rely solely on the stones for a cure. He was immediately besieged by applications both by person, letter, and telegram, offering to be bitten, and was compelled to withdraw the reward. The matter of the efficacy of the stones is still in dispute.

—The City of Naples, in Italy, is to be rebuilt. The plans contemplate the demolition of 17,000 houses and 62 churches in the most thickly settled and most squalid parts of the city. The streets are narrow and the whole city is most insufferable filthy. The streets are to be widened and the population of the quarter to be renovated which is now about 600 to the acre, it is to be reduced about one-half. The cost of these improvements will be enormous and the funds are to be furnished principally by the Italian Government.

## Obituary.

MORONG.—Died at Oakland, Cal., June 25, 1889, of consumption, Aaron Morong, aged 48 years, 10 months, and 13 days. Brother Morong accepted the truth three years ago, and had been a member of the Oakland church about two years at the time of his death. Several months before his death, while at Fresno, Cal., he was led to seek a deeper experience in things pertaining to the Christian life, and during his final sickness gave every evidence of his complete acceptance with God. He leaves a wife who mourns her loss, not, however, without hope. Remarks by the writer, from Rev. 14:13.

J. W. SCOLES.

## Publishers' Department.

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OF  
SUNDAY OBSERVANCE

IN THE

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By J. H. WAGGONER.

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## THE NATIONAL SUNDAY LAW.

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

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

## "MIGHTY INTERESTING READING,"

And Mr. Jones's comments will make it more so. His argument is enlarged to what it would have been without Senator Blair's interruptions, objections, and counter-arguments, and is accompanied with answers to all of his objections and counter-arguments.

NO EARTHLY THEOCRACY—NO SUNDAY LAWS. 95

*Mr. Jones.*—But no government but a theocracy can enforce such laws.

*Senator Blair.*—Then unless we have a theocracy, we shall have no Sabbath.

*Mr. Jones.*—We shall have no laws regulating the Sabbath.

*Senator Blair.*—The Sabbath did not descend to the Jews and to all mankind, because there was a theocratic form of government among the Jews. How did the Sabbath come to mankind at large, when there was no theocratic form of government?

*Mr. Jones.*—Those nations never kept it. Nobody but the Jews ever kept it.

*Senator Blair.*—They could have kept it, because you say the Sabbath existed for all; not for the Jews alone, but for the human race.

*Mr. Jones.*—Certainly, but if they did not keep it, it would do no good.

*Senator Blair.*—It did not exist for good, then?

*Mr. Jones.*—Certainly; a thing may exist for my good, and I may refuse to use it, as thousands do the salvation of Christ.

*Senator Blair.*—I was taking your statement as true that it did exist for good outside of the Jews.

*Mr. Jones.*—I said it was for the good of man. The Saviour said it was for the good of man. The Saviour died for the good of man.

*Senator Blair.*—You would abolish the Sabbath, anyway?

*Mr. Jones.*—Yes, in the civil law.

*Senator Blair.*—You would abolish any Sabbath from human practice which shall be in the form of law, unless the individual here and there sees fit to observe it?

Specimen page from "National Sunday Law."

As the Sunday question is now a living issue, this treatise will be interesting to all classes, especially legislators, lawyers, judges, and other public men. The argument is

## Based on Scripture and History, Constitution and Law,

Showing the limits of the civil power, the unconstitutionality of the Sunday Bill, an analysis of the Sunday laws and other religious legislation of the different States, the Sunday-law movement of the fourth century, the Sunday-law movement of the nineteenth century, the methods used in securing indorsements to the petition for the Blair Bill, and the workings of such Sunday laws as are proposed for the United States.

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# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, JULY 15, 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.

## REMAINING CAMP-MEETINGS FOR 1889.

ALL the camp-meetings held 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:—

Nebraska, Oxford,	July 23-29
Arkansas, Texarkana,	" 23-29
*Georgia,	July 31 to Aug. 6
*Ohio, Mount Vernon,	Aug. 2-13
North Carolina, Lenoir,	" 6-13
Virginia,	" 13-20
Michigan (S. W.) Kalamazoo,	" 13-20
*Missouri (general), Kingsville,	" 13-20
California, Ferndale, Humboldt Co.,	" 15-22
*Arkansas, Rogers,	" 20-27
Maine,	" 20-27
West Virginia, Grafton,	" 20-27
Michigan (Eastern),	Aug. 27 to Sept. 3
*Texas, Garland,	" 27 to " 3
Vermont,	" 27 to " 3
California, San Diego,	" 29 to " 9
*Colorado,	Sept. 3-10
Canada,	" 3-10
*Illinois, Bloomington,	" 3-10
*Nebraska,	" 10-17
*Indiana,	Sept. 24 to Oct. 1
Tennessee,	" 24 to " 1
*California (general), Oakland,	" 25 to " 7
California, Arroyo Grande,	Oct. 22-29

OUR correspondents who desired an explanation of Rom. 14:23, will find a fair and faithful explanation of the text on page 421, by Dr. Albert Barnes.

WE trust that no one will omit reading "A Chapel at the Rural Health Retreat," on page 426 of this paper. The object there presented is a worthy one, and should meet a hearty and ready response from all who are able to do even a little toward it.

WE overlooked until too late for our last week's issue an item in which many of our readers have a special interest. A cablegram dated Queens-town, Ireland, June 29, stated that Brother William Saunders and party had arrived there in safety and all well. May God richly bless them in their labors in the great British field.

THOSE who imagine that the danger of the Sunday law is passed for the present, simply because the Blair bill is dead, should read both the secular and religious papers published throughout the length and breadth of the land. This question is being more widely discussed than almost any other that has ever agitated the American public. People everywhere are taking sides, some for and some against Sunday legislation, and for various reasons the tide seems to be running in favor of some such measure as the Blair bill.

With a great majority this is not a matter of conscience but a matter of policy. It is asserted that the railroads are favoring the cessation of Sunday work because they find that they can do all their business in six days and do it at less expense than they can by running on Sunday. It is also urged that other branches of business can also effect a saving in this way. Of course this argument, if true, will prove potent, not only with railroads but with many in other kinds of business, and when one man makes up his mind to rest on Sunday it is

only human nature that he should want others to rest likewise, for they are not willing that others should conduct business upon days when they are not engaged in it; hence the outlook is not only for Sunday laws but for exceedingly stringent Sunday laws. It follows that our work of warning the people against the work of the National Reformers must be done quickly. Prophecy is fulfilling very rapidly, and if we are not faithful, others will be raised up to take our places, and we will drop out of the work.

A DISPATCH from Rome under date of July 4, states that the Pope has sent a copy of his recent allocution to each of the powers asking whether or not they would interest themselves in his position. It is also naively stated that "his future action will depend upon the nature of the replies received." Just what Leo proposes to do about it if the powers that have been appealed to do not interest themselves in his behalf is not indicated. Possibly, however, he may use his influence with his devotees in the various nations in the same way that he did in Germany when he gained his victory over Bismarck. There is no doubt that either he or his successor will find means to bring the nations of the earth to terms.

WE would by no means have our readers get the idea that we are defenders of the opinions of Giordano Bruno, who was put to death by Papal Rome, February 17, 1600, because we condemn the Papacy. His opinions were erroneous and hurtful, and were no better than the creed of the church which he renounced. But whatever those opinions were, theism or pantheism, he had as good a right to present them to the public as had Romish priests the teaching of Rome. And Papal Rome had no more right to put to death Giordano Bruno, than Pagan Rome had to put to death the apostle Paul. For our religious, or anti-religious opinions, if they do not affect by overt act the lives, property, reputation, or chastity of our fellows, we are responsible to God, and to God alone.

THE New York *Observer's* special correspondent, who has been investigating the question, "Does prohibition prohibit?" in Kansas and Iowa, arrives at the following conclusion, as stated in the *Observer* of June 20:—

"When I undertook my mission, I had, in common with many others, not a few doubts and misgivings as to the wisdom and practicability of the prohibitory law in its application to the State. But my observations and experiences in Kansas and Iowa have banished wholly and forever all such doubts and misgivings. I am fully and firmly persuaded that prohibition, absolute and universal, is the only ground upon which the battle against the evil can be waged with any promise or surety of real and true success."

This of course precludes the idea of any such compromising measures as "Sunday closing," "high license," etc., and it is the only consistent position for the true prohibitionist.

THE Church of Rome is making the most of the popular discontent in Italy. It is probable that the United Kingdom is the worst bankrupt of any country in Europe. Over 200,000 Italians left their own country last year to find work in South America, Mexico, and the United States, and additional numbers will be driven away this year by increased taxation. Referring to this state of affairs, a Catholic paper says:—

"The national debt is in proportion to revenue three times that of Germany, and, instead of decreasing, threatens to pass further bounds. Still M. Crispi talks of new taxes, and continues to mimic Bismarck, while the people run away at the rate of two millions a decade. Catholic supporters of the Pope do not rejoice in Italy's misfortunes,

for Italy is Catholic, and it is the most destitute and unfortunate Italians who suffer from Crispi's mismanagement and corruption."

In the eyes of all Catholics, this condition of affairs is due to the fact that the city of Rome is ruled by the king of Italy instead of by the Pope.

## CALIFORNIA CAMP-MEETINGS.

JUDGING from the questions asked, as I go from place to place, I conclude that at least some of the readers of the SIGNS OF THE TIMES have not noticed that the list of camp-meeting appointments, published from week to week, announces the dates for the remaining camp-meetings of the season to be held in California. There are four camp-meetings yet to be held, the fourth of the list being announced for the first time in this week's paper.

These meetings, in their order, are to be held as follows: First, Humboldt County, at Ferndale, commencing on the evening of Thursday, August 15, and closing on the morning of August 22. The second meeting is for Southern California, and is to be held in San Diego City, commencing on the evening of Thursday, August 29, and closing on the morning of Monday, September 9. The third is the general camp-meeting and conference, and is to be held in Oakland, on the same ground as the two previous years, commencing Wednesday evening, September 25, and closing Monday morning, October 7. This meeting is to be preceded by a workers' meeting, which is to commence Wednesday morning, September 18. The fourth meeting is to be held at Arroyo Grande, San Luis Obispo County, commencing Tuesday evening, October 22, and closing Tuesday morning, October 29.

We trust all our people will make a note of these appointments, and do all in their power to prepare for attendance either at one of the local meetings, or the general meeting, or both. Signs are fast fulfilling. The work is rapidly drawing to its close. We need these periods of counsel and seeking God together, that we may be better prepared for our labors. The people of Israel were anciently commanded, every male, to appear three times a year before the Lord. Shall not we, who are living so near the time of the consummation of the hope, deem it a great pleasure to be allowed even to make sacrifices, if need be, to attend at least one of these feasts of tabernacles each year?

For the California Conference Committee,  
J. N. LOUGHBOROUGH, Pres.

## CAMPING TENTS.

THOSE wishing to rent tents for either the meeting at Ferndale or San Diego are requested to write at once to J. N. Loughborough, Pacific Press, Oakland, Cal. The prices for rent are the same as heretofore, 10x12, \$4 each; 12x16, \$6 each. Do not delay to make your orders, for the tents must be sent to both places before we start for Ferndale. Remember that it requires a little time to get the tents to the place, and to get them pitched. Be sure, if possible, to have your orders in Oakland by the first of August. CAL. CONF. COMMITTEE.

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