

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 first Adam, created pure, was placed in a garden; there the tempter came to him, and he fell into sin, and was driven forth into the wilderness. The second Adam, coming to redeem, though without sin, consents to be treated as a sinner, enters the wilderness to meet the tempter, and conquers him, that he may bring man back to the garden.—*R. R. Meredith, D. D.*

At the Universalist Convention recently held in this city, four ladies were "baptized" by effusion, the administrator using the following formula: "I baptize you in the name of the Father, and into the Spirit of his Son, and into the fellowship of the Universal Brotherhood." The pastor of the Unitarian Church delivered an address in which he said that the Universalists and the Unitarians were moving on converging lines, and would eventually unite.

THE Catholic association for the propagation of the faith of that church gave to poor dioceses in the United States \$41,000, but received from this country only \$52,000, \$11,000 being the aggregate that the 10,000,000 of Catholics in the United States paid last year for foreign missions. France contributed \$800,000. Two dioceses in Europe—Metz and Strasburg—gave \$52,000, as much as the entire amount given by the Catholics in this country. It appears that American Catholics are not very generous.

THE New York *World* has been unearthing the iniquities of the convict lease system in Georgia, under which those convicted of crimes are leased out by the State authorities to contractors, the State always furnishing with the men a "whipping boss." The tale of the *World's* reporter, Mr. J. C. Klein, reveals a dark picture. In speaking of this cruelty the *World* says:—

"It belongs to the system, which is barbarously wrong and utterly violative of every principle of penitential punishment for purposes of reformation. Apart from its irresponsible cruelty, the existence of the system gives the State a speculative interest in the conviction of as many able-bodied laborers as possible, and induces long sentences, because the contractor does not want a short-term man. It leaves reformation utterly out of the account. It degrades prisoners instead of building up their characters. It makes no provision for pro-

tecting the less hardened from the influence of the worst. It is not reformatory in any sense even by accident, but merely an inhuman traffic in human flesh. It is slavery, stripped of the kindliness that softened the relations of master and servant—slavery, upon purely speculative terms, a thing regarded with abhorrence in the South in the days of a more humane servitude. It is a curse which the *World* would aid Georgia to cast off."

THERE is truth in the following from Prince Bismarck, uttered in a recent interview on socialism: "If the political parties who oppose socialism do not unite in defense of their independence and the welfare of the citizens and family, they must succumb to socialist domination until such time as socialism in its turn is overthrown by excess and misery inherent in it as in slavery, for a socialistic system of government is a species of slavery, a sort of penitentiary system for its intended victims." We are the friend of the poor and the laborer, but we are not the friend of the anarchy and tyranny which are manifested in modern socialism. The cure is as bad as the disease.

THERE has been much discussion in the newspapers of late regarding the "Bennett law" of Wisconsin. This law, enacted during the past winter, is an amendment of the old compulsory education law, which has been on the books for twelve years. The amendment provides that the common branches and United States history shall be taught for twelve weeks in the year in English in every school; and no child shall be sent to a school outside his own district, without the school board being satisfied that the school to which he is sent is enforcing the law. As there are extensive foreign settlements in the State, the law is aimed at enforcing them to adopt the English language; hence the bitter feeling, and the charge that the law is too "paternal" in its nature.

THE psalmist said: "But I am poor and needy; yet the Lord thinketh upon me." This is a consoling thought; and so again we read: "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand." Ps. 139:17, 18. What a wonder that the God of the universe, the Creator of heaven and earth, should bestow thoughts innumerable upon those who, in comparison with him, are less than nothing, and vanity! But the crowning piece is the assurance of the Lord himself to ancient Israel, which applies no less to his people to-day: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. 29:11. The Christian who meditates upon this truth until he realizes it, makes God's thoughts his own, and so can say, "In the multitude of my thoughts within me thy comforts delight my soul." Ps. 94:19.

IN THE SHADE.

SOMETIMES God leads his own—
So prone to linger in the blinding glare
Of earthly good—through narrow ways of care
And loss and hindrance heretofore unknown,
And in the shadow gives them space for thought;
But when the discipline its work hath wrought,
With thankful joy his children understand
The gloom was but the shadow of his hand!

Sometimes he leads his own
Far from the throbbing heat and rush of life,
Beyond the utmost echoes of its strife,
And in green pastures maketh them lie down
To rest awhile. O sweet and hallowed shade!
What dream of death should make their souls afraid?
The passing dimness that its presence flings
Is but the healing shadow of his wings.

—Selected.

GOD'S REQUIREMENT IN GRACE, THE SAME AS IN PARADISE.

BY MRS. E. G. WHITE.

WHEN our first parents were placed in the beautiful garden of Eden, they were tested in regard to their loyalty to God. They were free to choose the service of God, or by disobedience to ally themselves with the enemy of God and man. If they would abstain from that which God had forbidden, they might keep possession of their beautiful Eden home, and remain in the favor of God, but if they disregarded God's commands, and listened to the voice of Satan, as he spoke through the serpent, they would not only forfeit their claim to Eden, but to life itself. The penalty for sin had been set before them, and they were informed as to the tremendous issues depending on their action in obeying or disobeying the requirements of God.

With what intense interest the whole universe watched the conflict that was to decide the position of Adam and Eve. How attentively the angels listened to the words of Satan, the originator of sin, as he placed his own ideas above the commands of God, and sought to make of none effect the law of God through his deceptive reasoning! How anxiously they waited to see if the holy pair would be deluded by the tempter, and yield to his arts. They asked themselves, Will the holy pair transfer their faith and love from the Father and Son to Satan? Will they accept his falsehoods as truth? They knew that they might refrain from taking the fruit, and obey the positive injunction of God, or they might violate the express command of their Creator.

The mildest test was given them that could be given; for there was no need of their eating of the forbidden tree; everything that their wants required had been provided. The special work of Satan was to misrepresent the character of God, and in the first effort at man's overthrow he impeached the veracity of God. God had said to them of the forbidden tree, "In the day that thou eatest thereof thou shalt surely die;" but the enemy of all righteousness declared: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Satan represented God as a deceiver, as one who would debar his creatures from the benefit of his highest gift. The angels heard with sorrow and amazement this statement in regard to the character of God, as Satan represented him as possessing his own miserable attributes; but Eve was not horror-stricken to hear the holy and supreme God thus falsely accused. If she had turned her thoughts toward God, if she had looked upon beautiful Eden and remembered all the tokens of his love, if she had fled to her husband, she might have been saved from the subtle temptation of the evil one. One word of repulse would have brought to her the aid that God could give. One word in vindication of her Creator would have caused the accuser to flee, and her integrity would have been untarnished. If she had resisted the first temptation, she would have stood on higher, holier ground than ever before; but she yielded to the flatteries of her enemy, and became a captive to his will.

Our first parents fell through disobedience to God's express command, and this is where thousands fall to-day. The Lord says, "Thou shalt not," but Satan persuades that it is for man's interest to disobey God. There are many who even claim to be sanctified, who do not yield obedience to God's expressed command, and these cannot be sanctified through the truth. They seek to climb up to heaven some other way than the way which has been appointed. They say, "Believe, only believe," and they make a great boast of their faith, but the faith they claim to possess is simply presumption, and they have no knowledge of what constitutes genuine faith. The Jews cast aside Christ, and rejected the idea that faith in him would be efficacious in saving their souls; but they trusted in their works as a means of salvation. Genuine faith in Christ works by love and purifies the soul. Faith and works go hand in hand, for faith without works is dead. God requires of every soul to-day what he required of our first parents in Eden,—perfect obedience to his law. There must be found in the life unswerving allegiance to God, righteousness without a flaw in the character. We must be clothed with the righteousness of Christ, and stand without blemish before God. The requirement that God has made in grace is the requirement that God made in Paradise.

It is a dangerous theory that leads men to declare that all that is necessary to salvation is to simply believe in Christ, while disregarding his plain commands. The gospel is not the Old Testament standard lowered, it requires faith that works righteousness, that keeps the commandments of God. Says the apostle, "This is the love of God that we keep his com-

mandments, and his commandments are not grievous." When men claim to be saved while living in violation of God's law, they claim that to which they have no right. Their salvation is not assured, but they are deceived by the falsehood of the evil one. The same sophistry is indulged, the same lie repeated by men, as was first spoken in Eden through the mediumship of the serpent. Though the medium is changed, the sentiment is the same.

God's law appeals to man as an intelligent being; he possesses a mind to understand its demands, a conscience to feel the power of its claims, a heart to love its requirement of perfect righteousness, a will to render prompt and implicit obedience. God does not compel men to render obedience to his law. If man purposes to defy God, and transgress his law, as did Adam, he may do so, but he must suffer the terrible consequences. If he chooses to obey God, he may attain to the experience of the psalmist when he says, "I love thy commandments above gold; yea, above fine gold."

LEO'S LATEST LETTER.

THE recent encyclical letter which His Infallibility Leo XIII. has addressed to the ordinaries in peace and communion with the holy see is a remarkable document. Every Protestant preacher who wishes to understand the relation in which Romanists stand to the pope, and the claims which are put forth by the head of the Roman Church, ought to read this document very carefully. It is described by its author as a letter on the principal duties of Christian citizens.

After referring to the state of society, and to the abundance of evils which prevail, and which lead to the result that no wise man can bear the present without keen anxiety, or look forward to the future without fear, the writer says that the time warns us to look for remedies where they are to be found; that is to say, to restore the principles and practices of Christianity in private life and in all parts of the social organism. The true remedy seems to the pope to be easily found. His simple recipe contains one direction,—“Obey me.” He tells his readers that the man who has embraced as he ought to embrace the Christian church, becomes by that very fact subject to the church, his mother, and a member of the highest and most holy society which it is the special office of the Roman pontiff to govern with full power under Jesus Christ. In cases where the Roman pontiff gives directions which are opposed to the laws of earthly sovereigns, the Catholic need not doubt which is to be obeyed.

“It is an impious deed . . . to transgress the laws of the church under the pretext of obeying the civil law.” “If the laws of the State . . . command anything prejudicial to the church, . . . or violate in the person of the supreme pontiff the authority of Jesus Christ, then, indeed, it is a duty to resist them—a crime to obey them.”

Those who imagine that the pope claims to be obeyed only in matters of vital import to the life of the believers or the church, will be surprised to find that Leo has made the limits of required obedience co-extensive with the limits of possible activity. What man ought

to believe and what he ought to do are alike to be decided by the supreme pontiff. It is incumbent on him to point out what is moral and what is immoral.

“The union of minds requires with perfect obedience in the same faith perfect submission and obedience of will to the church and the sovereign pontiff as to God himself.”

In exercising the privileges which they enjoy as citizens, Catholics are required “always, and in the first place, to serve as far as possible the interests of Catholicism.” If these are endangered, all the Romanists in the particular country where the danger exists must take the same side and defend their religion. No one is to receive the vote or the support of a papist who is known to be hostile to “the church,” or who openly refuses to respect its rights.

The pope does not hesitate to give exact directions with reference to men's political conduct, for, as he says, the supreme pontiff “has not only to govern the entire church, but also to order and regulate the actions of Christian citizens.” It is indispensable that “the faithful should always religiously take as the rule of their conduct the political wisdom of the ecclesiastical authority.”

No one can mistake the meaning of such statements as these. Henceforth no one will be excusable who asserts that a Romanist can be a good British citizen. He is bound to obey a foreign potentate. He is threatened with eternal loss if he acts the British citizen rather than the Roman subject. Only when he may be doing nothing to endanger the power, the prosperity, and the progress of popery, can he be perfectly free to vote as his British instincts and affections may impel him to do.—*Christian Commonwealth, England.*

THE LOGIC OF THE LOTTERY.

THE Louisiana Lottery was chartered in 1868 for twenty-five years. Its charter expires, therefore, in 1893. The next Legislature meets in May. It will be urged to pass a bill submitting to popular vote a constitutional amendment making the charter of the lottery perpetual. If the amendment is adopted, it will probably become law in 1892, and the lottery will continue.

The lottery has been a curse, not to Louisiana alone, but to the entire nation. It inculcates the gambling fever, which, once fairly started in a man or women, overrides all restraints of law and morality, and defies the claims of honor and honesty.

A widespread effort is being made to prevent the rechartering of the lottery either in Louisiana or elsewhere, and failing that, to prevent by act of Congress its use of the Federal mails. The daily press of the country are taking up the question and thundering anathemas at the evil. But in Louisiana, and especially in New Orleans, the daily press are, almost without exception, silent as the grave, or if they speak at all, it is in extenuation. What is worse, if reports can be credited, the church and its ministry are, with some noble exceptions, halting and stammering or altogether silent on the question. Rev. Mr. Canadine, of the Methodist Church in New Orleans, says:—

“The lottery is gagging and silencing the Christian church in this city and surround-

ing country. It long ago silenced the Legislature, and in ways that each legislator who has lost his condemning voice can best tell, and must answer to his conscience. It has silenced the newspapers. . . . Here is a gambling institution that is the natural enemy of the church, and yet, mournful to relate, it is not found in antagonism with it, but is in good fellowship and amity, and is seen pouring its gifts into its bosom. And the church has dropped its head upon the shoulder of the lottery, and says, 'You are so nice and good that I can't say anything against you, to save my life.'

One reads this with a feeling akin to horror. What possible palliation can be offered for such connivance on the part of decent citizens? Oh, there are many! In the first place, the lottery pays \$40,000 each year to the Charity Hospital. In the second place, as long as people will gamble anyhow, why not license the evil and get a revenue of \$250,000 from it for the State? In the third place, if Louisiana doesn't license the lottery, some other State may, or at any rate it can go to Mexico and carry on operations. In the fourth place, the lottery already exists, and one must be willing to take a step at a time, and a big fee like \$250,000 is a step toward its eradication. As a member of the Dakota Legislature said when the lottery bill was up for discussion there a few weeks ago:—

"It is a necessary evil, and why should not the State derive some benefit from the traffic? . . . With this amount of money placed at our disposal, we could relieve all destitution, pay a large amount of our annual expenses for running the government, and derive financial profit from the evil which we are powerless to prevent."

In the fifth place, "personal liberty" requires that a man have a right to spend his own money as he pleases. The lottery doesn't require anyone to purchase its tickets. All these reasons are freely advanced.

What is the matter with these reasons? Are they not wise, judicious, and prudent?—No, they are false as hell itself, from which they emanate, and even the editor of a daily paper can see their falsity when they are applied to a lottery several thousands of miles away. There isn't a vice so low and base that it could not plant its feet on these same reasons and hold up its head in the light of day. But let these same reasons be applied to the saloon, to something that is here on our own thresholds, and good men and able editors support them as God's own fundamental verities, which none but a fanatic would call in question.—*N. Y. Voice.*

CATHOLIC AND PROTESTANT CHARITIES.

THE Roman Catholic consideration for the poor is proverbial—among those who are never called upon to test it experimentally. The critical examination of its charities would, we are quite confident, reveal that even where the chiefest of graces was supposed to preside there was under the garb the same hard, narrow, bloodless indifference to the real welfare of humanity which characterizes the church in all its ostentatiously benevolent activity. An instance of the undisguised animus has recently come to notice. An aged mother in the church died, and the family were left in only moderate circumstances. The fidelity and liberality of the good woman in her

church relations were well established, and yet, because of inability to satisfy sacerdotal rapacity, she was denied the poor privilege of "high" mass, and her family any words of consolation from the appointed ministry. For inquiring readers we quote the schedule: Low mass, \$5.00; high, \$10; additional consolation, \$15. We suppose that family rates, where a sufficiently large number is assured, are subject to a slight discount. If it is said that this is an exceptional case, we have only to reply on good authority and from personal observation that it is a characteristic example of the spirit with which that church's whole system of reputed benevolence is carried on.—*Northwestern Christian Advocate.*

UNTIL THE DAY BREAKS.

BY FANNIE BOLTON.

WHILE still the night waits
In the silent heavens,
While still the watchmen by the turrets stay,
O Jesus, Saviour, be thy children's refuge,
Until the day breaks, and the shadows flee away.

While still the tears fall
And the heart hath sadness,
While still the winter blights the bloom of May,
While still the thorn hurts, let us find thee, Refuge,
Until the day breaks, and the shadows flee away.

While still our loved ones
Fade like broken lilies,
While still the earth makes graves for them to stay,
While still our hopes die, O be near us, Jesus,
Until the day breaks, and the shadows flee away.

While still temptation
Presses sore the spirit,
While still there's evil that we cannot stay,
Oh, fold our weak hands in thy palms of power,
Until the day breaks, and the shadows flee away.

Thou who hast suffered,
Thou who hast loved us,
Thou who hast reached down arms from Calvary,
Thou wilt not leave us comfortless, unfriended,
Like harassed flocks that know not where to flee.

Thou wilt be with us
Till the heavenly portal
Shines with the effulgence of the eternal day;
Thou wilt be with us then, unveiled and lovely,
When the glad day breaks, and the shadows flee away.

AN ASTRONOMICAL VIEW OF OUR FATHER'S HOUSE.

"In my Father's house are many mansions." John 14:2. The Revised Version admits the following reading: "In my Father's house are many abiding-places." Continuing this verse, Christ says, "I go to prepare a place for you." The sense of the text is, that in God's house, *i. e.*, in God's universe, are the "mansions," or "abiding-places," in which we are to dwell if we are found worthy of a dwelling-place with God.

This text may be considered an astronomical one, and, like many others, the greater our knowledge of the structure of the universe, the more clearly we will see and comprehend its meaning. While the astronomer himself only faintly comprehends the overwhelming greatness of our Father's house, his conception is vastly above that of the casual reader. While he would be indeed a bold astronomer who would not shrink from the task of explaining this and similar texts, yet he can safely direct the mind of the earnest seeker

into paths that are ablaze with the glory of God.

Ask an astronomer, How large is our Father's house? and instantly he would see, in imagination, unnumbered millions of worlds, systems, constellations, clusters, and aggregations in *our*, or the visible universe, and beyond this he knows that other universes, universe after universe, infinity after infinity, unspeakable in dimensions and duration, stretch away into unfathomable, endless space, until his imagination is stunned, his mind reels, and his reason cries, Halt!—for the finite mind here meets the incomprehensible, and Nature challenges the astronomer.

We often hear from the pulpit the word "universe." What is our preacher talking about? Evidently something pretty big, for it is usually the grand finishing point when he wishes to impress us with something vast and unlimited. What is the universe? Can we understand it? Let us examine into this matter and see if we can know anything of our Father's house, for surely it is right for us to use the mind he has given us to add to our knowledge of his glory; nay, would it not be *sin* if we did not use our best endeavors to know all we can of the great Master Builder and his works?

Come, reader, let us, in imagination, go on an infinite voyage, and see for ourselves something of our Father's house, with its many "abiding-places." We have no time for details, but at once select a starting-point. For this the astronomer would naturally turn to the sun as the great center, and from which we receive the light and heat that makes this world of ours habitable. The question of the speed with which we must travel is more difficult; but, assuming that we have the choice in this matter, we will soon settle this most important point. Railroad speed of a mile in a minute is entirely out of the question, for our time is short and the journey long, besides, we want to return in time to tell the SIGNS' readers something of what we see. There is a cannon-ball—that travels about twenty miles a minute! But *that, too*, is too slow—entirely too slow. But there is light?—Yes, now we have it! We will travel with the inconceivable speed of light itself, for we must travel with infinite speed on an infinite journey, and light travels *one hundred and eighty-six thousand miles in a single second of time!* This is equal to over eleven million of miles in a single minute! (186,000 × 60 = 11,160,000.)

Fearing that our unusual performance will produce undue excitement in the worlds we are about to visit, we will send before us a messenger to announce our arrival, and we will select for this purpose a cannon-ball, traveling at the rate of twenty-eight thousand miles a day, and, that it may have plenty of time, we will give it a start of *a hundred years!* We want to be perfectly fair in all that we do in this wonderful journey, and to "start fair" we will not start *from* the sun, but from the *center* of that vast globe. While we are in such a good position, we will find out something about the sun's enormous dimensions. He is over *thirteen hundred thousand times as large as our earth!* His diameter is so vast that, if he were a shell, the earth could be placed in the center, and the moon could travel in her usual orbit, and then be only about midway between the earth and the surface of our gigan-

tic primary, his diameter being eight hundred and sixty-four thousand miles! We will direct our course toward the *nearest* fixed star, and see what will be our experiences. Now then, all ready, full speed, ahead!

At the prodigious rate of speed we are going, less than three beats of the clock will find us entirely clear of the sun, and thousands of miles on our way to his nearest planet, Mercury, and in about three minutes we will reach him. Mercury is about thirty-six million miles from the sun, and is about three thousand miles in diameter. His year is equal to eighty-eight of our days, therefore his seasons are only twenty-two days long—if he *has* any seasons; for you must remember that he receives a vast amount of heat and light from the sun, which to the Mercurials appears two and one-half times as large as to the inhabitants of earth. Our tremendous velocity carries us by the “messenger of the gods” so quickly that we have no time to make a close examination of him, and in less than three minutes we will cross the orbit of Venus.

Here we will find a world surprisingly like our own in many particulars. She is only twenty-six million miles nearer the sun than we, and, as we are ninety-three million miles distant, this “mansion,” with very moderate changes in the condition of her atmosphere, may be as habitable as the earth, to life with which we are acquainted. Venus is only two hundred miles less in diameter than the earth (all distances and dimensions are given in round numbers), and her year is equal to two hundred and twenty-five of our days, and, so far as the astronomers know, life is just as probable on Venus as on any other planet; but if we find out much about her we must be sure to tell the astronomers about it, for they are very anxious to know something of the condition of all the planets. In an instant Venus is left far in the rear, and looking behind us, we note the sun is growing smaller, while ahead we see two brilliant stars—or what appear to be stars—one of which is wonderfully bright, and the other is close beside it. We draw toward them with more than lightning speed, and they soon bid fair to rival the sun himself in brightness, for he is less than half the size we saw him from Mercury, and gives us less than one-fourth of the light and heat he pours out on that planet. In a little over two minutes we reach our two stars, and find this marvelous object to be Earth, and the companion star to be the Moon. We must be careful here, for if we draw too near we may be drawn upon its surface like many a venturesome meteorite (popularly called “falling stars”) that has approached too near. But our speed is our safety, and gravitation will not be able to overcome such velocity as ours.

A feeling of reverential awe overcomes us as we draw near this tiny speck in God's great universe that we call Earth. Here is a little world, perhaps, nay probably, the only one in all our Father's house upon which sin ever obtained a foot-hold. It may be absolutely unique in this respect, in all the length and breadth of his dominion. It was here that man fell, and here God's only begotten Son came to die, that the earth might be replenished with beings worthy to be called children of the great Creator, and that his Father's

house might again become clean and the universe restored as it was when it came from the hand of the Great Architect.

We leave the earth reluctantly, for here we have the history of the life and trials of God's Son while upon earth; we have his promises, his teaching, his example, we have everything that the heart of a Christian could wish. Here, too, is being enacted the great drama of sin and righteousness, of life and death. We see the struggle of the saints, and wonder why judgment is delayed so long. But *all* we see is not black and cheerless, for God has a people here on this little world; saints are here, and here are they that keep *all* the commandments of God.

The eight minutes in which we are allowed to come from the sun to the earth have passed, and we must haste away if we are to see the glorious dimensions of our Father's house. A bright star looms up ahead, and in less than four minutes we find ourselves at the distance of Mars' orbit after passing the earth's. Our (apparent) star proves to be the little planet Mars, with his two little moons of only about five and seven miles in diameter; *baby* mansions, truly. We will find, if he is in that part of his orbit we are passing, a world four thousand miles in diameter, and the great telescopes that we have left behind can plainly show his seas and continents, his snowy poles and his equatorial regions in which snow never appears—just like our earth. The Martial day is about as long as our own, but his year is as long as six hundred and eighty-seven of our days. The sun appears considerably smaller, and his light and heat are much less.

After hastily noting the above facts, we pass the ruddy planet, and are soon darting through a great number of little worlds called the Asteroids. Nearly three hundred have been discovered, all within this century, and there may be thousands more that have as yet escaped the sharp-eyed astronomers of earth. Their average diameter is only about forty-five miles,—more baby mansions!

But we have no time, however, to look for undiscovered Asteroids, for we are now about to visit the “giant of the solar system,” Jupiter. It will take us over a half hour to reach him from Mars, or about forty-four minutes from the sun, so we will have a little time to look out for comets, for we may come across one almost any time now, on its journey to or from the sun. However, comets don't amount to very much, and we only mention them to show we haven't forgotten these erstwhile terrible visitors. But Jupiter is worthy of our greatest admiration. Swinging around in a majestic orbit, requiring twelve of our years for one of his, he pursues his stately path, a real giant. His mean diameter is about eighty-seven thousand miles, and he is as large as thirteen hundred and nine (Young) of such worlds as ours put together. He has four moons, all but one of which are larger than ours; indeed, one of them is larger than Mercury, and rivals Mars in size. In passing, we note that a great change has come over our sun; he appears to be only about one-fifth the size as we see him from the earth, and he gives only one twenty-fifth as much light and heat to the Jovians (assuming that there *are* Jovians) that we receive. We could find much of interest here if we had time to

stop, but our tremendous speed carries us by Jupiter in a twinkling, and before we realize it we are crossing the enormous gulf of over four hundred million of miles that separates the orbits of Jupiter and his big brother Saturn—our next station.

Saturn is the farthestmost planet easily visible to the unaided eye. His dimensions rival those of Jupiter. His mean diameter is seventy-one thousand miles. While his day is only ten hours in length, his period (year) is twenty-nine and one-half of our years, and his volume is over seven hundred times greater than the world upon which we live. He has eight moons to keep him company in his vast orbit, in addition to his enormous ring system, the outer ring of which is one hundred and sixty-eight thousand miles in diameter. There is nothing like him in the system presided over by that great autocrat the sun, or in the universe as far as we know, and he is at once the marvel and the admiration of astronomers. The sun now seems to be growing alarmingly small, while his light is only about one-eightieth of that received by the earth. We cannot tarry, however interesting this “abiding-place” may be, but we will hasten on to Uranus.

A distance of nearly nine hundred million miles separates these two planets, and it will require over an hour and a quarter to carry us to Uranus, buried in space as he is, nearly one billion eight hundred million of miles from the sun, from which we have so recently parted company. We will just settle ourselves comfortably for our flight across this mighty span, and—whiz! what was that?—Why, it is our messenger, the cannon-ball, that left the sun *a hundred years ago!* while it is less than one and a half *hours* since we left on the wings of light. This is very astonishing—to none *more* so than the astronomers. In a single beat of the clock our messenger is one hundred and eighty-six thousand miles behind us, and we must henceforth go unheralded. When we have crossed this great abyss we will find Uranus to be thirty-two thousand miles in diameter, and as large as sixty-five worlds like ours. He has four moons, and it requires eighty-four of our years to see his age increased by a single one of *his* years. We have no time to study the wonderfully peculiar axial rotation of this far-away planet—much to our regret and that of the astronomers on earth, who are so interested in him, and who know so little about him.

Another mighty plunge and we will meet the sentinel—the outer guard, so to speak—of our system. We would rest here for a few minutes if we could, for we are on the very frontier of the grand scheme of worlds that comprise the majestic family of the sun. After we leave Neptune, we will have passed the last of the planets, and at most we can only hope to meet one of those celestial tramps, a comet, making his regular pilgrimage to or from the sun, for all comets must visit him at stated times, to report, as it were, that they are still faithful, and have not deserted him for some of his mighty neighbors. We would find Neptune eighty-five times larger than the earth upon which we dwell, and it requires one hundred and sixty-four of our years to equal one of his. His vast orbit is five billion five hundred and eighty-four million miles in diameter.

We do not wish to discourage our friend and messenger, the cannon-ball, but it would take him over five hundred and eighty-five years to cross this mighty chasm, and a railroad train going a mile a minute—no stops—would require ten thousand years to make the same journey. We get thoroughly bewildered in dealing with these vast dimensions, and they cease to have a meaning, and, lest we forget it in dealing with the gigantic magnitudes of the planets, it is well to remember that the sun is over seven hundred times as large as *all* of them put together. Our sun now gives us much concern, for he no longer shows us a disk, but is only a point of light, and, *as a sun*, we do not recognize him. Of course he is much brighter than any star that we can see, but his light and heat are only *one-nine-hundredth part* that we receive on earth. At this rate we fear that we may lose him altogether. About four and a quarter hours have elapsed since we left the sun, and we are so far away that we are getting lonesome, although only on our farthest known planet.

Perhaps, reader, we have traveled too fast for you. May be you regret it, thinking you have seen God's house. What! *this* God's house! Will we call *this* worthy of *him*? Not so; for in our Father's house are "*many mansions*," and if you think we are near our journey's end, be at once undeceived, for at this point we are still standing upon our own threshold.

GAMMA BETA.

(To be continued.)

"BOYS' BRIGADES."

AMONG the many organizations and societies for the purpose of seeking to make up for the lack of spirituality in the churches, the "Boys' Brigades" are the latest. The following editorial from the *Morning Times*, of Oakland, will give the reader an idea of this new thing, and will furnish the thoughtful with some food for reflection. The possibilities which the *Times* suggests are by no means fanciful when we consider how much the churches are coming to depend upon civil instead of spiritual power:—

A new departure is being inaugurated in the churches. "Boys' Brigades," as they are called, are being organized and drilled; in some cases by the pastors themselves, and in others by laymen who have been trained in a military school. The drum and fife are called for, and light-weight guns, with bayonets attached, are in demand. Coming up from the ferry the other day, the car in which we rode was nearly filled with well-grown boys, under the lead of a gentleman in black, who bore a veiled banner. In response to an inquiry we were told that this was a "Boys' Brigade" from San Francisco coming over to visit and have a companion drill with a "Boys' Brigade" on this side of the bay. Whereunto will this thing grow? Is the church of the future to be militant only in name, or in deed and in fact? Are carnal weapons to supplement or be substituted for spiritual weapons in coming evangelistic campaigns?

In some of the churches we are told brass bands are formed, martial as well as sacred music is practiced—all the young men being members of the congregation. Are these

church bands in training to furnish music for the marching of the "coming army of the Lord"? Is the old idea of the millennium, the "golden age," the reign of peace, when swords shall be "beaten into plowshares," and men shall learn the arts of war no more, to be given up and an appeal made to the "God of battles"? Is the day at hand when the overcoming of evil with good shall no longer be even talked of by our reverend clergy, but the exhortation and instruction of the pulpit to the church members and church sympathizers shall be, "Let him that hath no sword sell his garment if needful and buy one"?

If this thing goes on and proves popular, as it promises to be, and especially if the spirit of emulation and competition is roused between orthodox and liberals, Protestants and Catholics, how long will it be before our sanctuaries will be bristling with a religious militia, and a magazine and an armory shall be considered as essential to a Christian temple with modern improvements as a Sunday-school room and a kitchen are now?

These questions are suggested by the recent remark of a prominent clergyman of this section, who, after witnessing the military drill of the "Boys' Brigade" by the pastor of a Congregational Church, said, "These boys could be trusted to shoot the right way if a mob were wicked."

We are not alarmists, but such drills and such remarks by the clergy set one to thinking what the probable result would be if this church "fad" should develop into a religio-military craze. Then, suppose there should be serious trouble some day on the Sunday question, or that of prohibition, or of the Bible in the schools, or of God in the Constitution, how much help could be expected from these "Boy Brigades" and Young Men Christian Battalions? Would it be safe in a time of great excitement to call out the church military contingents? In case of a mob and a riot could the baptized and battalionized boys be depended on always to "shoot the right way"? Perhaps so and perhaps not. Doubtful things are proverbially uncertain. One thing is sure, however, in such a case, the shots would not all be from one party or in one direction.

LIBERTY-LOVING TENNESSEE.

TENNESSEE ought to be the headquarters, the Mecca, of National Reformers and Sunday-law people; for Tennessee not only believes in Sunday laws, but she has one which is by no means a dead letter, as those who are faithfully endeavoring to obey God have in the few years past found out. Some of these cases of persecution have from time to time been laid before our readers. There are some in Tennessee who go further than Sunday laws. They do not believe in tolerating anything not strictly "orthodox." The following from the Dayton (Tennessee) *Leader* will explain itself:—

Where do we live, in Christian Dayton, or Western lands? In an age of religious liberty, or the blind intolerance and bigotry of the sixteenth century? A Christian minister ordered to leave town!

A few weeks ago a Seventh-day Adventist

minister from California, by the name of J. W. Scoles, was sent to East Tennessee by his church to do missionary work in behalf of that organization. He located at Graysville, and a short time afterward began a series of meetings in this city, and, it is said, made a number of converts to his creed. He is said to be an earnest and intelligent speaker, and discoursed upon abstruse scriptural doctrines peculiar to his church, but advocated the same standard of ethics that is accepted and preached by all theologians and moralists of whatever creed. From what we have been able to learn, he has transgressed no moral law, but has simply expounded his scriptural doctrines and advocated his creed, as all other preachers do every day in the year. Notwithstanding our boasted liberality, blind bigotry has asserted itself in this instance, as the following note, which Mr. Scoles received through the Dayton post-office last Monday morning, will show, and which we give *verbatim et literatim*:—

"Mr Scoles we Notify you in Short to leave this town and Never More Return know We Will give You till Monday Morning to leave In, and if you Do not leave you May take What follows

"We W C"

This is an infamous outrage. Our Constitution and advanced civilization guarantee to every man the right to worship God according to the dictates of his own conscience, and everyone who would deny a man this right is an enemy to free government and free thought. We neither indorse nor condemn Mr. Scoles' doctrines, for we do not know anything about them. If he is satisfied with them, and conforms to a pure standard of morals, everyone else ought to be.

We do not think he will submit to bull-dozing, and will likely be in town next Monday.

LIVING BY FAITH.

"THE more I live by simple faith," says Lady Maxwell, "the clearer is the witness for purity of heart." But this is not the feeling of most. It is rather, The more I live by rapturous feelings, or emotion, the clearer is the witness for purity of heart. But it will be found in the end that living by faith—simple faith, naked faith—is the most satisfactory life. There are no grounds for doubt when simple faith reigns, while our emotions may mislead us, and often deceive us. If we trust to feelings, we may judge that we possess more piety than we really have, or we may conclude that we have less. It is possible for us, as Lady Maxwell says, to "feel becalmed in the ocean of redeeming love." There is a state where the child of faith pays little attention to the presence or absence of mere emotion. He has passed the rocky headlands of doubt, and has reached the open sea of infinite love, and the goodness of God to him beggars all description. Faith has become to him "the substance of things hoped for, the evidence of things not seen." "Lord, give us such a faith as this!"—*Christian Witness*.

VIRTUE is certainly the most noble and pure possession a man can have. Beauty is worn out by time and sickness; riches lead youth rather to destruction than to welfare, and without prudence are soon lavished away, while virtue always remains with the person that once entertained her.

The Signs of the Times.

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

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ALONZO T. JONES, S. N. HASKELL.

OAKLAND, CAL., SECOND-DAY, MAY 12, 1890.

SAVING FAITH.

"BUT the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring Christ up again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:6-9.

May we accept these words, especially the statement in the last verse, as literally true? Shall we not be in danger if we do? Is not something more than faith in Christ necessary to salvation? To the first of these questions we say, Yes; and to the last two we say, No; and refer to the Scriptures for corroboration. So plain a statement cannot be other than literally true, and one that can be depended on by the trembling sinner.

As an instance in proof, take the case of the jailer at Philippi: Paul and Silas, after having been inhumanly beaten, were placed in his care. Notwithstanding their lacerated backs and their manacled feet, they prayed and sang praises to God at midnight, and suddenly an earthquake shook the prison, and all the doors were opened. It was not alone the natural fear produced by feeling the earth rock beneath him, nor yet the dread of Roman justice, if the prisoners in his charge should escape, that caused the jailer to tremble. But he felt in that earthquake shock a premonition of the great judgment, concerning which the apostles had preached; and, trembling under his load of guilt, he fell down before Paul and Silas, saying, "Sirs, what must I do to be saved?" Mark well the answer; for here was a soul in sorest extremity, and what was sufficient for him must be the message to all lost ones. To the jailer's anguished appeal, Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:30, 31. This agrees exactly with the words which we quoted from Paul to the Romans.

But someone will say, "Faith is good, and necessary, but it is not enough." If that be true, then Paul kept back something that was profitable to the jailer, and this we cannot admit. "But isn't there some work that must be done? Are we not to obey the commandments of God?"—Most certainly; the same apostle declares that we should "be careful to maintain good works" (Titus 3:8), and the works that God requires are works of obedience to his law; yet we still affirm that faith is all-sufficient for salvation. How is this? Let the Saviour's own words answer.

On one occasion the Jews said unto Jesus, "What shall we do, that we might work the works of God?" Just the thing that we want to know. Mark the reply: "This is the work of God, that ye believe on Him whom He hath sent." John 6:28, 29. Would that those letters might be written in letters of gold, and kept continually before the eyes of every struggling Christian. The seeming paradox is cleared up. Works are necessary, yet faith is all-sufficient, because faith does the work.

Faith comprehends everything, and without faith there is nothing.

The trouble is that people in general have a faulty conception of faith. They imagine that it is mere assent, and that it is only a passive thing, to which active works must be added. But faith is active, and it is not only the most substantial thing, but the only real foundation. The law is the righteousness of God (Isa. 51:6, 7), for which we are commanded to seek (Matt. 6:33); but it cannot be kept except by faith, for the only righteousness which will stand in the judgment is "that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9.

Read the words of Paul in Rom. 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." Making void the law of God by man is not abolishing it; for that is an impossibility. It is as fixed as the throne of God. No matter what men say of the law, nor how much they trample upon it and despise it, it remains the same. The only way that men can make void the law of God is to make it of none effect in their hearts, by their disobedience. Thus in Num. 30:15 a vow that has been broken is said to have been made void. So when the apostle says that we do not make void the law through faith, he means that faith and disobedience are incompatible. No matter how much the law-breaker professes faith, the fact that he is a law-breaker shows that he has no faith. But the possession of faith is shown by the establishment of the law in the heart, so that the man does not sin against God. Let no one decry faith, as though it were of little moment.

But does not the apostle James say that faith alone cannot save a man, and that faith without works is dead? Let us look at his words a moment. Too many have with honest intent perverted them to a dead legalism. He does say that faith without works is dead, and this agrees most fully with what we have just quoted and written. For if faith without works is dead, the absence of works shows the absence of faith; for that which is dead has no existence. If a man has faith, works will necessarily appear, and the man will not boast of either one; for by faith boasting is excluded. Rom. 3:27. Boasting is done only by those who trust wholly in dead works, or whose profession of faith is a hollow mockery.

Then how about James 2:14, which says: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" The answer necessarily implied is, of course, that it cannot. Why not?—Because he hasn't it. What doth it profit, if a man say he has faith, if by his wicked course he shows that he has none? Must we decry the power of faith simply because it does nothing for the man who makes a false profession of it? Paul speaks of some who profess that they know God, but who deny him by their works. Titus 1:16. The man to whom James refers is one of this class. The fact that he has no good works—no fruit of the Spirit—shows that he has no faith, despite his loud profession; and so of course faith cannot save him; for faith has no power to save a man who does not possess it.

This is but a brief presentation of this subject. Much more ought to be said, and many difficulties that arise in honest people's minds ought to be met, and this will be done in due time. But the scripture cited should be sufficient to cause us to heed the exhortation to hold fast the profession of our faith, without wavering, "knowing that he is faithful that promised." E. J. W.

THE *Catholic Mirror* comments as follows: "The Methodist Conference in New York demands that the Bible shall be read in the public schools. Which Bible—the Catholic or Protestant? There's a big difference."

THE MISSIONARY SHIP.

WE know that our readers are anxiously waiting to hear of the progress being made in the building of the missionary ship. Our last notice of this stated that a model was under consideration by the committee, and would be decided upon as soon as possible. The model has been accepted and a contract entered into with Capt. Matthew Turner, one of the best ship builders on the coast, for the building of the ship. This contract was signed April 22, 1890.

The size of the ship is to be one hundred feet long, twenty-seven feet beam, or greatest width, and ten feet depth of hold. According to government measurement it is of about one hundred and twenty tons burden. It is to be delivered afloat in San Francisco Bay, complete in hull, spars, and iron work, on or before the 31st of July next. The price to be paid is \$7,400, of which sum Captain Turner gives \$500 in consideration of its being a missionary ship. The terms of payment are as follows: There is to be paid \$1,500 when the keel is laid; \$2,000 when the vessel is half completed; and \$3,400 when the vessel is completed, delivered, and accepted.

No work is to be done upon the ship on the Sabbath of the Lord.

In addition to the above, there will have to be provided for this vessel, rigging, anchors, chains, boats, sails, charts, etc. The little ship complete will probably cost not less than \$12,000; if auxiliary power is put in, it will increase the price.

The committee have already received, without solicitation, quite a sum of money. Our Sabbath-schools are also doing what they can for this enterprise. And now if any of our readers not otherwise giving, desire to have a part in the good work of carrying the precious truth of God to the islands of the sea, let them send in their contributions to Pacific Press, Oakland, Cal. Please specify the purpose of the contribution and mention this paper. Contributing to this ship will be casting bread upon the waters, but the promise is that it will return after many days.

"A CIVIL SABBATH."

THIS is what is demanded of the State by the "American Sabbath Union" and its friends; but a "civil" sabbath is as much a misnomer as a civil baptism or a civil Lord's Supper. The Sabbath is a religious institution solely, pointing out a duty which man owes to God. Man cannot keep the Sabbath for his fellow; he is to keep it holy unto God, and in honor of God, in commemorating God's work as Creator, therefore the One to whom man owes all the powers of his being. Not one of these men who are so loudly demanding a "civil sabbath" would pause for a moment at the mere idea of legal rest. It is the religious Sabbath for which they are working.

But what right has the government to take from anyone one day each week just as long as he does no injury to his neighbor in life, chastity, property, or reputation? These reformers, with good intentions no doubt, do not design to touch any man's conscience, yet they will compel him to observe an institution utterly repugnant to him, under the specious plea that the law is only a "civil" law! As well could it be claimed that the law of Nebuchadnezzar (Daniel 3) was only a civil law, in harmony with the majority, for the good of the people, and necessary for the maintenance and stability of the government of Babylon. And Shadrach, Meshach, and Abednego could have obeyed it as a civil ordinance, according to this same kind of logic, without compromising their faith! All that Nebuchadnezzar required was obedience to a civil statute. The Hebrews were not forbidden to worship *their* God. But the loyal

servants of Jehovah thought differently. They would not bow down to the great image even though certain death was before them; and God vindicated their course.

A legal sabbath involves, in a country where there are classes which disagree, a decision as to what day is the Sabbath. In so doing it discriminates against a religious class one side or the other. It involves, unless these classes will compromise on some other day of the week, the adoption of a religious institution held by more or less as sacred. It therefore places a religious dogma in the statute law, and therefore unites religion with the State. It elevates that portion of the Christian church which keeps Sunday, by establishing a religious tenet held by them, and it brings hardship upon those who disagree with them.

Thus it would be with seventh-day observers if Sunday was established by law; and thus it would be with first-day observers if the seventh-day Sabbath was legalized. The matter of numbers on either side has no bearing on the case. To legalize either sabbath would be the wickedest of legislation. In case Saturday was legalized, hardship and injustice would come to the first-day observer, not by virtue of his relation as a citizen, but solely because of his religion, which comes not in conflict with the rights of his fellow-citizens, but in conflict with their religious belief enforced by civil law. And this would be just as true under a Sunday law. No sophistry can evade this point. Sabbath legislation means religious legislation, religious tyranny, religious persecution. The great wonder to our mind is that Christians, professed followers of Him who said: "All things whatsoever ye would that men should do to you, do ye even so to them," and, "My kingdom is not of this world," should seek to compel and persecute those who may believe otherwise or do not believe at all. Will did Christ say: "Yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2. May God help these Christians to be Christ-like.

M. C. W.

OUR NEW YORK LETTER.

NEW YORK, April 16, 1890.

OFFICIAL and private investigation of the government of this city still continues. The legislative committee is still at work, and is said to have unearthed some remarkable facts which will get somebody into trouble in the near future. The Central Labor Union are also taking a part in the investigations, and have placed spies upon the track of the police captains of the city. These captains are accused of making merchandise of their official powers, and are, it is said, growing rich by accepting bribes from liquor dealers and prostitutes.

A serious conflict over Sunday laws and their enforcement seems to be impending in this State, if indeed it has not already begun. The *World* has recently made the charge, and proved it too, that the Sunday-closing law is violated to a considerable extent by the saloons. The *World* also charges that the police are paid to wink at this Sunday selling of intoxicating liquors. The result is that strict orders have been issued to the police captains to see that the law is enforced as far as possible. The superintendent of police has, however, expressed the opinion that it is impossible to enforce prohibition one day in the week. And it certainly seems that as the law now stands he is quite right. This has led to a demand, which is voiced by the *World*, for the repeal, or rather the amendment, of the law so as to permit the sale of liquors during certain hours of the day on Sunday.

But, pending any legislative action which may be taken upon this matter, there is certain to be a more or less honest effort on the part of the police authorities to enforce the Sunday law, and their

efforts will be directed not only against the saloons but against all offenders. Indeed, it looks as though there would be an effort made to make all Sunday laws odious by filling the courts with such cases. The *Mail and Express* of last Monday reports seven arrests by a single officer on the previous day for violations of the Sunday law. The defendants were Sellich Felchman, who sold oatmeal; Louis Lippman, who sold eggs; Moses Schauskey, who sold flour; Harris Gilbert, who drove an express wagon; Jacob Cohen, who sold clothing, and Benjamin Levine, who sold potatoes.

The justice before whom the prisoners were arraigned was evidently displeased at the arrests, and inquired of the arresting officer if there were no saloons on his beat. Being answered in the affirmative, he inquired: "Then why did you not arrest some of the keepers? Why did you pick out these people?" The policeman made no reply. The justice, however, held the prisoners for trial.

Undoubtedly, between the police and the saloons, about the only ones who will suffer by this agitation will be those who are engaged in some reputable business that ought to be protected at all times. It may be that the offending saloons will be closed on Sunday for a few weeks, but, as has been demonstrated many times in the past, drinking will go on just about as before. If liquor cannot be obtained in one way it will be in another, so long as there are men in the neighborhood licensed to sell it six days in the week. I fully believe that, as a prohibitory measure, Sunday closing of saloons is of no more value than high license. It is still my opinion, as expressed in a former letter, that California with no Sunday law has better Sunday observance than has New York with such a law.

On the 14th inst., the New York presbytery elected twenty-eight commissioners to the General Assembly of the denomination to convene at Saratoga, May 15. The entire delegation are in favor of some revision of the Confession of Faith. This fact has been unfavorably commented upon in some quarters. The *Mail and Express* says:—

"The action of the New York Presbytery in sending as commissioners to the General Assembly a solid delegation of revisionists is a surprise. When there is such a strong minority in any presbytery as exists here, it is only fair to have that minority represented; certainly out of the twenty-eight commissioners at least three or four should have been of the minority. The presbytery even refused to appoint any conservatives on the list of alternates. Such an adoption of political methods by an ecclesiastical body is not likely to advance the cause it advocates."

It may be that the criticism is a just one, but it does seem that the paper that makes it is about the last one that should object to political methods in ecclesiastical bodies. The National Reform tendencies of the *Mail and Express* are well known, hence the impropriety in its criticising politico-religious methods.

The National Convention of Working Girls' Societies is now in session in this city. Last night they held a mass-meeting in Cooper Union. Seventy-five co-operative societies are represented in the convention. The papers read were by working girls, and were admirably clear, brief, practical statements of fact and opinion. In many instances the writers were unable, by reason of their daily duties, to be present at the day session.

The transfer of the immigrant business from the State to the Federal authorities will be made on the 19th inst. On and after that date all immigrants coming to this port will be landed at the Barge Office until a permanent station can be established on Ellis Island. Wonderful things might be written of Castle Garden by those who know its history,—stories of joys and of sorrows, of high hopes and of bitter disappointments,—but cannot be fully written till time has developed more perfectly the influence of our foreign population upon our civil and religious institutions.

D. L. Moody, who has for some time been laboring in New York and Brooklyn, has gone to Harlem, one of the suburbs of this city, where he is said to have large and interested audiences.

C. P. B.

RELIGIOUS SENTIMENT OF INDIA.

It is a difficult matter to describe the religious condition of India so that it may be appreciated by those who have never been on the ground and seen for themselves.

The heathen of India are unlike those of Africa, where a native knows nothing but his own kraal, wives, and tribe, having had no knowledge of other nations, and where they do not even keep a record of weeks, months, or years, only from the last war or famine or some noted event; and even where the missionaries have been obliged to invent a name in the native language for the Supreme Being.

In India the heathen have had their religion, their holy books, and their genealogical reckoning for thousands of years, as they claim, before the Christians' Bible was given.

They had commercial relations with other nations at a very early date, and some historians assert that such existed before the days of Solomon. It is certain that at a very early age the Egyptians carried arms to the Ganges, and fitted out a fleet of four hundred ships in the Arabian Gulf, to establish trade with India. The Turks founded Alexandria to rival Tyre, and it became the greatest commercial city of the world, and was for eighteen centuries the chief seat of trade with India. Indian commerce insured Egyptian opulence, so when Rome controlled it, her streets were filled with aromatic spices, clothes, linen, coral, silver, and jewels brought from Hindustan. Constantinople became the mart for Indian and Chinese goods. The Scriptures make mention of India as early as the time of Esther.

Five hundred years before Christ, the Brahmins worked out in the schools of philosophy a religion for the people of India. They had a knowledge of the solar system, so as to fix dates for their feasts; and they gave to the Greeks a knowledge of astronomy. Since the Europeans have established schools and colleges in India, the natives enter, compete with those from the Occident, and even take prizes on essays written upon the "Evidences of Christianity" as well as the sciences, and still they remain Hindus or Mohammedans as the case may be. They are not ignorant of the Christian religion, nor of other religions, any more than they are of the sciences. This refers more particularly to the higher castes.

Neither is India like the United States, the people of which came from all the different nations of Europe. Americans profess to believe in one true God, and Christ as a Saviour of mankind, but differ in faiths and modes of worship. In India it is entirely different. There is a mixture of all the Asiatic nations, and all agree in denying the doctrine of creation out of nothing, yet they differ in their teaching as to the origin of the appearance of the universe. Creation out of nothing is to them an absurdity. It is said:—

"The product of something is something, the product of nothing is nothing. Oil is in seshamum before it is pressed, milk in the udder before it is drawn, rice in the husk before it is shelled. A thing possible is made from that which is competent to produce it. Cloth, not pottery, is made from yarn; milk, not water, is taken to make curds; a potter does not weave cloth, but makes jars and vessels from his clay and wheel. The product is nothing more than the cause itself. The divinity is fire; he is the sun; he is the brilliant stars; he is water; he is the lord of all creatures; he is man; he is woman; he is the maiden; he is youth; he is the bee with the dark plumage; he is the green bug with ruby eyes; he is the cloud, the womb of lightning, the seasons, the sea. He is the universe and all things produced in it."

To the Hindu, Brahma is the supreme being, the god of gods, of whom Brahma, Vishnu, and Siva are manifestations. "All the gods are in Brahma as cows in a cow-house. In the beginning Brahma was this (universe). He created gods; having created gods he placed them in these worlds." When charged with polytheism and violating the primary law respecting the unity of God, they reply that Brahma, Vishnu, Siva, etc., are only manifestations of the supreme Brahma.

There is one other point on which there is a general agreement by Indian worshippers. They are idolators, as manifested in the worship of graven images as well as all kinds of animals. What to the European would seem to be most absurd and preposterous, is not only consistent and popular here, but any forms representing the Christian worship to an unseen god, unless it be the ritualistic service, are equally absurd to the Indian.

The Parsees worship the sun, the moon, the sea, and fire. They have their temples, and altars on which sandal-wood is kept burning day and night, yielding its sweet fragrance, and before it they bow and worship their god.

The Jews have their synagogues, with their ritualistic forms. The heathen with his ten thousand gods has his ceremonies, and his various temples, some for the monkey god, others for the sacred cow, and for graven images of every description of wood, stone, iron, and brass.

The Mohammedans have their mosques, without idols, yet so sacred that none are allowed to step within the precincts with shoes on. The Romanists have their churches, with holy water, and they burn incense like the heathen. As far as rites and ceremonies are concerned, there is apparently no difference, save that one is termed Christian and the other idolatrous. The idols of the heathen have been transferred to the Roman churches, christened with the names of the various apostles, the Virgin Mary, saints, and others, and made sacred by holy water which has been prepared by the hand of man. The images of the heathen have been made sacred by the living river of the Ganges. Now imagine a city of eight hundred thousand heathen, with their various temples, the holy Ganges running through it, to its shores thousands flocking daily, some having made long pilgrimages to bathe in its holy waters, the sick being brought and covered with the sacred mud, and the dead carried to be burned on its banks; and in this city of eight hundred thousand heathen there are half a dozen missionaries more or less, and less than one hundred European citizens who profess Christianity, and an army of a few hundred soldiers; and many of those who nominally profess Christianity outside of the missionaries live lives not as good as those of many of the devoted heathen, and are guilty of crimes that would make the idolator blush,—imagine all these, and more, and you have to some extent an idea of an Indian town. In some of the cities there are a larger proportion of Christian missionaries and native Christians, and in others there are less. The Hindus who worship these various idols all agree as to the holiness of the Ganges water. Some cities are Hindu cities, because that element is prominent; others are Mohammedan cities, because that element is the most prominent; and there are a few small towns in India that may be said to be Christian. But out of the two hundred and sixty-eight million people in all India it is claimed that there are somewhat more than one million native Christians, besides the Europeans. The popular religion of India is Hinduism, but modern Hinduism is not a unit. It means the worship of a thousand gods. The word Hindu itself is not a national, nor even a geographical, denomination, but signifies a fortuitous conglomeration of sects, tribes, races, hereditary professions, and pure caste, so that the religion of this popula-

tion of Hindus is at first sight a heterogeneous confusion. From the most ignorant to the Brahmins, the higher castes, they are all idolators, and this idolatry may be divided into two classes—Brahminical and non-Brahminical. Idolatrous worship is from blind allegiance to custom, or from fear, or a pure desire to obtain some worldly benefit.

Practically, the worship of the land has deteriorated from its former religious caste into mere amusement and sensuous display, and it is not associated with any religious and moral teachings as it was in former time. The large temples are richly decorated, some of them are even covered with gold plates.

The thought of India where Christianity has taken its strongest hold is as diversified as its popular worship; and this mixed idolatry of this pre-Christian world, which to Europeans or Americans appears dead, is universal here, and lives with a power, held by caste, although most of its ancient vigor has declined. The agents which have riven asunder and keep separate the general interests of the Indian people are furnished and applied by caste. The great outward and visible signs of caste,—fellowship, intermarriage, and the sharing of food,—are the points which unite or isolate groups. Now, caste seems to be a stereotyped mould which has in India preserved those antique prejudices of blood and religion, which have been worn out or destroyed in almost all countries of equal or inferior civilization, where particular distinctions, through amalgamation, and according to the ordinary course of civilization, have declined; but in India this process is interrupted and foiled by the religious element of dissection. The community, instead of coalescing, is again split up by divergencies of doctrine, of ritual, or by some mere caprice of superstition, into separate bodies, which eat and intermarry only among themselves. This establishes and preserves idolatry.

New objects of adoration are continually being discovered and becoming popular, certain shrines come into fashion, or a new image is set up, or a temple built. New prophets arise with fresh messages to deliver, or with fresh rules for a devout life. Holy men are canonized after they are dead, as among the Romanists; thus the objects of Hindu adoration are constantly changing and increasing. Said a leading missionary: "Should I set up a hideous object, different to any other that is worshiped, in a niche in the wall, soon the heathen would flock around it, bringing their holy water from the Ganges, and pour out their libations to it."

It is evident to every observant mind traveling in India that the forms of the Romanists and of the ritualists, wherever they may be found and under whatever name, have had their origin in idolatrous worship. When the Saviour uttered the words, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him; [and that] God is a Spirit; and they that worship him must worship him in spirit and in truth," they had a far deeper meaning than many suppose. It is not in forms and ceremonies, neither is it our works that bring to us salvation, it comes wholly in and through our Lord Jesus Christ. It has ever been a plan devised by Satan to in some way get into partnership with the Lord, so that he may leave his mould on Christian experience. Idolatry as manifested in India is only this Satanic principle in full bloom; but many sincere and devout men in every class of Christian association bring with them, to a greater or less extent, this principle, and weave it into their Christian experience. But in proportion as this principle is brought into Christian experience, it detracts from the honor due to our Lord Jesus Christ. It is the divine power of God, and the influence of

his Holy Spirit, which must affect the heart; and when it is thus touched by the Spirit of God, it becomes transformed in its tastes and desires, and the work of Christ becomes a delight, and his holy law is loved, his requirements, whatever they may be, are a pleasure, not because they are imperative duties that must be performed, but because the divine principle has changed the heart, and it now is the outgushing of the soul. Where this does not exist, there is something wrong in our service to God, the Creator. The religion of Jesus Christ enlightens the mind, and sanctifies the judgment, so that the worship of God becomes intelligent and acceptable in his sight.

S. N. H.

THE "SUNDAY PICNIC."

HAVING occasion on a recent Sunday evening to go over to San Francisco, we boarded the local train at Seventh Street and Broadway. As we entered the car, our ears were greeted with a jargon of sounds that seemed to indicate that an Indian powwow was going on. We soon found, however, that the sounds came from a crowd of male and female San Francisco hoodlums on their way home from a Sunday picnic. They crowded the car so that the conductor could scarcely get through, and their half-drunken orgies made decent people ashamed to be in the car.

As we looked upon the disgraceful scene, we could not help thinking how plausible an argument the Sunday-law advocates have for a Sunday law. The "Sunday picnic" is one of the standing reasons for a Sunday law in California, and many persons honestly think that nothing but a Sunday law will abate the nuisance.

But, as a matter of fact, it affords not the slightest reason for a Sunday law. Sunday is not the only day on which picnics are held, although, of course, more are held on that day than on any other. But the hoodlums behave no worse at a picnic on Sunday than on any other day. The same scenes are repeated on the Fourth of July, Admission day, etc. People whose business does not call them to cross the bay in company with a party of these picnickers are not disturbed by them; there are tens of thousands of people in San Francisco and Oakland who know nothing of the performances on these occasions, except as they have read about them; they are no more disturbed by the Sunday picnics than if the picnics were held on the moon. And those people who do have to cross the bay on the same train and boat with the hoodlum picnickers, see nothing more disgraceful on Sunday than on any other day that a picnic may be held.

The trouble therefore is not with the "Sunday picnic," but with the hoodlums who exhibit the beastliness of their nature regardless of the calendar. Then the thing to do, in order to abate the nuisance, is not to suppress the "Sunday picnic," nor, for that matter, any picnic whatever, but to "suppress" the hoodlums, no matter what the day may be. This a few resolute policemen could easily do, and they do not need the enactment of any new law to give them authority. The same law which enables a policeman to lock up a single "drunk" for disturbing the peace, is amply sufficient to deal with the hoodlum picnic any day in the week.

So, while we heartily agree with all that anybody can say against the disgraceful performances of returning picnickers, we know full well that they afford no ground for the enactment of a Sunday law. The evil could be stopped, but it will not be; for if those who deplore it should demand that order be maintained by means of the laws already provided for such cases, and should see that their demand is complied with, they would deprive their Sunday-law kite of much of its wind. There are a great many existing nuisances that would be abated

by "reformers" if it were not for the fact that such proceeding would demonstrate the fact that there is no earthly necessity for a Sunday law.

E. J. W.

MODERN IDEAS OF UNITY.

"UNITY in diversity" is the order of the day among the various Christian denominations. Missionary societies, religious societies, and unions all express this same sentiment. As an indication of this drift take the meeting of the Congregational Club, and the Baptist, Methodist, and Presbyterian Social Unions of New York, which was held Monday evening, March 24, 1890, at the Lenox Lyceum, as reported in the *New York Observer*, of March 27. Bishop Andrews, of the Methodist Episcopal Church, claimed all "Christian churches as his possession," but thought there "was a fitness in the existence of the denominations. They were important as producing mutual respect, personal self-respect, and in their relation to the common labors of the churches." Just as though there was not enough in the union which Christ prayed for to develop "mutual respect and self-respect"! A "bright address" is said to have been made by Rev. Dr. R. S. McArthur, of the Calvary Baptist Church.

"He said he was not a believer in an organic union, but was in favor of a federation. This he would form on such principles as these: First, the word of God must be the only rule of faith and practice. Then, that no denomination should have a right to exist as a separate organization, except it represented a distinct truth to the world which no other body did. Third, that the denominations should first unify themselves, so that there should not be such wide differences as now exist under one name. And last, the rights of all should be duly considered."

A strange kind of union that would be! If a religious denomination had no right to exist as a separate organization except as it represented a distinct truth to the world which no other body did, and this fact must be recognized by all other bodies in the federation, then every other body to be consistent ought to accept of that truth, or admit frankly that they are not honest to their convictions. For instance: If Episcopalians and Baptists and Congregationalists should unite, the Episcopalians would represent the apostolic succession; the Congregationalists, independent church government; the Baptists, immersion on profession of faith. The Baptists and Congregationalists would recognize the apostolic succession as a distinct truth represented only by the Episcopalians, and they therefore ought to accept it, or place themselves on record as denying in practice what they hold in theory. Such Christianity could hardly be called honest. The same would be true of Episcopalians and Congregationalists as regards believers' baptism. If they recognized it as truth, to be consistent they should adopt it. But it is to just such inconsistencies as these that modern ideas of unity lead. The Bible idea is: "That they may be one, even as We [Christ and God] are one" (John 17:22); "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10).

M. C. W.

NEARER and nearer to Rome seems to be the tendency of Protestantism. The *Congregationalist* says of that denomination: "Not a great number yet of our Congregational Churches have fallen into the way of observing Holy Week; but from the cities where the experiment has passed into a regular custom, as in Hartford and New Haven, and from other places, like Salem and Jamaica Plain, where the idea is somewhat newer, we have tidings of satisfaction with attempts by churches, either unitedly or individually, to commemorate the last week of the Saviour's life."

The Sabbath-School.

Notes on the International Lesson.

THE TRANSFIGURATION.

(May 18; Luke 9:28-36.)

THE incident which forms the subject of this lesson is said to have come to pass "about an eight days after these sayings." After what sayings? The preceding part of the chapter, after the account of the feeding of the multitude with five loaves, gives two prominent statements of the Lord, upon which other "sayings" are based: (1) "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." (2) "I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God."

THESE statements are necessary to an understanding of the objects of the "transfiguration." Jesus had been preaching and working miracles nearly three years, and all this time his followers had been anxiously waiting in expectation that he would assume the sovereignty of the world. But after all their bright anticipations, the disciples were told that he whom they hoped would redeem Israel would be "rejected," would be "slain." True, in giving them this information, the Lord had added that he would be "raised the third day," but their faith could not yet grasp that idea.

THE doubt and despondency cast over the disciples by this, to them, discouraging prospect, must be counteracted and their drooping spirits strengthened. What was the first move to accomplish such a purpose?—"He took Peter and John and James, and went up into a mountain to pray." Although greatly fatigued by incessant labor, at the close of the day the patient Lord takes his three most reliable disciples and climbs to some high point on the mountains for undisturbed devotion.

As Jesus prolonged his prayer into the night, his companions gave way to their weariness and fell asleep. But the prayer of faith brought its reward. The glory of God appeared on the lonely mountain-top, and there appeared two heavenly messengers, who talked with him about the very thing which had so perplexed the disciples, namely, "his decease which he should accomplish at Jerusalem." Now, what a golden opportunity for them to hear the whole problem explained, so that there need be no more doubts! What a rare chance to hear precious thoughts from those who had passed through earthly probation, and had been hundreds of years in heaven, and afterwards to transmit them to others who should need encouragement. But alas! those to whom such an opportunity was presented were *asleep*.

"THERE talked with him two men, which were Moses and Elias." Notice, they were *men*. They were not "disembodied spirits." Though they had been in heaven so long, they were still men, "who appeared in glory." No more fitting agents could have been sent to sympathize with tired, discouraged humanity.

HERE was the "kingdom of God" which some of the disciples were to see before they should taste death. It was a miniature representation of the kingdom of glory, a representation of the two classes,—the resurrected ones, and the translated ones,—and the Lord himself, their King. The gathering of the hosts that shall comprise the kingdom in its fullness is described in 1 Thess. 4: 16, 17: "The Lord himself shall descend from

heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

THE idea that men have immortal spirits inherent within them, that go somewhere else at death, in conscious existence without the body, is emphatically dispelled by this transfiguration scene. Moses died and was buried in a valley in the land of Moab (Deut. 34:6), and in order to take him to heaven the Lord resurrected him. See Jude 9. And when God would take Elijah to heaven he did not separate spirit and body, and leave the man behind; but he translated the man, just as the living righteous will be translated when the dead in Christ shall be raised and changed at the Lord's coming to receive his own unto himself. See John 14:3.

WHEN the sleeping disciples were awakened by the brightness of the glory around them, they were completely bewildered. Had they been awake to hear the conversation between Christ and the experienced visitors from heaven, they would not have made the foolish suggestion about building tabernacles on the mountain for such beings to dwell in. How often since then have sleepy Christians made unwarranted propositions in the interest of doubtful honors to Christ. If all would listen to that voice which said, "This is my beloved Son, hear him," we would hear less about such services to God as he has not required.

THEY "told no man in those days," because the people were not prepared to receive the account of such an event. Matthew says: "Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." They would then more fully understand the matter themselves, and be better prepared to relate it with its true interpretation; and those who should believe in the resurrection of Christ would receive the instruction regarding the future state which was brought out by the incident of the transfiguration. Peter refers to the event in his second epistle (chap. 1:16-18), and makes it the basis of his argument on the coming of the Lord: "We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." W. N. G.

Letter to the Hebrews.

CHAPTER II: 20-30.

(Lesson 34, May 24, 1890.)

1. WHAT blessing did Jacob pronounce upon Joseph's sons just before his death? Gen. 48: 16, 19, 20.

2. Since he had no possession, how could he say with such assurance what they should have? Heb. 11: 21.

3. How did Joseph, at his death, show his faith in the promise of God? Heb. 11: 22; Gen. 50: 25.

4. How did the parents of Moses show their faith in God's promise? Heb. 11: 23.

5. What did Moses' own faith lead him to do when he was grown? Verse 24.

6. What did he prefer to the sinful pleasures of Egypt? Verse 25.

7. In making this choice, with whom was he casting his lot? Verse 26.

8. If by choosing to be known as an Israelite he was sharing the lot and reproach of Christ, who must have been the guardian and leader of Israel.

9. What promises are to those who suffer with Christ? 2 Tim. 2:11, 12; Rom. 8:17.

10. What sustained Moses in leading the children of Israel from Egypt? Heb. 11:27.

11. How did Moses keep the passover? Verse 28.

12. Who is the real Passover? 1 Cor. 5:7.

13. Then since Moses kept the passover through faith, what did he see in it?

14. How did the Israelites pass through the Red Sea? Heb. 11:29.

15. By what were the walls of Jericho thrown down? Verse 30.

16. For what purpose are all those things recorded? 1 Cor. 10:11; Rom. 15:4.

17. What practical application may we make of the fall of Jericho? 2 Cor. 10:4, 5.

NOTE.

THE history of Moses furnishes a wonderful instance of the confidence and courage born of faith. When Moses trusted in his own strength and military skill to lead the people of Israel from Egypt, and began the work, a poor laborer's taunt made him tremble, and the rumor of the king's anger made him flee for his life. But when he went bearing the commission of Heaven, distrusting his own ability, and trusting only in God, Pharaoh on his throne, surrounded by all his soldiers, could not cause him to fear. And so he "left Egypt, not fearing the wrath of the king." Truly, "in the name of the Lord is strong confidence."

STOCKHOLDERS' MEETING.

ACCORDING to appointment, the fifteenth annual meeting of the stockholders of the Pacific Press Publishing Company was held at the office of the company, corner Twelfth and Castro Streets, Oakland, Cal., Monday, April 28, 1890, at 9:30 A.M.

The president of the association called the meeting to order, and after the opening services he appointed committees as follows:—

On Nominations—W. M. Healey, E. H. Gates, and N. C. McClure.

On Resolutions—E. J. Waggoner, R. A. Underwood, and M. C. Wilcox.

The stockholders then present adjourned to meet at the church, corner of Twelfth and Brush Streets, at 9:55 A.M. At the appointed hour the meeting was opened by devotional exercises, and the published call for the meeting was then read.

On calling the roll there was found to be 1,304 shares represented by stockholders present in person, and 1,250 shares were represented by proxy. This representation was out of a possible 4,106 shares constituting the company, and gave a voting majority of 500 shares.

A few well-chosen remarks were made by the president, after which the minutes of the last meeting were read and approved.

The business next in order, according to the by-laws, was to ascertain whether the resolutions passed at the last meeting had been carried out.

Wm. Saunders, manager of the London branch, was called upon to speak in regard to the establishing of the branch office in that great city. He stated that this resolution had been carried out, and to him in a very satisfactory manner. The work there was now

well in hand, and the office open for any business that might be intrusted to it.

The president then took up other resolutions and told what had been done towards carrying them out.

An interesting letter from A. T. Jones, now stationed at New York, was read by M. C. Wilcox. He spoke more particularly in regard to the *American Sentinel*, and the advantage that had been gained by moving this paper to New York City, as had been recommended by the stockholders at our last annual meeting.

The financial reports of the main office, New York branch, and London branch, were then read, of which the following is a summary:—

RESOURCES.	
Bills receivable.....	\$ 9,440 13
Accounts receivable.....	39,895 75
New York branch, resources of.....	15,521 99
London branch, resources of.....	18,952 69
Insurance, premium value on unexpired policies.....	580 00
Cash in office safe.....	1,052 68
Inventory, value of property of all kinds.....	264,206 25
Total.....	\$349,649 49
LIABILITIES.	
Certificates of stock.....	\$ 41,030 00
California publishing fund (donations).....	17,576 85
Certificates of deposit.....	38,979 70
Bills payable.....	107,880 00
Accounts payable.....	97,168 13
New York branch, liabilities of.....	7,096 28
London branch, liabilities of.....	13,475 80
"Provision" for doubtful debts.....	1,000 00
Accrued interest.....	1,375 00
Surplus on March 31, 1889.....	\$30,744 78
Loss from March 31, 1889, to March 31, 1890—	
On main office.....	\$4,723 10
On New York branch.....	587 68
On London branch (7 months).....	1,366 27
Total loss for year.....	\$6,677 05
Surplus on March 31, 1890.....	24,067 73
Total.....	\$349,649 49

Pending the acceptance of this report, the meeting adjourned to 2:30 P.M.

The stockholders were again called to order by the president at the time set in the adjournment of the morning session. After the minutes of this meeting had been read and approved, the financial reports were again taken up and accepted unanimously.

E. J. Waggoner was called upon to read a letter from T. A. Kilgore, manager of the New York office, which gave many encouraging details of the work in that branch of the company's business.

The president mentioned the names of the persons who have been sent to New York from Oakland, and spoke highly of the workers there.

The Nominating Committee brought in a report recommending the following persons as a Board of Directors for the coming year: C. H. Jones, R. A. Underwood, M. J. Church, Wm. Saunders, S. C. Stickney, J. N. Loughborough, and E. A. Chapman. Ballots were then cast, and these persons declared elected.

The Committee on Resolutions presented the following as a partial report:—

WHEREAS, The prosperity which has attended the work of the Pacific Press Publishing Company during the past year, and which has been especially manifested in the branch offices of New York and London, both of which have been rapidly outgrowing the dependent stage of young offices, the reports from the New York office for the last three months showing that it is now on a paying basis; therefore,

1. Resolved, That we recognize in this prosperity an additional reason for gratitude to God, whose favoring hand has been over this work from its beginning.

2. Resolved, That we regard the greatly increased circulation of the *American Sentinel* since its removal to New York, as an evidence that the move was in the direct order of Providence, and that we are more than ever assured of the wisdom of establishing a branch office in New York, which made such a move possible; and further, resolved, That we regard the money spent in establishing and carrying on the

work in New York thus far, as a wise investment, and in no sense a loss to the institution.

WHEREAS, The success and extension of the canvassing work in Great Britain, and the increasing demand for publications in the British Colonies, call for an increase of publications, especially subscription books; and,

WHEREAS, Increase of publications calls for increase of capital stock, as the capital involved in any edition of a book or books cannot be immediately returned to the office of publication; therefore,

3. Resolved, That we recommend that a fund of at least \$10,000 be raised as soon as possible for a working capital in the London office.

WHEREAS, The *Sentinel Library* has been heartily approved by our missionary workers generally; and,

WHEREAS, There is an increased demand for literature of this character, and especially for publications presenting the teachings of Christ on religious liberty, and the underlying principles of Church and State; therefore,

4. Resolved, That we recommend the continued publication of this library under efficient editorial management, which shall procure, select, and prepare such matter as shall meet the increasing demand of the great field.

WHEREAS, The *Bible Students' Library* has been favorably received by our Tract Societies and our brethren generally; and,

WHEREAS, The future publications of this library will be largely new matter, and will call for special care in its selection and preparation; therefore,

5. Resolved, That we approve of the publication of this library under competent editorial management.

WHEREAS, One of the objects of our publishing house is the education of competent and faithful workers; and,

WHEREAS, It is frequently the case that those who enter the office as apprentices have not had the opportunity to obtain sufficient education in the common branches of study; and,

WHEREAS, The Pacific Press Publishing Company, in order to meet this need, has inaugurated a number of evening classes in connection with the office, now under the management of the Oakland Seventh-day Adventist School Board; therefore,

6. Resolved, That we recommend that the Pacific Press Publishing Company require its apprentices hereafter to take and carry on one or more of the studies taught in these classes, as far and as long as the managers may deem advisable, and that the Pacific Press so revise its system of apprenticeship as to enable apprentices to do this.

WHEREAS, There is a pressing demand for a paper which shall contain the lessons for the primary division of the Sabbath-school, and be devoted to the providing of religious and generally instructive reading especially adapted to young children; and,

WHEREAS, The Executive Committee of the International Sabbath-school Association has requested the Pacific Press to publish such a paper; therefore,

7. Resolved, That we ask the board of directors to take immediate steps for the publication of a children's weekly paper, beginning in July, provided such action meet the approval of the General Conference Committee.

8. Resolved, That in accord with the request that has come from the officers of the International Sabbath-school Association, and many other sources, we recommend that the Pacific Press begin in July the publication of a *Youths' Library*, to be devoted to history, biography, narrative, and missions, one number to be issued each month.

These resolutions were acted upon separately. The first was passed without discussion. Upon the second the president remarked that the result of locating the *Sentinel* in New York had demonstrated the wisdom of the move. An office is needed there; it is the leading commercial city of the country; the great lines of steamers run from there. Having an office in that city, we can attend to the transportation of passengers of our own people to all parts of the world, and he felt grateful that the Pacific Press had this privilege of aiding in the general work.

Resolution 3 called out extended remarks from Brother Wm. Saunders and the president. The former said that capital is greatly needed in the London office. The work already laid out for the office to do is a great one, and requires more capital than the office now has. He knew that our people possessed the means, and hoped that they would be liberal in assisting in this work. He thought the amount of the fund called for

by the resolution was none too much. But with that amount of capital invested, he would not be afraid to guarantee that the office would soon be on a firm paying basis with the work it already has. With such a fund the office would be able to issue the books required, and with the work returned, at the end of the year the office would show a profit. The money was wanted simply as a working capital in getting out our own books.

The president said that the main office had to the present time advanced to the London office \$6,335.96, and to the New York office, \$9,668.38. The accounts of these offices were entirely separate, and monthly reports were received from each. The London office will need at least \$10,000 to get out the subscription books now needed. Getting out these books ties up capital. This money is not lost; it will all be returned when the books are sold. He believed that our people would respond to this call. The call for stock made at last camp-meeting had been responded to, and stock had been taken to the amount of \$2,500; money had been loaned without interest, and some at a low rate of interest. One of the most acceptable ways of putting money into the institution is by taking stock, but donations, or loans at a low rate of interest, will be gladly received. The main office ought not to be too greatly burdened.

Resolutions 4 and 5 were passed without discussion.

Resolution 6 was quite fully discussed by M. C. Wilcox, W. N. Glenn, and the president. It was stated that there had been taught, during the winter, classes in arithmetic, grammar, rhetoric, stenography, and Bible. A class in book-keeping has just been organized. It was shown that such a requirement was not unreasonable, as learning these branches formed a part of the trade. And this is especially true as regards reading, spelling, and grammar. The office desires its employes to become efficient for their own sake. Those who do employ their spare time usefully will avoid many temptations and at the same time make advancement.

The chairman and E. J. Waggoner spoke to resolution 7. It was stated that this had been before the International Sabbath-school Association for some time, and at the time of last General Conference it was decided to publish such a paper. It was then supposed that it would be published as soon as the first of April, but other work had delayed it. It will probably be published by the first of July. The lessons for the little ones will be published in this paper. It is not designed for the youth, as is the *Instructor*, but for little ones. This paper is not designed to interfere with the work of the *Instructor*. It is for the very youngest children. It is time the little ones had a chance. In addition to the Sabbath-school lessons there will be interesting stories, and articles which will teach the precious truths of the Bible. The paper is designed to be an aid to parents in instructing their children in the way of truth.

Resolution 8 called out interesting remarks from E. J. Waggoner, M. C. Wilcox, J. N. Loughborough, R. A. Underwood, G. A. Baker, and the president. E. J. Waggoner spoke of the interest Brother W. C. White had taken in this. He wished to get our people interested in our missionary work. The *Library*

will be published something on this wise: A book will be published once a month of from 100 to 200 pages, edited by our people, so that it will contain only wholesome reading for the youth. Books will be published concerning the reformers, the lives of prominent missionaries, prominent individuals in our own church, with some religious stories. Children and youth may thus be encouraged to read, and to read what is good. Many youth are now reading what is positively injurious because they must have something to read, and suitable reading is not to be easily obtained. Such reading as will be published in this *Library* will be good, and a new book coming each month will give the child something to look forward to, which will be both interesting and instructive. In the past we have worked largely for the adults; is it not time to work for the children and youth? The idea has been indorsed by the General Conference Committee. Reading has great effect in molding the minds of the youth. Some excellent works have already been procured. Elder Loughborough said that he was glad that the hearts of the fathers were turning toward the children. Elder Underwood heartily indorsed the resolution, and believed that it was in the order of the Lord. We are all children enough to read this publication.

All the above resolutions, except the last, were passed unanimously. Pending action on resolution 8, the meeting adjourned to 7:30 P. M.

EVENING MEETING, 7:30 P. M.

This meeting was called to order by the president. Minutes of the afternoon meeting read and approved.

Resolution 8 was taken up and considered and passed unanimously by the stockholders, and then indorsed by a rising vote of the whole house, as was also resolution 7.

The Committee on Resolutions concluded their report by presenting the following:—

WHEREAS, The success which has attended those who have entered the British field as canvassers is a cause of gratitude; and,

WHEREAS, It is evident that a great work is opening up before us in circulating the truth by this means, and the greatness of the field demands that more trained canvassers should immediately enter this extensive field; therefore,

9. *Resolved*, That in harmony with the request of the Mission Board of Great Britain, made recently to the General Conference Committee, we request the general canvassing agent of the denomination to select proper persons to enter this field at the earliest date possible.

WHEREAS, There has for a long time been a demand for a paper to be used for general circulation by the missionary societies, which could be furnished at a cheaper rate than either the *Review and Herald* or the *SIGNS OF THE TIMES*; and,

WHEREAS, The publishers of the *SIGNS OF THE TIMES*, which has always been a pioneer missionary journal, in their endeavor to meet this demand as far as possible, have furnished the paper to societies at a rate so low that its publication has involved continued loss; and,

WHEREAS, Although great sacrifices have been made, it has been impossible to furnish the paper at a sufficiently low rate to enable the societies to handle it and meet their expenses, and they have therefore turned their attention almost exclusively to the *American Sentinel* as the paper for missionary circulation; and,

WHEREAS, There is still, as there ever has been, a necessity for a paper which shall serve as a pioneer journal, containing live, general religious matter, setting forth Bible doctrines in a clear and pointed manner, thus doing a work which the *Sentinel* cannot and was not designed to do; therefore,

10. *Resolved*, That we re-affirm our belief that the *SIGNS OF THE TIMES* was started in the order of Divine Providence, and that it should by all means be continued; and that it may be put to the use for which it was designed, we recommend that, as soon as prac-

ticable, it be changed to an eight-page weekly, so that it can be furnished to single subscribers at one dollar, and in large clubs to societies at seventy-five cents a year, providing such change shall meet the approval of the officers of the General Conference.

WHEREAS, At the last session of the General Conference a series of resolutions was adopted (Year Book, pp. 54, 55) recommending the consolidation of the publishing interests of the denomination, the object of the movement being the unifying of the work, and the avoidance of all sectional feelings and personal interests, and a committee was elected to devise and execute plans to this end; therefore,

11. *Resolved*, That we are glad that the subject is being seriously considered by our leading brethren, and that we will heartily co-operate in any movement that gives reasonable promise of inspiring greater confidence in the publishing work on the part of our people at large, by establishing that work on a better basis, and securing a more perfect union between the various branches thereof.

Resolution 9 brought out some interesting remarks from M. C. Wilcox, R. A. Underwood, the chairman, J. N. Loughborough, and Wm. Ings. It was thought that a company of canvassers would soon go to England. We were really the first in that field who had made the work a success.

Resolution 10 was thoroughly discussed by John Morrison, R. A. Underwood, W. N. Glenn, E. J. Waggoner, and J. N. Loughborough. It was argued: 1. That a cheaper paper is needed for our missionary work, which can be taken by a larger number of people in larger numbers, and thus a much greater work will be done. 2. The *SIGNS* in its present form has been furnished so low to Tract Societies that there has been actual loss on it, which the office ought not to sustain. 3. A paper is needed to follow the *American Sentinel*, to bring home to the hearts of people the prophecies which have forewarned of the dangers menacing our country, and present before people the saving truth of God. 4. The smaller paper would not contain any less of live religious reading on the truth for our times, but much general matter and advertising would be left out of the smaller edition. Elder Underwood stated that the brethren in the East had for years desired a cheaper paper. They had started two different ones which were not just a success, and they had had to stop. Now he was glad that the publishers of the *SIGNS* saw fit to make the *SIGNS* a paper that would bristle with the truth, to follow the *Sentinel*, and could place it where it could be circulated cheaper than the *SIGNS* at the present time, without crippling the office. He believed that our brethren in the East and throughout the country everywhere will take hold of this with new zeal, and instead of its present circulation, it will go up.

As the actions of the last General Conference were referred to in Resolution 11, these were read from the Year Book by J. N. Loughborough.

A report of legal advisers, employed by the Committee on Consolidation, presenting what was thought to be a possible scheme on which the offices could unite, was read by R. A. Underwood. Remarks were made by R. A. Underwood, C. H. Jones, and E. J. Waggoner.

The resolutions were all unanimously adopted.

On motion S. C. Stickney, S. N. Curtiss, and L. A. Phippeny were appointed by the chair as a committee to prepare a telegraphic cipher for the use of the association and its correspondents.

Adjourned *sine die*. C. H. JONES, *Pres.*

S. C. STICKNEY, *Sec.*

LATER.—The board has been organized, as follows: President, C. H. Jones; Vice-President, Wm. Saunders; Secretary, S. C. Stickney; Treasurer, E. A. Chapman; Auditor, L. A. Phippeny.

The Home Circle.

FAITHFUL STILL.

I CANNOT do great things for Him
Who did so much for me,
But I would like to show my love,
Dear Jesus, unto thee.
Faithful in every little thing,
Dear Saviour, may I be!

There are small crosses I may take,
Small burdens I may bear,
Small acts of faith and deeds of love,
Small sorrows I may share.
And little bits of work for thee
I may do everywhere.

And so I ask thee, Give me grace
My little place to fill,
That I may ever walk with thee,
And ever do thy will,
And in each duty, great or small,
May I be faithful still!

—Julia Balch.

THE SPARE ROOM.

"Now, John."

Little Mrs. Beecher was guilty of button-holding her husband, just as he was all ready to go to his office. "One moment, dear."

He didn't say, "Hurry, then!" He was too astonished, as she never hindered him, when once the coat was on and the hat in hand. "Bless her for it; she is a woman of sense!" he had always said to himself on his unimpeded way. Now here she was doing just like other women. What could it mean?

"You say you are willing I should arrange the house as I think best?"

"Perfectly."

"That's all; good-by. I won't stop you again."

"Good-by, dear."

The little woman stood a moment lost in thought, just where he had left her. Then she started with a laugh: "That's the last time I will ever listen to the tempter. The spare room shall be the back chamber."

Running upstairs, she just stopped to kiss Roly-Poly, the baby, and give him a toss, returning him to Adaline's care, who had him in charge, as it was Saturday. Then she hurried off.

For the next two hours there was no busier woman in all Briarfield than Mrs. Beecher. A neighbor looked in, and called her to the head of the stairs, where she leaned over, her pretty brown hair all tied up in a sweeping-cap.

"My! You ain't settled yet?" exclaimed the neighbor.

"All to rights except the spare room," called Mrs. Beecher over the railing.

"I always fix that first in my fall cleaning," observed the neighbor. "My!—supposing anybody should come and find you all sixes-and-sevens!"

"I should rather be caught by chance company than to have my family find me napping," laughed little Mrs. Beecher.

This was such a new idea that the neighbor had nothing to say only, "I'll drop in again when you ain't so driven," and Mrs. Beecher was free to hurry back to her "settling up" once more.

It wasn't very attractive, certainly, this little back room with its one window. And all the pretty furnishings in the world could

not make it a fine place. But Mrs. Beecher, bustling around, setting the bureau in one corner, putting a gay rug here, and a bright sofa pillow there, sang at her work, out of a satisfied heart.

When it was all done, and the supply of clean bed linen and towels put in the drawer ready to be arranged on the arrival of the chance company, the little woman gave a sigh.

"I hope John will like the change. I'm only sorry I kept Adaline in here so long."

But vain regrets not being in Mrs. Beecher's line, she hurried off to a large sunny room just around the hall.

Adaline was already there with the baby, wild to see her own things in the new room.

"I'm going to be perfectly happy, don't you know?" she replied in a burst of confidence to Roly-Poly. "And I'm going to be awfully good, too."

"Um," said Roly-Poly. Mrs. Beecher paused by the open door.

"It's the most beautiful place," ran on Adaline; "see, Roly, the sun shines always here, and I never saw a bit in the other room—never the leastest bit," she added, emphatically.

The little mother's heart had a pang just then, and like a flash the pale cheeks that had greeted her at the breakfast table every morning came back to her now.

"Don't you ever tell, Roly," cried Adaline, in a stage whisper, "but I used to cry in there, and wish my papa could afford to buy a nice house, where the sun danced all around. Now promise; don't you ever tell; say, No, real loud."

"No," shouted the baby.

The tears came now into the eyes of the little woman hearing the unpleasant truths out there in the hall. But there was more to tell.

"I'm a big girl," Adaline was saying; "I'm company now, and I'm going to behave nice. I wonder why people don't always do so, and give the children who live at the house all the year round a good place. Don't you?"

"Ar—goo," said Roly-Poly.

"I wonder so, too," said Mrs. Beecher, softly, with all her heart, as she stole away.

"You're a wise woman," said John, when he came home to dinner, peering into the spare room. I always wondered why you didn't take this room for the spare chamber, instead of giving up that splendid sunny one to people who only dropped in once in a dog's age."

"O John! why didn't you say so?" cried Mrs. Beecher. "There I've been worrying, afraid you wouldn't like to be different from other people, who always have one handsome room."

"I'd rather be hospitable to my own family first," said John, "and give them sunshine instead of doctor's stuffs. It's the best thing you've done in one spell, Martha. Come, there's the dinner-bell."—*Woman's Magazine.*

BISHOP TAYLOR, of Africa, is not an extravagant man. One of his helpers says that on the bishop's tour of inspection last summer his outfit in the line of dishes consisted of one tea-cup, a can-opener, and his pocket-knife. He was attended by but one carrier.

MOTHERS AND CHILDREN.

WHAT part of the household deserves more careful thought and attention than the children? Truly, childhood may well be likened to a beautiful spring morning, to the glistening of dew-drops on the grass, the chirruping of songsters in the forest, a scent of blossoms in the air, and sunshine over all; and how strange and cold and dark the world would be without the sunny eyes and joyous voice of the young!

Do we realize the responsibility that is upon us when God lends us one of these dear little ones? Are we anxious to train them up for his service, or for a place in the most fashionable society?

I am sure if we always go to that source where, for the asking, we shall receive the needed wisdom—liberally and without any upbraiding—we shall be enabled to speak the right words and sow the right seed very early in life. Let us try to make them happy. It is the little things we do that have a far more lasting influence than the many greater deeds.

The little opportunities that come to us day by day, and that are fleeing so rapidly away, must be seized upon to reach the deepest recesses of the child's nature if we would cultivate refinement and delicacy of feeling and tender thoughtfulness, and make those natures wide, and deep, and broad.

Many children are stunted and dwarfed for want of these little attentions; and the deeper feelings of love, gratitude, respect, and reverence lie dead or unawakened, and they grow up cold and indifferent—worse even than that—stony-hearted unbelievers.

Above all, send the children to bed happy. Never let them sleep with a threatened punishment in anticipation. Settle all such things before dark, that the child may go to rest with a sense of forgiveness and peace in its heart. They will not be children long; let them be as free from care and pain as possible these few short years. Send them to rest with a smile and good-night kiss as your last act.

Yes, tuck them in bed with a gentle good-night;
The mantle of shadows is veiling the light,
And may be—God knows—on this little face
May fall deeper shadows in life's weary race.

Drop sweet benedictions on each little head,
And fold them in prayer as they nestle in bed;
A guard of bright angels around them invite;
The spirit may slip from the mooring to-night.

—Mail and Express.

PRACTICAL JOKES.

A PRACTICAL joke is a sort of trick played by one person upon another, in the hope of making him uncomfortable and ridiculous. To put one's friend in an absurd situation, to interfere with his rights, to do something which will hurt him in body or mind, not very deeply perhaps, yet really, is the object of the practical joker. I have never in my life been able to see the least good, the least innocent fun, in practical jokes, but I have seen a great deal of evil and mischief resulting from them.

Some years ago, just at dusk, a maid-servant in a certain beautiful home took it into her head that it would be rare fun to dress herself in a sheet and frighten another of the servants. So she slipped into the grounds and hid herself behind a tree, and waited for

her opportunity. Dancing merrily along and singing with a voice like a bird, came a sweet little daughter of the house, who had been sent on an errand to the lodge at the end of the green avenue. The merry child, sensitive to her finger-tips, caught a glimpse of the straight, stark figure skulking behind the oaks, and was so frightened that a few months afterward she died—of nervous shock, the physicians said, which then began its fatal work.

In our New England colleges a youth who had been studying hard that he might enter the Freshman class was startled from his sleep at midnight by a party of fellows in masks, who proceeded to make sport for themselves by that stupid process called "hazing" their companion. They had their silly fun, but it is to be hoped that none of the number engaged in it can ever think of that night without a pang, for it made the youth insane.—*Harper's Young People.*

THE MUMMY CATS OF BENI HASSAN.

A CURIOUS consignment of goods was received at London a few weeks ago, consisting of no less than 180,000 mummy cats from Egypt. These cats have lain in their sacred burial-place at Beni Hassan for 3,000 years or more, and after having fulfilled for so many centuries the destiny intended for them, have at last, under the impulse of nineteenth-century progress, been sacrificed upon the altar of "utility"—that modern all-devouring ogre. These mummies are now about to fill their final function of fertilizing English farm land. The English farmers are indebted for this excellent lot of twenty tons of manure to the lucky accident which befell an Egyptian who, while digging, fell into a pit, which proved to be a subterranean cave completely filled with mummy cats, each one being separately embalmed and wrapped up after the usual fashion of Egyptian mummies. Pussy of B. C. 2,000 was a sacred object to a section of the ancient Egyptians, and when a cat died—as even a cat eventually must—it was buried with as much honor as any human being. The finder having reported his discovery, laborers were soon at work, and turned out tens of thousands of the mummies. Some were taken by the farmers of the place, others went to a merchant in Alexandria, who shipped them to Liverpool, where another merchant, a local fertilizer, bought the consignment at £3 13s. 9d. a ton. The auctioneer, adding insult to injury, knocked down the lot of 180,000 cats with the head of one them as a hammer. To such base uses have the gods of Egypt come!—*Scientific American.*

MAKE YOUR HOME HAPPY.

LET home stand first before all other things. No matter how high your ambition may transcend its duties, no matter how far your talents or your influence may reach beyond its doors, before everything else build up a true home. Be not its slave; be its minister. Let it not be enough that it is swept and garnished; that its food is delicious; but feed the love in it, feed the truth in it, feed thought and aspiration, feed all charity and gentleness in it. Then from its walls shall come forth the true woman and the true man, who shall together rule and bless the land.—*Selected.*

Health and Temperance.

A CLEAR, ACTIVE BRAIN.

To succeed as a student, or in any department of business life, it is as necessary to have a clear and active brain as to have health of body. The latter is secured by taking sufficient nourishing food—just enough—at proper times and under proper circumstances, and sufficient exercise, followed by rest and sleep, breathing an abundance of pure air. There is no danger of having too much, if the temperature is right. We should obey all of the laws made by the great and good Father to aid us in taking the best possible care of ourselves, without which we are unable to be happy in this life or useful to the greatest extent. To have a clear and active brain, active in the right direction, requires due activity and rest, with friendly relations to the rest of the body, more especially the stomach and the digestive organs as a whole. If unwholesome food is taken, that difficult of digestion, if taken between meals, —even fruits being objectionable if not taken as part of meals, the dried fruit being particularly difficult of digestion,—if the stomach in any way is disturbed or becomes contaminated, cloudiness, weakness of the brain, with a corresponding derangement of the mind, naturally follow. If the student would make progress in study, it is as necessary to take proper food, such as will feed the brain, as it is for the laborer to strengthen the muscles by food adapted for that purpose.

It is a fortunate circumstance, a merciful fact, that plain and simple food—the grains furnishing the best of simple food—is the most nourishing, the easiest of digestion, as a whole, the most palatable to the unvitiated taste, and the cheapest, being in reach of those in humble circumstances, and the most favorable to health, as illustrated by the fact that the food which Daniel persisted in taking, without the king's wine, was better than that taken in the royal family. . . . Those students who have but little of this world's goods, who are compelled to live abstemiously, are the ones who will make their mark in the world, who will be "heard from."—*Spelman Messenger, Atlanta, Ga.*

CIGARETTE SMOKING.

We think that the little city of Frankfort, in Kentucky, deserves no small praise for one thing its authorities have recently done. A law has there been enacted, with the purpose of enforcing it, too, that cigarettes shall no longer be sold in the corporation! Certainly a bold move, especially in a tobacco-raising State, and one that deserves universal imitation. The smoking of tobacco in any form is injurious to health, and even prejudicial to morals, but the cigarette is particularly to be denounced. The smoke of the medicated paper-wrap, combined with that of the deleterious weed, is usually inhaled so as to be passed measurably into the lungs before being breathed forth again into the poisoned air. And thus it immediately and directly introduces the seeds of insidious disease and death. The cigarette ought everywhere to be prohibited, if the young lads of our country, who are giving themselves up to the habit of

smoking the killing nuisance, and who have not sense enough to do otherwise, would be preserved to reach a manhood of something like vigor. But of all people, our law-makers have the least moral courage when a real evil is to be dealt with; so that we are hardly able to hope that the Frankfort example will be generally followed. Public opinion must be relied upon; and yet this is itself permeated, so to speak, with the fumes of both cigarette and cigar, to say nothing of all sorts of pipes.—*Christian Union.*

TOBACCO.

THE common use of tobacco to gratify an unnatural and depraved appetite is either right or wrong. If it is right, then we should let it alone. But we hold that it is wrong— forbidden by the word of God. *It is a filthy habit.* This all admit. But the command of God is, "Cleanse yourselves from all filthiness of the flesh and of the spirit." It is a disgraceful habit. But the command is, "Whether therefore ye eat, or drink, . . . do all to the glory of God." No one ever pretends that God is glorified by his professed servants chewing tobacco or smoking cigars. It is an expensive habit. But the command is, "Honor the Lord with thy substance." Statistics show that last year the United States paid \$135,224,000 for 1,352,246,000 cigars—and smoked them. The cost of chewing-tobacco and snuff consumed during that period will bring up the annual cost of these luxuries to \$250,000,000. How meager in comparison with these enormous figures is the sum contributed during the same period toward sending the gospel to a dying world! Is it not evident that men love their cigars better than professed Christians love souls?—*Earnest Christian.*

LAUNDRY HINTS.

BUTTERMILK will remove tar spots sometimes. Rinse in soapy water.

A paste of soft soap and starch will take stains out of bed-ticking. Spread it on the spots, and when dry scrape off and wash with a damp sponge.

To remove grease stains from silk hats, use turpentine and then alcohol.

To iron a silk hat, hold the hat in the left hand, pass a warm iron quickly around, following the lay of the nap.

To clean silk, the garment must be first ripped and brushed. Spread on a flat board an old blanket covered with an old sheet. Then sponge the silk on both sides, rubbing any dirty spots particularly, with this mixture: One-half cup ox-gall, one-half cup ammonia, and one-half pint tepid soft water. Roll the silk on a stick, an old broom handle will do, being careful that no wrinkles are left on it. Let it dry without ironing. Woolen goods may be treated in the same manner.

All fancy hosiery should be put into a strong solution of salt and cold water before wearing, well saturated, and dried without wringing, either in the shade or in a warm room.

To clean coats, take of ammonia two ounces, soap one ounce, soft water one quart, and a teaspoonful of saltpeter. Shake well and let the mixture stand a few days. Pour enough on a coat to cover grease spots, rub well, wash off with clean cold water.

News and Notes.

RELIGIOUS.

—During the self-denial week of the Salvation Army, \$100,000 was raised for mission work.

—At the recent session of the Presbyterian presbytery of Utah, there were present twenty ministers and two elders.

—The Baptists of the "regular" order in the United States have passed the three-million point. Their total membership, white and colored, north and south, is stated by the Year Book for 1890 to be 3,070,047. The number of baptisms reported for the past year is 144,575.

—Rev. Father Whelan, of St. Patrick's Church, Montreal, in dealing with the subject of public schools, recently, maintained, according to Roman Catholic doctrine, that the church should primarily look after the child, the parents coming next, and the State third.

—Sweden seems desirous of taking its share in African enterprise and exploration. Mr. Sachrisen is the leader of a projected Swedish expedition to the Victoria Nyanza; 100 Swedish artisans have entered into arrangements extending over three years. The intention is to form stations from the northeast of Lake Tanganyika in the direction of the Victoria Nyanza, designed to co-operate in the suppression of the slave-trade.

—Dr. Talmage says "there are crowds and armies of good people to be found wherever one goes." But a wiser than he has said: "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." This telling the world that it is good will not bring it to Christ. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

—It has been decided in Illinois that the Y. M. C. A. is not a strictly religious organization within the meaning of the laws of that State, but is a benevolent and charitable institution as well. It is not alone in Illinois that religion has become so weak that it is no longer regarded as benevolent and charitable. The assumed necessity for a special side organization for every good purpose within the purview of the Christian religion, has given rise to much distrust of the church as a practical working body.

—Rev. W. W. Wilson, of Baltimore, was called upon, at a recent session of the African M. E. Church Conference, to answer the charge of making a speech at a banquet in honor of the colored pugilist, Peter Jackson. In his defense, Mr. Wilson said: "I told Jackson that he had achieved great success in his line, which was somewhat different from mine, and I hoped that he would use his strength in bringing souls to Christ." It was finally voted that Rev. Mr. Wilson be merely told of his error, and this action was taken amid much laughter and applause.

—It is said that the rectors of two churches in the Protestant Episcopal diocese of Maryland, who use a very advanced ceremonial, have for some time been placing what remains of the consecrated bread and wine after the Communion service in a miniature tabernacle on the altar and burning a taper in front of it. Bishop Paret has, in consequence, issued a circular letter, it is stated, which says the church law is explicit that whatever remains of the consecrated material must immediately after the benediction be reverently consumed by the minister and other communicants.

—Of the interest manifested at Bombay, India, in the protection of Sunday as a day of rest, the *Harvest Field* says: "It was proposed to change the day for the sailing of the mail steamer for England to Sunday, but the proposal has been vigorously opposed, not only by the Chamber of Commerce and the Corporation of the city, but by a great demonstration made in the Town Hall, which was packed to overflowing by representative Christians, Jews, Parsees, Mohammedans, and Hindus." This demonstration shows the utter inappropriateness of calling Sunday the "Christian Sabbath," which is so strenuously insisted upon by many in this country.

SECULAR.

—The territory of Arizona has been made a customs district.

—The high-license law of Michigan has been declared unconstitutional.

—It is reported that several Chicago aldermen have been indicted for complicity in election frauds.

—Experiments with sugar-beet seed from Central Germany and Bohemia have been very successful in Ontario.

—The papers say that a couple of sixteen-year-old children were recently married by contract at San Jose, Cal.

—A national temperance congress has been called to meet in the Broadway Tabernacle Church, New York City, on the 14th inst.

—It is quite significant, as Governor Miller says, that since the Lottery bill was killed, no more \$15,000 prizes have been drawn in Dakota.

—Various political plots are coming to the surface, whereby politicians hoped to benefit their respective parties by manipulating the census reports.

—The portion of the long-talked-of treasury surplus falling to San Jose, Cal., is \$200,000, which Congress has appropriated for a government building.

—The owners of planing mills in Oakland, Cal., are contemplating giving their men a half holiday on Saturday of each week in lieu of the eight-hour demand.

—There is prospect of an unusually large fruit crop in California the present season. The grain crop, though the acreage is comparatively small on account of the exceedingly wet winter, promises a very large yield.

—Blooming Grove, Texas, was struck by a hurricane May 1, which did great damage to property. The new Baptist Church and several residences were totally demolished, and many other buildings were greatly damaged.

—The Chicago police recently raided an opium den and found a number of lemon-rinds filled with opium. The ends had been cut off, the insides scraped out, opium put in each, and the ends cemented on again.

—Destructive prairie fires have been raging in the Sioux Reservation, South Dakota. A man named Shoun lost fifty head of cattle and narrowly escaped with his life. The fires were set by Indians, who have been arrested.

—Strikes are reported from various parts of Austria, in the linen and other textile factories. At Frankstadt, the troops were called out, April 29, to arrest a mob which had pillaged a linen factory, and many of the rioters were bayoneted.

—The proprietors of the *New York World* have been indicted by the grand jury for criminal libel of the late A. T. Stewart. The *World* has been exposing alleged crooked means by which Hilton has come to own the larger part of the vast property.

—Prince Henry, of Battenburg, son-in-law of Queen Victoria, is in disgrace. It seems that the Prince of Wales had the husband of Beatrice shadowed by detectives until he was caught in some of the loose practices for which Wales himself used to be noted.

—The president of the Reading Railroad, Pennsylvania, has been compelled to explain away the main force of an order regarding the frequenting of saloons by its employes, on account of the business boycott placed on the road by the various liquor interests.

—There was a great labor festival in various parts of Europe on May-day. The result in Germany is a plan to cover the empire with a net-work of employers' associations of all trades and industries, to offset the demands of employes. In Spain, riots occurred in several places, which had to be quelled by the troops. A great many strikes are reported.

—The Germans are not all beer guzzlers, although they generally have that reputation. The National German American Prohibition League is an active society of Germans. During the Dakota campaign, they supplied three thousand German voters with temperance literature; and now they are supplying the German voters of Nebraska, besides sending large quantities to Michigan, Wisconsin, Minnesota, and Illinois.

—A young lady of twenty years recently defended her brother in the Police Court of this city, who was arraigned on a charge of striking his father. She said her brother had been brought up in a drunkard's home, and had been so beaten and trampled upon that there was little wonder that he should go astray. His treatment had not been discipline, it had been brutality; if he had had a chance, he would have been a different man.

—The *New York World* says: "On a recent Sunday, in the face of a special police order directing that care be taken to prevent the sale of liquor, the *World's* reporters found more than five hundred places where drink was sold. Superintendent Murray said, in relation to this showing, that 5,000 arrests are made every year for violations of the excise law, and that 16,000 of these cases are now on file in the district attorney's office, but that convictions are well-nigh impossible."

—It is said that the Committee of One Hundred, with headquarters in New York, have not yet abandoned Senator Blair's Educational bill, although it was defeated and then hung up on reconsideration. The committee is sending out millions of pages of pamphlets, one of which is entitled, "The Pope's Last Veto in American Politics." It is a fact, however, that the pope's hand is not nearly so conspicuous (if at all apparent) in the defeat of the Educational bill as it is in the support of Mr. Blair's National Sunday-Rest bill and Educational Amendment resolution.

—Col. John P. Irish has publicly stated his belief that neither the city superintendent nor the principals of Oakland schools could solve many of the problems given to applicants for teachers' certificates, if brought to the task under like circumstances. Some of these, he asserts, are mere mathematical puzzles, the solution of which is no evidence of qualification to teach. He concludes his criticism with the following pertinent observation: "I have noticed that as the schools recede farther from sound culture in the common branches, the more difficult has become the securing of a certificate to teach by those who have excellent knack at teaching all that should be taught in common schools."

Obituary.

KREICHAUM.—Died, April 23, 1890, Eugene, infant son of Dr. and Mrs. G. H. Kreichbaum, of spasm of the epiglottis, aged 3 months and 24 days. He had no disease that could be ascertained, and it was hard to believe that he could be dead, so life-like and peaceful and sweet was his death sleep. This is the third child that Brother and Sister Kreichbaum have lost. Dr. Kreichbaum was summoned by telegram from St. Louis, Mo., where he had gone on business, reaching home to find his little one cold in death. Funeral services by the writer. M. C. W.

CAWKINS.—Died at Healdsburg, Cal., April 19, 1890, Sister Edna Hayes Cawkins, aged 37 years 3 months and 24 days. Edna Hayes was born in Stanstead County, P. Q., and spent her early life in Derby, Vermont. She then removed to Parsons, Kansas, and from there to Cedar Rapids, Iowa, where she married in 1874. In 1886 with her husband she came to Los Angeles, Cal. At the Adventist camp-meeting held there in 1887 she gave her heart to God, and has since been a consistent member of the Adventist Church. A little over a year ago she contracted a severe cold, from which she did not recover, but sank rapidly with quick consumption. She died in the hope of a short waiting-time, and a glorious resurrection. Her husband and other loved ones are living and looking for that glad day when the dead shall hear the voice of Him that hath power over death. W. M. HEALEY.

BANTA.—Died of dropsy at her home in Pleasant Grove, Cal., April 23, 1890, Sister Frances Banta. She was born in East Tennessee in 1810, and was married to Henry Banta in 1825. She was the mother of twelve children, six sons and six daughters, five sons, three daughters, and her aged companion being left to mourn their loss. In early life she was converted and united with the Baptist Church, and has since lived a consistent Christian life. She became a believer in the Third Angel's Message about three years ago, in which she continued until the day of her death. Among her last words were (referring to the fourteenth chapter of St. John), "I love that chapter, I love that chapter." I said, "Mother, the Lord is good;" she, being so weak that she could scarcely speak, responded by bowing her head; and by many other tokens expressed her love for her Redeemer. She was loved by all who knew her, and was ready to minister to the wants and needs of those around her. We laid mother away with the assurance that she will come forth at the call of Christ, clad with immortal bloom. Funeral services were conducted by Mr. Murrish, the Methodist minister of Pleasant Grove. She sleeps in Jesus. "Blessed sleep, from which none ever wake to weep!"

ERASTUS BANTA.

THOUGHTS ON DANIEL,

CRITICAL AND PRACTICAL.

BY ELD. U. SMITH.

AN EXPOSITION OF THE BOOK OF DANIEL, VERSE BY VERSE.

We are now living in times plainly pointed out in this prophecy, and it is important to understand it; for Daniel himself says that in the time of the end, the wise shall understand; while, if we fail, we are equally guilty with the Jews, who knew not the time of their visitation (Luke 19:42-44), and shall meet a similar fate. 416 pp. Price, \$1.25.

Address, PACIFIC PRESS, Oakland, Cal.

Publishers' Department.

IMPORTANT TO THOSE REMAILING THE "SENTINEL."

WE are indeed thankful to our friends, and the friends of the cause of present truth, who have united with us during the past few months in giving the *American Sentinel* the largest circulation that it has ever enjoyed; but while we commend the efforts already put forth, we are compelled to say that more good might have been accomplished had one important feature of the work not been neglected in so very many cases. That to which we refer is the sending of a card or letter with the first paper sent, notifying the party to whom it is sent that he is to receive the paper for a few weeks, and remarking, incidentally, that it is to be free. This has in the past been insisted upon by those who have had charge of the work of remailing our periodicals, and it certainly should not be omitted, except in special cases.

During the past three months we have received directly from persons to whom the *Sentinel* was being sent, and through postmasters, hundreds of requests to discontinue the paper, as they had never ordered it and did not wish it. Most of those who thus refuse the paper are evidently under the impression that a demand will be made upon them to pay for the paper, and they are offended at what they regard as a trick of the publishers to force them to take and pay for a paper for which they have not subscribed. Of course the note at the head of the last page ought to correct this impression; very few, however, read it, and some who do evidently do not believe it, and feel that an effort is being made to victimize them. The result is that they are prejudiced not only against the *Sentinel* but against the truths which it seeks to teach, so far as they have examined it to know what they are.

Another evil which results from this neglect to write letters is that it makes enemies for us among the postmasters. Many of these papers are sent out by those who are entitled to pound rates of postage, and there is nothing to show that they do not come from the office of publication. In two or three weeks the papers are refused, and the postmaster notifies us to stop sending them, as it is his duty to do. But the names are not on our list, and we cannot stop. This offends the postmaster, for he thinks that we have intentionally disregarded an official notification. Of course we generally explain that we are not sending the papers, but as they bear no stamps appearances are against us.

Sometimes we receive orders to send the *Sentinel* to certain addresses. This we of course do; but it not infrequently happens that even when a date several months in the future is plainly printed upon the little yellow address tab, the parties to whom the paper is sent, not knowing how they come to be receiving it, refuse to take it from the post-office. It is safe to say that in nine cases out of ten if a letter or card were written when the first paper is sent, or when the order is sent to us, the *Sentinel* would not only not be refused, but it would be read with a very different feeling from that with which it is received.

It may cost a little more both in time and money to do this work as it should be done, but is the cheapest and easiest way always the best way? In such a matter as this it certainly is not. We firmly believe that it would be better to send out fewer papers, accompanied by letters or cards, than to send out a greater number as they have been sent during the past few months. We trust that our friends everywhere will inquire after "the old paths" in the matter of remailing periodicals, especially the *American Sentinel*, and make it a rule to always notify those to whom they either send papers or to whom they direct us to send them.

PUBLISHERS AMERICAN SENTINEL.

Appointments.

UPPER COLUMBIA CAMP-MEETING AND CONFERENCE.

The Upper Columbia camp-meeting will be held at Milton, Oregon, beginning May 14 and continuing until the 21st. A workers' meeting will be held in connection with the camp-meeting, beginning May 7.

The next annual meeting of the Upper Columbia Conference for the transaction of business, will be held in connection with the camp-meeting at Milton, Oregon, May 14 to 21. Let all churches in the Conference see that delegates are elected and necessary reports forwarded to the Conference secretary.

CONFERENCE COMMITTEE.

The next annual session of the Upper Columbia T. and M. Society for transaction of business, will be held at Milton, Oregon, May 14 to 21. By order of president.
S. H. CARNAHAN, Sec.

THE Upper Columbia Health and Temperance Association will hold its annual session for the transaction of business, in connection with the camp-meeting at Milton, Or., May 14-21. E. L. STEWART, Pres.

FARE TO THE UPPER COLUMBIA CAMP-MEETING.

ALL who come to the Upper Columbia camp-meeting over the U. P. R. R. will pay full fare to the meeting and will be returned for one-fifth of a fare. Remember the O. R. & N. is a part of the U. P. R.'s system.
U. C. CONF. COM.

NOTICE.

THE daily proceedings of the Upper Columbia Conference at its next annual session, together with a synopsis of the sermons delivered at the Milton camp-meeting, will be published in a daily issue of the *Milton Eagle*. There will be six numbers issued. Those wishing to have these papers mailed to them daily as issued, please send 25 cts. to F. S. Hafford, Milton, Or.

NORTH PACIFIC CAMP-MEETING.

THE camp-meeting for the North Pacific Conference will be held in East Portland, May 28 to June 4. This meeting will be preceded by a workers' meeting, commencing May 21. Further particulars will be given in the future.

CONFERENCE COMMITTEE.

THE North Pacific Conference will hold its next annual session for the transaction of such business as may come before it, at the time of the camp-meeting to be held at East Portland, May 28 to June 4. Let all the churches elect delegates, and see that they are provided with credentials.

CONFERENCE COMMITTEE.

THE next annual session of the North Pacific Tract and Missionary Society will be held in connection with the camp-meeting at East Portland, May 28 to June 4.
E. D. HURLBERT, Pres.

THE twelfth annual session of the North Pacific Sabbath-school Association will be held in connection with the camp-meeting, May 28 to June 4. Elders R. S. Owen and W. W. Sharp will be present to give instruction in all branches of the Sabbath-school work. We hope to see a general attendance of all our Sabbath-school workers. Let the secretaries bring both their secretary and class-record books. Special instructions will be given to officers and teachers. A Sabbath-school tent will be erected on the grounds, in which those having the work in charge can be consulted on all questions pertaining to this branch of the work. Come with a spirit of consecration and devotion, that this may be the best meeting we have ever attended.
W. C. WARD,
Pres. N. P. S. S. Ass'n.

NORTH PACIFIC TRACT SOCIETY, TAKE NOTICE!

ON account of sickness, F. S. Bunch, secretary and treasurer of the North Pacific T. and M. Society, has been compelled to resign. Please address all communications pertaining to that work to J. A. Burden, Box B 2, East Portland. E. D. HURLBERT, Pres.

CHANGE IN ADDRESS!

OWING to a renumbering of the city lots, the address of our mission, which was formerly 35 Carr Street, is now 143 Carr Street, Los Angeles, Cal. We trust that our friends who have correspondence with the mission, and especially those who are sending in provisions, donations, etc., will kindly bear this in mind, as it will save confusion.
O. C. GODSMARK, Supt.

WEST VIRGINIA TRACT SOCIETY.

WE have now located our depository at Newburg, W. Va., and Mrs. G. L. Bowen will act as secretary. All communications regarding the Tract Society work should hereafter be addressed to her, at the above address.
W. J. STONE, Pres.

CAMP-MEETINGS IN MILTON AND EAST PORTLAND, OREGON.

WE hope that there will be a large attendance at both of these meetings from the beginning of the preparatory meetings till the close of the camp-meeting. A good corps of laborers representing all branches of the work will be on the ground at an early date of the workers' meeting. We are happy to state that Sister E. G. White will attend both of these meetings. It has been several years since Sister White has attended these Northern camp-meetings, and it may be several years before she will be with this people again, if ever. Besides a strong corps of helpers to labor for the English-speaking people, Elder H. Shultz will be present to labor for the German brethren and population, at both the Upper Columbia and North Pacific camp-meetings. Let all come expecting and laboring for the best meeting we have ever had in these Conferences.

R. A. UNDERWOOD.

NORTH PACIFIC CONFERENCE, ATTENTION!

THE Northern Pacific and Southern Pacific lines of railroad will give the usual reduction of fare to all persons attending the camp-meeting this year. The rate will be full fare going, and one-fifth fare returning. Arrangements will be made to have all baggage taken from the various depots to the camp-ground, so that those coming need not look after hack-men to do this for them.

Persons coming on the East Side division of the Southern Pacific lines should have the baggage checked to East Portland, but they would do better to get off at L Street Station, take the street-car on N Street, and get off at D Street, follow D Street to 14th, where the camp-ground is located. Persons coming in on the West Side division of the Southern Pacific, or on the Northern Pacific, should take the street-car at the Northern Pacific Depot, go to Morrison Street, there transfer to the East Portland street-car at the west end of Morrison Street bridge, and get off at D Street in East Portland. In making the transfer, be sure to ask for the 5th Street cars at the west end of the bridge.

There will be tents upon the ground to rent at reasonable rates. All persons wishing to rent tents should write to J. A. Burden, East Portland, Or., stating the size of tent desired. Failure to do this may subject you to some inconvenience on arrival at the camp-ground.
CONFERENCE COMMITTEE.

NORTH PACIFIC CAMP-MEETING.

THE time for this meeting is drawing near. The camp-meeting proper will begin May 27, and close June 4. The importance of these general gatherings increases as we see the perils of the last days thickening around us. The solemnity of the times in which we live is of itself a very urgent reason why every friend of present truth should make the most earnest endeavors to attend the meeting. We confidently expect the largest and best camp-meeting ever held in this Conference.

A large corps of laborers will be in attendance. Sister White will attend our camp-meeting this year. Elders R. A. Underwood, E. H. Gates, R. S. Owen, H. Shultz, and W. W. Sharp will be present to assist by their labors and counsel. Brother S. N. Curtiss, of Oakland, Cal., will be present to give instructions in, and look after, the interests of the canvassing work.

The ground selected for the meeting is in East Portland, on D Street between 14th and 16th. The different lines of railroad will grant the usual reduction of fare to persons attending this meeting.

There will be a workers' meeting, which will begin May 21 and continue until the opening of the camp-meeting. We trust that all Conference laborers, church and Sabbath-school officers, canvassers, and many others will avail themselves of the benefits to be derived from this workers' meeting.

The various churches of the Conference should not omit to select proper persons as delegates to the Conference to be held in connection with this camp-meeting. Each church is entitled to one delegate for the church, and one additional delegate for every ten members.

Time is very short. The final struggle between truth and error is at hand. The great enemy is marshaling his forces for the last controversy. Shall we be less earnest in preparing to defend the truth of God? The cause demands workers who are fully instructed in all branches of the work, and whose hearts have been touched by the Spirit of God. But few more such opportunities for seeking God and receiving instruction will be granted us. Shall we let this privilege slip by unimproved? or shall we prize it so highly that we will make any reasonable sacrifice to attend this meeting? We feel assured that our brethren will make every effort on their part to enjoy the privileges and blessings of the coming camp-meeting.
CONFERENCE COMMITTEE.

The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, MAY 12, 1890.

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.

We call attention to the article beginning on page 275, entitled "An Astronomer's View of Our Father's House." It is not the less interesting because it is long. It will be concluded in the second paper.

Will our readers in the Northern Pacific Coast Conferences please notice the articles relative to their coming camp-meetings and yearly gatherings, on page 287. Some of these articles were doubtless designed for our last issue, but they came too late.

We trust that the friends of the cause will not fail to read the report of the Pacific Press Publishing Association, found on another page, because it is long. It is important, and contemplates some changes and new enterprises in which all ought to be interested. We are sorry that we could not give even more of the meeting than we have given.

ACCORDING to the New York *Voice* of April 24, "the New England Methodist Episcopal Conference declares that the first duty of all good men is to 'pledge themselves not to support any candidate for any office in town, State, or nation who is not opposed to the legalized liquor traffic.'" (The italics are as given in the *Voice*.) Now we have no objection to any man pledging himself to any reform measure he pleases; and we freely admit that the liquor traffic is a great evil; but we do most decidedly protest against any religious body pointing out as the "first duty of all good men" a purely political act. It is strange that a *Christian* organization should take such action; but the church is becoming more and more political in her aims and tendencies. The Christian idea of the duty of all good men transcends the above idea as heaven is high above the earth.

It is only adherence to a false theology or worship of humanity which leads men to expect a temporal millennium, or the conversion of the world. Looking at the matter independent of all theology, a common-sense view would show that there is no evidence in the past or present which would warrant us in looking for that predicted time of peace when the nations of earth will cease all strife and lay aside all differences, and war between nations and races and classes will be no more. And such is the opinion of not a few eminent men who are neither adherents of a false theology or worshipers of humanity. This is the conclusion of Prince Bismarck, the great European statesman, in looking upon the world from a social standpoint, as expressed in a recent interview with a New York *Herald* correspondent. In speaking of the conflict of classes, he said:—

"No; this conflict of classes will never cease. To solve it is like trying to solve the problem of squaring a circle. It is a Utopian dream of a thousand years of millennium, to be realized only when men become as angels."

"It is useless to think this question is capable of eternal settlement to exclude all future struggle. Socialism will give a good deal of trouble yet."

And all this is true, not because wise and far-seeing men who to some extent understand hu-

man nature, declare it, but because God, who understands human nature perfectly, has declared it. There will ever be strife so long as the unregenerate human heart exists. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. The tyranny of labor is against the tyranny of capital, and the strife will cease only when selfish hearts are satisfied or exist no more. But selfish hearts will never be satisfied, and they will ever exist till the wicked are destroyed at the revelation of Christ. Before that time God would gladly change hearts by his grace and truth, which he offers freely to all. Beyond that time it will be too late. In the world it is truly "distress of nations, with perplexity," but to the Christian, all these things indicate nearing redemption. Luke 21:25-28.

THE recent meetings held in Oakland were a success. The Publishing Association speaks for itself in this paper, as will the Tract Society next week. Meetings were also held in the interests of the work in the Conference, the Healdsburg College, and Rural Health Retreat. These meetings were characterized by unity and earnestness, and the prospects for these institutions are favorable.

The preaching was practical, dwelling largely on the necessity of faith and God's willingness and power to help. Sabbath was a good day, Elder Underwood speaking in the forenoon and Sister White in the afternoon. The six o'clock morning prayer-meetings for the workers and the general social meetings at 5:30 P.M. were seasons of profit. The meetings closed with a lecture on "Humanity," by Elder W. M. Healey. This lecture was illustrated by stereopticon, or magic lantern, views, showing the consequences of sin on the human race, the evils of false religions, and the deplorable results of religious legislation. The speaker held the closest attention of those present. The lecture was interesting and instructive.

As to the dependence which can be put upon newspaper reports of sensational events, let the following illustrate. A moderate earthquake shock occurred in California a little after three o'clock on the morning of April 24. In some places it was quite severe, but in San Francisco and Oakland it was slight. The same day a correspondent telegraphed to the New York *World* that the followers of certain religious enthusiasts "rushed from their homes in their night robes shouting prayers and ran toward high ground. A number of women fainted. One old man, whose name nobody knows, mounted a fence post in his robe of white and preached fervently until the subsidence of the excitement and the cold morning air caused him to leave his perch." It is said that "a Swedish servant-girl broke her leg jumping from a second-story window," and much other nonsense, of which there is not the slightest foundation in truth. The reporter evidently thought that after the extravagancies committed by these people, many would believe anything of them. We have no sympathy with any of this so-called "Church of God," but we have no more sympathy with such unblushing false reports.

It is well known that the Sunday question was one of importance at the recent Labor Conference at Berlin. Probably no delegates who met there were more opposed to each other than those of Italy and the representative of the pope, Bishop George Kopp. This shows the secret of their opposition to anything proposed by the Papacy. According to the *Catholic News'* Rome correspondent it was the Catholic Church which led in the Sunday agitation, supported by Protestant England and Germany and Catholic Austria. Italy and France opposed. The *News* says:—

"When the question of Sunday rest came up, the president of the commission, Bishop George Kopp, set forth concisely how necessary it was to establish a general legislation for Sunday rest, as required by the moral, economical, and hygienic principles of the church. The Italian delegates opposed the bishop, saying that in Italy (a thoroughly Catholic country) all religions are now equal; that there the Jews have the right to keep their Sabbath and not our days; consequently that a rest in a week of one day was a matter to be settled between proprietors and workmen, but that a Sunday rest was out of the question. This proposition found support only with some of the French delegates, but it was strongly opposed by the English, Austrian, and German delegates."

The support of papal dogmas by civil law always throws additional power into the hands of the Papacy.

It is thus that the *Christian Guide* voices its sentiments on the Church and State question:—

"We emphatically advocate the following proposed amendment to the Constitution of the United States of America:—

"No State shall pass any law respecting an establishment of religion or prohibiting the free exercise thereof, or use its property, money, or credit, or any power of taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding any church, religious denomination, or religious society, or any institution or undertaking under sectarian or ecclesiastical control."

This is good, but the amendment needs amending, brother. Prohibit also legislation in regard to religious and ecclesiastical institutions. There are many who are endeavoring to support such by civil law.

THE *Christian Union* of April 10 says that twenty-eight biographies of Tammany leaders, those who control New York City, have been published by the *Evening Post* of that city. This number includes "four professional gamblers, five former keepers of gambling-houses or 'dives,' four liquor dealers, five former liquor dealers, six members of the Tweed gang, four former 'toughs,' three former pugilists, one man indicted for bribery, one indicted for assault, one tried for murder and acquitted, and one convicted murderer." It is a terrible showing. And yet this same combination is able to control politics year after year so as to retain office. It has no other object.

NOTICE!

THE Upper Columbia camp-meeting will be held at Milton, Oregon, May 14-21. It will be preceded by a workers' meeting beginning May 7. Reduced fare has been secured over the U. P. R. R., which includes the O. R. & N. R. R. Call for tickets to Milton camp-meeting, pay full fare, and take a receipt in blank, which, when signed, will entitle you to return at one-fifth fare. We desire to see all at the workers' meeting who are laboring in the cause in any capacity, or design to do so, and as many others as can attend.

CONFERENCE COMMITTEE.

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PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

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