

THE Signs of the Times

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

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The Signs of the Times.

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OAKLAND, CAL., MONDAY, MAY 11, 1891.

THE good works of Christians have not life for their object, but for their cause. The life which they live comes by faith in God through Christ, and therefore it is not man but God who works in them "both to will and to do of his own good-pleasure." How are you working?

THERE is but one way in which it is possible to do God's will, and that is by submitting our will to his. We cannot do God's will in our way. It is impossible to obey God in a spirit of rebellion. A man might rest the seventh day out of spite, but it would not be obedience to the command, "Remember the Sabbath-day to keep it *holy*." True obedience relates to motive as well as to act.

THE rapid increase of the population is generally regarded as a matter of pride, but it has also a very serious aspect. It is one of the things which cause "distress of nations, with perplexity," predicted by the Prophet of Nazareth, in Luke 21:25. Great Britain is just finishing her census. In 1801 the population of the United Kingdom of Great Britain and Ireland numbered 11,000,000; in 1881 it had increased to 35,250,000, and in 1891 it is estimated to reach something over 40,000,000. India in 1881 numbered 255,000,000; now it numbers 285,000,000, having increased in ten years what is equal to one-half the population of the United States. How is this vast, constantly-augmenting mass to be supported in the near future? How are they to be given the "bread of life"?

THE trend of government seems to be toward republicanism. One of the most notable events of last year was the revolution in Brazil, by which an empire became a republic. It looked at one time as though Portugal and Spain would follow, but their time of action, which will certainly come, was postponed. The most notable event of the present year is the formation of the great south sea federation of States,—"The Australian Commonwealth." An English paper remarks: "The name chosen

is significant and shows that the new constitution is on the American rather than on the Canadian model." The colonies are to be called States. The law-making power is vested in a Congress, or Parliament, consisting of a Senate and a House of Representatives. The executive is the queen, or her representative, the governor-general. The Senate consists of eight members from each State, chosen by the Parliaments of State, for six years, half retiring every three years. The president of the Senate is chosen by that body. The members of the House of Representatives are elected every three years, on the basis of population, as in this country, but no State shall have less than four. The government is very near to the government of the United States. A British journal remarks: "This constitution makes the colonies a democratic federation, and is sweeping in the internal changes which will follow." It differs from the federal government of America in that it controls the telegraphic service and regulates marriage and divorce.

SANCTIFICATION.

THERE are perhaps few subjects upon which there are more erroneous ideas than that of sanctification. With some it is special grace, like that of faith, or meekness, or love, or mercy. With some it denotes a certain point, or place, or plane, in the Christian life that the earnest Christian sooner or later attains to, and which he must seek for and believe for as he did for justification. With this class sanctification means a wholly instantaneous work. With others it is wholly a progressive work, reaching entirely through Christian experience. What is the teaching of the word of God? We will not take space to treat the subject exhaustively, but will suggest a few thoughts which we believe will help our readers to the understanding of this subject, and which will encourage them in the Christian life.

What does the term sanctification mean? The noun "sanctification" comes from the verb "sanctify." This word, according to Worcester's theological definition, means "to free from the power of sin; to cleanse from corruption; to make holy." And this is a definition which is commonly received, and which has misled many. But the definition nearer correct is the following: "To ordain or set apart to sacred ends; to consecrate; to hallow." And to illustrate this use of the word, Mr.

Worcester quotes Gen. 2:3. The definitions of the original Hebrew and Greek words translated "sanctify," according to Young, are "to separate, set apart." "To separate from that which is common," says another authority. The idea is to separate from former associations and to set apart to a special use. In a religious sense, therefore, sanctification means separation from sin and the world, and setting apart to God, to be wholly his. A recognition of the meaning of the word will help materially to an understanding of the subject.

Sanctification also has, as has every other relation between God and man, its human side and divine side. And these two phases must also be considered, in order to a proper understanding of the matter. What are they?

1. The human side. Of course, so far as making himself holy is concerned, man can do nothing. He is utterly helpless, "without strength." Rom. 5:6. He can do one thing only, choose God's will. He can yield himself to God. So far as his will is concerned, he can "separate" himself from the sin, from the world and its evil associations, from everything that is contrary to the will of God, and he can set himself apart, give, sanctify himself to God and his cause, to be wholly the Lord's. He does this in will and purpose. He wills to do God's will. See Revised Version, John 7:17. He needs not years to do this work. It may be done at once. In fact, when it is done at all, it is the work of a moment. Sanctification, therefore, so far as the human side is concerned, is an instantaneous work. The individual renounces all for Christ, as our Lord said: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33. For "forsaketh" the Revised Version reads "renounceth." See also verses 26, 27 and Matt. 10:37.

This phase of sanctification involves the deliberate choice of God's way and complete surrender of self to the divine will, to do or to die, to labor or to suffer, just as pleases God. That God helps the individual in this complete submission is true, but that we need not now discuss. Suffice to say, the choice as to whether he will or will not surrender to God lies with man. God will not compel the choice; it must be voluntary. Life and death are set before the soul, but the choice rests with him. Deut. 30:19. And he who chooses God's will, who surrenders himself as an instrument of God, is a sanctified man. 1 Cor. 6:11. He has separated himself so far as in

his power from the world and sin. He is set apart unto God. He is yet imperfect in character, he lacks wisdom in working, he makes mistakes, he may fail through the infirmities of the flesh, but he is, nevertheless, a sanctified man, or, as expressed in the Scriptures, a saint. He is holy unto the Lord, a child of God.

2. The divine side of sanctification is a progressive work. When the individual by faith surrenders to God, his sins are forgiven—he is justified, washed—a new heart is given him, a new spirit—the Spirit of Christ—is put within him, and the work of progression, sanctification, or character building begins. The instantaneous sanctification is ever so, a living sacrifice bound by the cords of love to the altar of God; the progressive is ever progressive till the probation of the individual ends, and both are of God; for it was the Spirit of God that persuaded man to choose. Man yields his members as instruments of righteousness unto God, and God develops in man a continually-growing character of righteousness and strength. God brings the members in harmony with the will of the man. The Spirit of God moulds every power and faculty of the body, which the will of man yields, into harmony with the divine will.

This sanctification is said to be by the Spirit. 2 Thess. 2:13. But the instrument which the Spirit uses for this purpose is the word, or truth, of God. Eph. 5:26; John 17:17; Eph. 6:17. Defects of character are revealed by a study of the word of God; but that same word presents the remedy in the blood of Christ. The defect is supplemented by the truth which is received into the heart. The spiritual man feeds on the word of God (1 Peter 2:2), and is built up thereby (Acts 20:32). And so the child and saint of God goes forward, perfect in will, in purpose, in love for God, but growing in grace, in a knowledge of the truth, and the Incarnate Truth, reflecting more and more, as the days go by, the excellencies and virtues of Christ the Lord.

This view of sanctification is, we believe, in harmony with the word of God. And every soul who has yielded himself to God, who loves God, who trusts the word of God, who relies wholly on the power of God, to whom he is set apart, may rejoice in the fact that he is a saint of God, sanctified to the Master's use and to the eternal reward; and, realizing this, he will also be more watchful to walk worthy of the vocation wherewith he is called.

M. C. W.

THE Roman Catholic press has been making an uproar about an alleged assault made by the Italian police upon some of the religious houses of their sect in Naples. It seems that the Italian Minister of Justice ordered the police to visit "The Nunnery of the Buried Alive," in Naples. Because of the strenuous opposition of the doorkeeper, the police were compelled to enter by the windows. Sixteen nuns were found within in a state bordering upon insanity. They were covered with rags, and their surroundings were of the most filthy description. Many had forgotten how to speak, and the demeanor of all of them was more that of animals than human beings.—*Cynosure*.

THE DEVELOPMENT OF THE MYSTERY OF INIQUITY.

(Concluded.)

THERE is, however, another feature that must not be overlooked. We have frequently shown that such a union would be an exact image of the Papacy, that was formed in the early centuries. We have copies of this little book, "Easy Lessons in Christian Doctrine," and we find, what was to be expected, that it is essentially Roman Catholic. It must have been written by a Roman Catholic; and the fact that it is so heartily indorsed by professed Protestants is a striking comment on the extent to which Catholic dogmas have already permeated the entire church. The reader is well aware that while professed Protestants pride themselves on their "liberality," Catholics never give countenance to anything that is not distinctively Catholic. But a few extracts from the book will show the nature of the teaching which will remove the barriers and reunite "the separated fragments of the church universal." In this connection let it be remembered that Catholic writers very commonly speak of Protestants as their "separated brethren." The Catholic Church is the body; the Protestant denominations are the "separated fragments." We have space to notice only a few features of the book. On page 15 we find the doctrine of purgatory thus set forth:—

"Question—Where did Christ's soul go after his death?

"Answer—It descended into hell.

"Q.—Did Christ's soul descend into the hell of the damned?

"A.—The hell into which Christ's soul descended was not the hell of the damned but a place or state of rest.

"Q.—Who were in this place of rest?

"A.—The souls of the just, who died before Christ.

"Q.—Why did Christ descend into this place?

"A.—To announce to those spirits that were in prison the joyful tidings of their redemption.

"Q.—When did the souls of the just who died before Christ go to heaven?

"A.—When Christ ascended into heaven.

"Q.—Where was Christ's body while his soul was in limbo, or the place of rest?

"A.—In the sepulcher, or grave.

"Q.—On what day did Christ rise from the dead?

"A.—Christ rose from the dead, in body and soul glorious and immortal, on Easter Sunday, the third day after he was crucified."

On page 23 we find the following concerning witchcraft:—

"Q.—What is witchcraft?

"A.—Witchcraft is to try, with the help of the devil, to injure others in their person or property."

From this it appears that only that which is an attempt to injure somebody's person or property can be considered witchcraft. Dealings with the devil that seem to have a good object are legitimate, according to this standard of faith.

Mariolatry, or the exaltation of Mary to the place of Christ, is thus taught, on page 38:—

"Q.—How was a Redeemer promised?

"A.—To show how hateful sin was to him God cursed the serpent which had deceived Eve, condemning him to crawl upon the ground and to eat the dust; besides, he said enmity should exist between the serpent and the woman, but in the end the woman would crush his head."

On page 7 we find all necessity for the Bible thus summarily disposed of:—

"Q.—How can we know God on earth?

"A.—By learning the truths which he has taught.

"Q.—Where shall we find the chief truths which God has taught?

"A.—We shall find the chief truths which God has taught, in the Apostles' Creed."

And then follows the Apostles' Creed, which was devised by the Catholic Church in the third or fourth century.

This is sufficient to show the distinctively Catholic nature of the teaching of these "Easy Lessons in Christian Doctrine," which are recommended to all sects. But one point more remains to be shown, and that is the essentially immoral tendency of the teachings, a thing that is inevitable in any doctrinal teaching that sets aside the Bible in its purity. On pages 12 and 13 we find the following deliverance concerning sin:—

"Q.—What is actual sin?

"A.—Actual sin is any willful thought, word, deed, or omission, contrary to the will of God.

"Q.—Are all actual sins equally great?

"A.—No; all sins are not equally great; there are grievous offenses against the laws of God, and there are also small offenses against the law of God.

"Q.—What are the effects of grievous offenses against the law of God?

"A.—Grievous offenses against the law of God kill the soul, by depriving it of the true spiritual life of grace, and make it liable to eternal punishment in hell.

"Q.—What are the effects of small offenses against the law of God?

"A.—Small offenses against the law of God do not rob the soul of the true spiritual life of grace; but they hurt the soul by lessening its love for God and by disposing to great sins.

"Q.—Is it a great misfortune to fall into grievous sin?

"A.—It is the greatest of all misfortunes."

This ends the chapter on sin, leaving it to be inferred that it is not a "misfortune" to fall into a "small offense," as indeed it cannot be if such an offense does not rob the soul of the true spiritual life of grace. Notice, also, that to fall into "a grievous offense" is only a misfortune, and that each individual is left to decide for himself what are grievous offenses and what are small offenses. Of course everyone will draw the line at the farthest possible limit. And here, again, we see the necessity for a church council or an infallible pope to which all such questions may be referred. But the above confirms our statement that the tendency of the teaching of these "Easy Lessons" is toward immorality, and this is corroborated by the following, on pages 30 and 31:—

"A.—Are impure thoughts and desires always sinful?

"A.—They are not sinful if they displease us, and we try to drive them from our mind as soon as possible."

So, according to this, all that one has to do is to try to drive the impure thoughts from his mind, and when he finds that he cannot, he can entertain them with the comfortable feeling that he is not committing sin.

But this is surely enough. Further comment is unnecessary. No one who reads this can fail to see that the image of the Papacy is rapidly forming in this country, and that a union of Church and State must necessarily be the legalizing of sin or the full development of the mystery of iniquity. And let it not be forgotten that all this arises from neglect of the simplicity of the Bible. Whoever would keep clear from papal delusions, let him cleave to the inspired word, not as set forth in catechisms, by authority, or interpreted by popes or councils, or any third party, but solely as taught by the Spirit of truth.

E. J. W.

PACIFIC PRESS PUBLISHING COMPANY.

THIS association held its thirteenth annual session in Oakland, April 27. There was quite a goodly company of the stockholders present, and the meeting on the whole was a very interesting and encouraging one. We will not attempt to give a report of the meeting in our limited space. A few items will suffice to show something of the work done the last year. The earnings of the printing and bindery department of the main office in Oakland was \$96,857; of the book and stationery department, \$63,913. The profits on the former amounted to \$12,362, and on the latter to \$7,920. The sales in the New York branch office amounted to \$67,743, and profits to \$3,352. The sales of the London branch aggregated \$20,483, and the profits, \$560.95. This appears on the balance sheet as a loss of \$222. The mistake which was made in the inventory was not discovered till too late for the balance sheet. The showing for the branch offices, on both of which a loss might be reasonably expected, is indeed remarkable, considering the short time they have been in existence and their many competitors.

The outlook for the future of the institution is most encouraging. Resolutions were passed relating to our periodicals, touching the work they had done in the past, and expressing a desire to our friends to help forward them in the future. The *Little Friend* shows a small profit for its first year. The *Bible Students'* and *Sentinel Libraries* ought to have a far greater circulation. The *Young People's Library* has met with a flattering reception. Some of the testimonials from leading papers may be found on another page. Among other resolutions passed were the following, which will be of special interest to our friends.

Resolved, That we recognize the goodness of God in the prosperity that has attended our work in the last year, and especially in connection with our branch offices in London and New York, and that we express our gratitude and appreciation for the confidence and liberal support of our people.

WHEREAS, The heavy drafts made on the Pacific Press Publishing Company from time to time, and especially during the last year, the fact that this office is considered the financial center of our work on this coast, and that there are quite large sums tied up in editions of our subscription books, seem to demand that the association shall have a larger amount of means at its disposal; therefore,

Resolved, That a fund of not less than \$60,000 be raised as soon as possible, for a working capital, in one of the following ways, preferable according to their order:—

1. In stock in the association.
2. In deposits without interest.
3. In sums at a low rate of interest.

Resolved, That we request Elder S. N. Haskell to act as special financial agent during some months of the present year, and that we also request our ministering brethren and friends of the Pacific Press on this coast to render us what assistance they consistently can in this respect.

WHEREAS, The success of the subscription book business in Great Britain and in the British Colonies, which are in easy communication with the mother country, call for additional outlay in publications in our London branch office, in order that the work may not be hindered by delay in supplying our faithful canvassers, and that our credit in that new field may not be impaired; therefore,

Resolved, That we recommend that a fund of at least \$10,000 be placed at the disposal of the London branch, as soon as possible, for a working capital.

WHEREAS, The managers of the *Review and Herald* have expressed a willingness to allow the Pacific Press to control the territory contained in General Conference district No. 5 whenever it became necessary to establish depositories in districts Nos. 4 and 5; and,

WHEREAS, The canvassers in district No. 5 are calling for a depository in that district; therefore,

Resolved, That we signify to the *Review and Herald*

board the willingness of the Pacific Press to take charge of district No. 5 and establish a depository therein from which to supply the canvassers with subscription books as soon as the *Review and Herald* is ready to consummate the arrangement already agreed upon.

The board of directors for the coming year is as follows: C. H. Jones, Wm. Saunders, Dan. T. Jones, S. C. Stickney, E. A. Chapman, Geo. Martin, and Wm. Butcher. The following evening the board was organized by electing C. H. Jones president, Wm. Saunders vice-president, S. C. Stickney secretary, E. A. Chapman treasurer, and L. A. Phippeny auditor.

This institution is worthy of the hearty support and confidence of our people. The amount of good done in the dissemination of light and truth from its presses cannot be estimated in human notation; the figures of eternity alone will reveal it. Our people on the coast should be free to place their money therein. Some have drawn from it, and lost all. Many have deposited their means here, but not one ever lost a penny. Such was the general talk at the meeting, and such are the facts, and quite a number of additional shares were taken by the stockholders. Others subscribed for the first time. The meeting was encouraging and unanimity and harmony prevailed.

At a meeting of the board of trustees, April 27, 1891, the following were chosen to act for the coming year:—

Manager of the New York branch office, T. A. Kilgore; manager of the London branch office, J. I. Gibson. Editor of the SIGNS OF THE TIMES, M. C. Wilcox; special contributors, E. J. Waggoner, S. N. Haskell, W. N. Glenn. Editor of the *American Sentinel*, A. T. Jones; associate editors, C. P. Bollman, W. H. McKee. Editorial committees: Of the *Little Friend*, W. N. Glenn, F. M. Wilcox, Vesta J. Olsen; of the *Bible Students' Library*, M. C. Wilcox, E. J. Waggoner, W. N. Glenn, J. H. Durland; of the *Sentinel Library*, W. N. Glenn, M. C. Wilcox, A. T. Jones; of the *Young People's Library*, M. C. Wilcox, W. N. Glenn, J. H. Durland, C. C. Lewis, R. S. Owen.

THE SABBATH LAW.

FROM a correspondent, writing from Medicine Lodge, Kansas, we have received the following communication, which we print, not because of its value, but because it is a sample of many others which we receive:—

A QUESTION ABOUT THE SABBATH.

M. W. C., in his article in No. 12, volume 17, of the SIGNS OF THE TIMES, refers to Ex. 20:10 to prove the "origin of the Sabbath," which reads as follows:—

"But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

And [in] Ex. 26:29 I find the following added: "Let no man go out of his place on the Sabbath-day."

But they were to "abide every man in his place" on that day. Keep in your own doors. The question I want answered is this: When was that part of the law abolished which prevented a woman from picking up sticks on the Sabbath and from making a fire on that day; that prevented a man from working his ox, his ass, his horse, or of traveling more than a Sabbath-day's journey on that day, which was three-fourths of a mile?

I say, When abolished? for I see that none of the Sabbatarians, so far as I know, keep it as Moses commanded it. Or must a person still be stoned to death for doing any of the forbidden things on the Sabbath. Please give time, place, and the words in which it was abolished, and much oblige a truth-seeker.

1. "Truth-seeker" has evidently read the article referred to, as well as the Bible, very carelessly. Ex. 20:10 was not cited as proving the "origin of the Sabbath," but as proving that the Sabbath is the Lord's day. And that text, with the others used, most conclusively proves this.

2. The words which our querist quotes as being found in Ex. 26:29 are found in Ex. 16:29, and were given some time before Israel came to Sinai. They, therefore, were not "added" to the law. They were simply a part of the specific instruction

which God gave to Israel, governing them while they were in the wilderness and provided for by the miraculous supply of the manna. Moses, in speaking of the ten commandments, expressly says that God "added no more." Deut. 5:22.

3. There is nothing said in the Sabbath law about a woman picking up sticks or a man working his ox. The law does not discriminate between the sexes. The incident which our friend refers to is evidently the incident recorded in Num. 15:32-36. This man was stoned to death because he committed a presumptuous sin. That this was a special case is shown by the fact that the man was put "in ward, because it was not declared what should be done with him" (verse 34); and his penalty was determined by a special sentence from the Lord. The deed was not one of necessity; it was an act of daring, presumptuous sin. In fact, the Lord uses this man and his sin to illustrate what is meant by "doing aught presumptuously." See verses 30, 31. But neither this nor Ex. 16:29 was any part of the Sabbath law.

4. The prohibition against the labor of the ox, etc., is obligatory to-day, modified by the term, "Six days shalt thou labor and do all thy work." It is lawful to do work for God on the Sabbath. The priests did double work in the temple on that day. Num. 28:9, 10. Works of necessity, mercy, and charity were works allowed of God, neither were they forbidden by the Sabbath law. Jesus, who gave that law, declared that it was "lawful [that is, according to law] to do well on the Sabbath-days." Matt. 12:12. The local injunctions and prohibitions of the Old Testament related to the wilderness, to Palestine, and to Israel as a nation. Some of them were local in their nature, and applied only to the theocracy. When that theocracy expired, the laws expired by limitation. The law of the priesthood and the laws regulating sacrifices and offerings, and the laws of a civil character governing the Jewish people, all fall in this category. They were not, strictly speaking, abolished. They were given for a certain time, and that time had expired. Shadow reached substance, and the shadow ended. The type reached the antitype. The good reached the better. See Heb. 7:12; 9:9-12. But the moral law of God, the decalogue, stands unchanged in jot or tittle. Matt. 5:17-19; Luke 16:17. The Sabbath is a part of that law, and according to that law man may "do well," may work for God, on that Sabbath-day. There is no law in the Scriptures saying what a Sabbath-day's journey is.

5. Moses was only the servant of God. The law of the Sabbath was not Moses' law, neither were the other laws. Some of them were called the law of Moses because given through Moses, but all were laws of God. The true Sabbatarian Christian keeps the Sabbath, as he does all the law, from love of Christ. The spirit of the law is in harmony with the Spirit of the Giver, our Lord Jesus Christ; and he who has the Spirit of Christ will keep the commandments of God and count them not grievous. 1 John 5:3.

M. C. W.

THE IMPOTENCY OF SUNDAY LAWS.

THE Pacific Coast Secretary of the American Sabbath Union is endeavoring to inspire the friends of Sunday legislation with new courage. He says:

"Our committee send words of greeting to all. Take courage. It took three years of hard work to carry the Sunday law in Louisiana, more than that to secure Sunday reform in Boston. The victory is to those who endure to the end. Let us be strong and brave and wise and prayerful, and we shall succeed."

The Sabbath Union men have been boasting over the Louisiana Sunday-law success all through their California campaign. This being the case, it would be well for Californians to ask, How much has Louisiana been benefited by the law, morally,

or in any other sense? Is there anything to show that New Orleans, for instance, has any higher moral record than it had previous to the enactment of the Sunday law four years ago? The condition of affairs which culminated in the late tragedy is a sufficient answer to the question. But we will take another city as an example of how such laws are looked upon in that State, and what effect they have. The *Lake Charles American*, a friend of the law, says:—

"We have called attention to this matter before. If we mistake not, less than two years ago a large number of witnesses were brought before the grand jury to ascertain, if possible, if there was any violation of the Sunday law, and the grand jury failed, on the evidence furnished, to find a single true bill. At the same time, and ever since then, we have had good reason to believe that the law is violated every Sunday."

And to show that it is no difficult matter to establish a violation on the part of saloon keepers, the following information is given:—

"The law, however, is plain enough on its face to satisfy any man as to what is necessary to prove in order to sustain a true bill. You do not have to establish the fact as to whether the saloon keeper or anyone else sells liquors on Sunday. It is altogether unnecessary. The fact, and the only fact necessary, is for them to ascertain if the saloon door, either back or front, has been opened between 12 o'clock on Saturday night and 12 o'clock on Sunday night."

Where both the grand juries and the people at large are so careless about the enforcement of the law, it is quite evident that they do not deem it a very potent measure for moral advancement.

SIN THE CAUSE OF SORROW.

INTERNATIONAL LESSON NOTES.

(Hosea 10:1-15; May 17, 1891.)

THE name Hosea means salvation. According to common chronology, Hosea prophesied about sixty-five years, and was contemporary with Jonah, Amos, Isaiah, and Micah. His time was one of extreme wickedness on the part of Israel. It was toward the end of Israel's career as a kingdom. Of the last six kings four of them fell by conspiracy, and another with the final fall of his kingdom; and not one of them bears any other record than that of doing evil in the sight of the Lord.

"ISRAEL is an empty vine, he bringeth forth fruit unto himself." This would indicate that Israel was something like the barren fig tree, all his force was poured forth in empty show of branches and leaves—there was no fruit for God. All his vitality was spent upon himself, and thus he "increased the altars" and "made goodly images." Keil says: "The Jehovah, worshiped under the symbol of an ox, was no longer essentially different from the Baals of the heathen, by whom Israel was surrounded; and the difference was merely a formal one, consisting simply in a peculiar mode of worship."

"THEIR heart is divided; now shall they be found faulty." A merely nominal or half-way service is always an abomination unto the Lord. It is no more recognized by him than the worship of the heathen. In Israel's case the Lord favored the heathen more than his own chosen people, for he gave the apostatized Israelites into the hands of the heathen for chastisement. Here is illustrated the teaching of the Scriptures elsewhere that God will not accept a divided heart. "No man can serve two masters; . . . ye cannot serve God and mammon." Matt. 6:24.

"THEY have spoken words, swearing falsely in making a covenant." Here is reference to their covenant with God, which, having been broken on their part, their declarations of allegiance became false words. The fact of Israel's making covenants

with other nations, as Assyria and Egypt (see chap. 12:1), would also convict them of swearing falsely in making covenants. They had promised to do all that the Lord should command them, and he had given express command that they should make no covenants with the nations around them. And this principle was not done away when the old covenant ended; it is as firmly ingrafted into the new: "Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4. "If any man love the world, the love of the Father is not in him." 1 John 2:15.

"THE calves of Bethaven" (house of vanity) and Aven (verse 8) are degraded names of Bethel, which means the house of God. At Bethel was the principal place of calf-worship; here Jeroboam I. had set up a golden calf. This golden idol would be carried to Assyria, with all the treasures of the place, all of which were no doubt of great monetary value. Thus would Ephraim "receive shame." (Ephraim, being the principal division of the northern kingdom, and containing the capital, is sometimes taken for the whole.) "And Israel shall be ashamed of his own counsel." Having trusted in the idols of Bethel, and taken counsel of her priests, it would be a source of great humiliation to see the object of their trust carried away by their enemies as a trophy of war.

THE threatened desolation of the land should be so great, and judgment of the people so terrible, that they would "say to the mountains, Cover us; and to the hills, Fall on us." This is also typical of the judgment of the great day of the Lord. See Rev. 6:14-17. And this will be especially true of those who have had the greater opportunities under the gospel, and have professed to be doing the work of the Lord, yet have rejected his warning messages, supposing themselves to be all right because they have been reckoned as the people of God. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12:47.

NOTWITHSTANDING the great wickedness of Israel, and the fierce denunciation of judgment by the prophet, he still holds out a way of peace with God: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you." Fallow ground is that which has lain for a long time uncultivated. Before it can be made to produce grain again it must be broken up, and there must be sowing done before fruit can be reaped. This was the design of the prophet's testimony to the people. They should repent, make humble confession of sin, put away evil, and turn to the Lord with all their heart. This would be breaking the fallow ground that had so long lain in wickedness, producing only the thorns and thistles of sin. This would be sowing righteousness, with a guarantee of reaping in mercy.

THIS preaching of Hosea is just as pertinent today as when first proclaimed. The professed children of God are as much allied to the world today as was Israel in the days of Hosea. The golden calves of the modern Bethavens, through the medium of which God is formally worshiped, are scarcely discernible from the Baals of the world. Verily, in the language of the prophet, expressed in this lesson, "it is time to seek the Lord, till he come and rain righteousness upon you." "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." Ps. 34:16. But "the Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Verse 18.

W. N. G.

News and Notes.

FOR THE WEEK ENDING MAY 3.

SECULAR.

NEW HAMPSHIRE had a severe earthquake May 1.

TEN acres of orange land sold in Riverside, Cal., April 28, for \$25,000, or \$2,500 per acre.

THE Spanish Minister of Finance announces a deficit in the government finances for the year of nearly \$3,800,000.

Two little boys in Brooklyn, N. Y., stole a five-gallon keg of whisky on the 24th ult., and drank so much that one died and the other probably will. It is but an instance of youthful depravity in our great cities.

PROFESSOR JOHN LE CONTE, M.D., LL.D., the distinguished scholar and scientist, ex-president of California State University, and professor of physics and senior instructor at the University, died at his home in Berkeley, April 29, of pneumonia, superinduced by *la grippe*. He was a descendant of the Huguenots on his father's side, and from the Puritans on his mother's side. His age was 72.

APRIL 25, 2,500 employes of the Michigan Car Company at Detroit struck, and in leaving demolished all the windows in the buildings with stones. They went to the works of the Steel Spring Company, and then, when the men refused to quit, broke the windows with stones. One man was seriously injured. The police dispersed the rioters. And this is a sample of many smaller disturbances of a similar nature in all parts of the world.

MILITARY disorders and breaches of discipline seem to be quite in order in these days. Twice within a year, we believe, English troops have risen against their officers for real or fancied grievances. And now a mob of United States soldiers at Walla Walla, Oregon, have lynched a man who slew one of their number, Miller by name. The slaying occurred April 22, the lynching April 24. And all this was done when, according to all reasonable supposition, justice would have been done. The war department has ordered an investigation.

APRIL 18 Rev. G. W. Bothwell, D.D., formerly of Oakland, now of Brooklyn, N. Y., drew the cork of a four-ounce bottle into his lung while laughing at the pranks of his child. All surgical skill possible has been put forth to extract the cork, but late advices indicate that he will not survive. It was first tried to reach the cork by an incision in the windpipe, but as this failed, an incision was made on the lung, one rib was taken out, but the cork was not found. Dr. Bothwell will be remembered as one who discussed the Sunday-law question with Elder A. T. Jones in Oakland. He died May 3, aged 41.

MAY 1, with its labor demonstrations, is in the past. Europe was in a fever of excitement and fear over the threats of socialistic and anarchistic leaders. But the only places which seem to have had much difficulty from mob violence were Lyons and Fourmies, France, and Rome, Italy. At Lyons the police were utterly powerless. In the United States there were many strikes for an eight-hour day. The following were among the principal ones noted: At Pittsburg, Pa., 5,000 miners struck, and 3,000 engaged in the building trades. A general strike has taken place among the bituminous coal miners throughout Pennsylvania. About 5,000 in the building trades in New York have quit work. Many smaller companies in other places have done the same. In many other cases the demand for an eight-hour day was yielded to by the employing companies.

THE Russians sailed a war ship under a mercantile flag, loaded with military workmen, through the Dardanelles April 13, which was detained by the Turkish authorities. The act of Russia was in direct violation of the restrictions placed upon her by the great powers at the close of the Crimean war. The Russian ambassador has notified the Sultan that Russia would henceforth be compelled to take independent measures to insure the unimpeded passage of her merchant vessels through the Dardanelles. To this the Sultan has replied that other powers also might feel called upon to take the matter into consideration. It has aroused considerable excitement in diplomatic circles. It will probably amount to no more than a protest, and Russia will gain a point. In spite of the recent threat of Russia, another Russian volunteer transport has been detained in the Bosphorus. The Turkish commandant threatened to fire if the vessel attempted to pass. Nelidoff sent a strong note to the Porte, in which he demands indemnity.

Home and Health.

ONLY A WORD.

ONLY a word may leave a sting
To wound some kind and loving heart,
It may be but a trifling thing
That cuts as deeply as a dart.

Only a word may stir up strife
And quickly cause a bitter hate,
The deepest sorrow make for life,
Then may repentance come too late.

Only a word may be a blow
Of torture keen as any pain,
And cloud a bright young life in woe,
From which it can ne'er rise again.

Only a word may be a ray
Of sunshine in some dismal room,
And help to brighten many a day
Which is spent in hours of gloom.

Only a word, but in it lies
Power to change full many a fate.
How little do we realize
In but one word what may await!

Only a word may lead the way
From clouds of darkness to the light,
May help some weary one to pray,
And guide them to the path of right.
—Good Housekeeping.

HOW SHE ATTRACTED ATTENTION.

A LITTLE incident—it is a true story—occurred a few years ago in Philadelphia, which has its significance for many of our readers.

The owner of a large retail store gave a holiday to all his employees in the middle of June. Cashiers, foremen, salesmen, and women, cash boys and porters, all were invited to spend the day on the grounds of the country seat owned by their employer. Tents were erected, a bountiful dinner and supper were provided, a band of music was stationed in a grove, and special trains were chartered to carry the guests to the country and home again.

Nothing else was talked of for weeks before the happy day. The saleswomen, most of whom were young, anxiously planned their dresses and bought cheap and pretty muslins, which they made up in the evenings, that they might look fresh and gay. Even the cash boys bought new cravats and hats for the great occasion.

There was one girl, whom we shall call Jane, who could not indulge herself in any pretty bit of finery. She was the only child of a widowed mother, who was paralyzed. Jane was quick and industrious, but she had been but a few months in the store, and her wages barely kept her and her mother from want.

"What shall you wear?" said the girl that stood next to her behind the counter. "I bought such a lovely blue lawn."

"I have nothing but this," said Jane, glancing down at her rusty black merino.

"But that is a winter dress! You'll melt, child. There'll be games and boating and croquet. You must have a summer gown or else don't go."

Girls of fifteen like pretty gowns. Jane said nothing for a few minutes.

"I must wear this," she said firmly. "And I think I will go. Mother wishes it and I like to get all the fun I can out of life."

"But you can't play croquet in that."

"It is always fun to see other people have fun," said Jane, bravely.

The day came, bright and hot, and Jane went in her heavy, well-darned dress. She gave up all idea of "fun" for herself, and set to work to help others find it. On the grounds she started games for the children, ran to lay

the table, brought water to the old ladies, was ready to pin the torn gowns, or to applaud a "good ball;" she laughed and was happy and friendly all the time. She did not play; but she was surrounded by a cheerful, merry group wherever she went.

On the way home to town the employer, who was a shrewd business man, beckoned to his superintendent.

"There is a girl here whose friendly, polite manner is very remarkable. She will be valuable to me as a saleswoman. Give her a good position. That young woman in black," and he pointed her out.

The next day she was promoted into one of the most important departments, and since that time her success has been steady.

The good humor and kindness of heart which enabled her to "find fun in seeing others have fun" was the best capital for her in her business. She had the courage, too, to disregard poverty and to make the best of life—a courage which is rare, and which rarely fails to meet its reward.—*Youth's Companion*.

ABOMINABLE AND DANGEROUS.

A GENTLEMAN, fond of good cigars, says in the *New York Times*: "A prominent physician told me lately that, from the practice of cigar makers wetting the wrapper with their saliva and biting the end of the cigar into shape, a spread of syphilitic disease was taking place; that he knew of several cases. Somewhat alarmed, I managed to visit a number of factories. Two-thirds of the cigar makers, I found, daub the whole end of the cigar with their saliva. Thinking that Cuban workmen might not do it, I visited places where they were employed, and found that not only did they use their saliva to make the wrapper stick, but that most of them before wrapping bit the end of the cigar into shape with their teeth. As the physician informs me that many of the cigar makers have sore mouths from disease, it is a dangerous habit."

In New York great numbers of cigars are made in cheap tenement houses. In one small room the poor cigar maker and his family live, sleep, and work. The leaf tobacco is spread and moistened on the filthy floor, walked on by the women, children, cats, and dogs. Then it is made into cigars. These are finely perfumed, given a popular Spanish brand, and sold at extravagant prices as a first-class luxury. Those who chew fine-cut occasionally find in it old dried-up quids which have been worn out by some careless or covetous chewer. Some kinds of smoking tobacco are made, wholly or in part, of refuse tobacco quids and stumps of cigars which have been gathered by children from sidewalks, gutters, and spittoons. Cigarettes are also made of this tobacco garbage, tobacco stems, opium, and paper containing a large percentage of arsenic and other deadly poison. In San Francisco one finds boys who are breaking out about the mouth with leprosy from smoking cigarettes made by Chinese lepers. Smoking produces dyspepsia, diseases of the liver, paleness, sallowness, weakness, inability to procreation, indolence, paralysis, congestion of the brain, blindness, cancer of the mouth, tongue, and lips, and early death. Dr. Piduch says: "In no instance is the sin of the father more strikingly visited upon the children than in the sin of tobacco smoking; the enervation, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives and early deaths of the children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit."

Smoking is far below beasthood. The lamb or pig that smoked would be treated as a nuisance. Could dogs be induced to imitate their masters, smoke and chew at home, in the streets, stores, saloons, etc., flavoring everything with tobacco filth, what a shocking exhibition it would be of cruelty to animals; but if mankind would only imitate the dogs in their disuse of tobacco and intoxicants, to what sublime height our race would be elevated, what measureless happiness and prosperity would follow such a glorious reform! How holy angels must wonder at the folly of those fiendish smoke stacks who court disease, while they glory in their shame, fancying their superior manhood because they smoke a filthy poison!—*Tract*.

"TOO MUCHEE BY AND BY."

"WHAT is your complaint against this young man, John?" said the magistrate to the Chinese laundryman who had summoned a young gentleman whose laundry bill was in arrears.

"He too muchee by and by," was the answer of the aggrieved Celestial, who evidently knew what ailed the young man, even if he could not express his views in the most classical English.

There are other youngsters who are troubled with the same complaint—"too muchee by and by." The boy who has to be called four times in the morning, and then is late to breakfast; the boy who says, "In a minute," when his mother calls him to do chores or run errands; the young gentleman who forgets his promise to bring wood or draw water; the young lady who always "meant to" do things and have them in order, but who never, never carried out her intentions; the legion of folks who always have to be waited for—all these have "too muchee by and by."

People are likely to sing themselves into perdition with "the sweet by and by." What they need is the sweet "now," which is "the accepted time and the day of salvation."—*Little Christian*.

Obituary.

JOHNSON.—Died at the Sanitarium, Crystal Springs, Cal., of Bright's disease, James L. Johnson, aged 68 years. He joined the Seventh-day Adventist Church May 23, 1880, in Nevada City, Cal. This church was organized by Elder J. D. Rice. Brother Johnson lived a consistent member, and died in the hope of a glorious resurrection when the Life-giver comes. Funeral services were conducted by Elder W. M. Healey. He sleeps in the beautiful St. Helena cemetery.

MRS. E. A. BRIGGS.

BAKER.—Died of anemia, at the Rural Health Retreat, St. Helena, Cal., April 21, 1891, Robert G., second son of Brother and Sister G. A. Baker, of Oakland, at the age of 15 years, 10 months, and 20 days. He had been troubled for some time with a malignant sore on his leg, induced by a bruise. He went to the Retreat for help in this respect. After going there he was attacked with *la grippe*, and this, with his wonderfully rapid growth for the last year, seems to have exhausted his vitality, and he did not recover. He had for some time made a profession of religion, and was baptized. For several weeks before his death, although not expecting to die, he especially sought God, putting away his sins by confession, and the Lord drew near to him. When his father told him that he could not live, Robble was not surprised. He told his father that he expected the Lord would call him in the morning of the resurrection, and sent word to his mother and brothers and sisters to meet him. He then kissed his father good-by, and sank to sleep in Jesus as sweetly as a wearied child. A father and mother, two brothers and three sisters are left to mourn, but not without hope. His remains were brought to Oakland for interment. Funeral services by the writer.

M. C. W.

DICKIE.—Died at Fremont, Wis., on Sabbath morning, March 21, 1891, William Dickie, aged 77 years. Father was born in Nova Scotia. The early part of his life was spent there and in Canada and Vermont. He came to Wisconsin about thirty years ago, and has lived at Fremont twenty-six years. He was reared in the Presbyterian Church, and embraced the Sabbath and kindred truths under the labors of Elder C. W. Olds, and united with the Fremont church at the time of its organization, in May, 1874. His disease was thought to be cancer of the stomach. His sufferings were very great, but were borne with patience. The Lord came very near to him during his last illness. He seemed to know that he had not long to stay, and he wished the children to be sent for, that he might give them his last words of counsel, and admonish them to prepare to meet him again. His wish was granted except in the case of one son. He selected as the text for the funeral services Job 14:14. As none of our ministers were within reach, the services were conducted by the German Lutheran minister. A wife and eleven children, seven grandchildren, two brothers, and three sisters are left to mourn. May God help us to so live that we may again be united.

MAGGIE D. HOLLAND.

Miscellaneous.

LOOK ABOVE.

If in the hurrying tide of strife,
The weary, toiling march of life,
Some angry hand with passion rife,
Some cruel foe,
Deal on thy shrinking heart a blow—
Then smile and look above,
For God is love.

Or harsher yet if some dear lip
Should let the careless answer slip,
In the dear heart its fierce tongue dip
Harsher than foe,
And deal thy loving heart the blow,
Then smile and look above,
For God is love.

And if the world seems dark and drear,
Thou long'st to feel thy rest is near,—
Lay down thy robe of doubt and fear,
Trust thou in God,
And by thy dark road bravely trod,
Smile thou and look above,
For God is love.

—New Orleans Times-Democrat.

FROM THE SEA.



THE *Pitcairn* left Tahiti early in the afternoon of February 10. The next morning the missionaries put off in a small boat to Morea, a neighboring island. This island was the scene of John Williams' early labors, and the place where he learned the Tahitian language. The Tahitian is spoken in all the group, and in two other groups of islands, so that one who understands it can converse with the natives on over fifty islands.

Most of the few hours on shore were occupied in visiting the only missionary on the island; and before the boat left, a good supply of reading matter was given him. Late in the afternoon of the 11th our little vessel sailed away toward Raiatea, the most northerly of the Society group. We reached our destination, one hundred and thirty miles away, the following noon, amid thick and stormy weather; the vessel passed through an opening in the dangerous coral reef, however, without mishap, and we soon found ourselves in the broad lagoon.

These coral reefs seem to be a wise provision of the God of nature, by which most of these islands are furnished with copious natural harbors. There are many interesting historic places here, the scenes of the early labors of Williams, Platte, and their colleagues. Raiatea was also the great religious center in times of heathenism, and here are to be seen to this day the ruins of the old altars, called *marai*, where human sacrifices were offered. Piles of large, flat stones, some of them weighing nearly a ton, were used in forming the huge altars, and now the moss-covered ruins are strewn with fragments of half-decayed human bones. The *marai* are looked upon with much superstition, and it is little to be wondered at, for they are indeed canny-looking places, half concealed neath the thick shade of the coconut, orange, and bourn trees. What wonder that the native guide preferred to remain in the path rather than enter such a dismal-looking place! It was a whole day's journey to the *marai* and back, but the impressions it made on our minds will not soon be effaced. Oh, to what depths of degradation Satan leads those who close their eyes to light and truth and turn their feet aside from the path of God's commandments! The people of these islands have undoubtedly descended quite

directly from very ancient stock; there are many striking indications of this,—their language, their physique, and many of their practices.

Perhaps one of the most peculiar of these practices is the religious custom of passing through fire. A huge excavation, twelve by fifteen feet, larger or smaller, is prepared, into which immense quantities of fuel are placed, and the whole covered with huge flat stones. After it is set on fire, it burns for about twenty-four hours, when the stones become heated to a white heat; then the one who has charge of the furnace takes a branch of the *ti* plant, and, with a muttered prayer to the god of the *ti*, sweeps the branch over the scintillating embers and rocks, walking composedly through the oven with his naked feet; then he is cautiously followed by a few of the most daring of the spectators, who pass through without a singe, while the heat rising from the rocks burns the leaves of the tall trees over their heads; these in turn are followed by the whole group of men, women, and children, who pass and repass through the burning mass unharmed.

This custom has probably been handed down from the same source as the ancient fire-worship among the Orientals and early Europeans. Virgil speaks of the same practice in connection with the worship of Apollo by the Etrurians on Mount Soracte. The custom has always been more or less closely allied with sun-worship, and is strongly denounced in the Scriptures. See Eze. 15: 21-23 and 2 Kings 17: 16-18. Though the custom is still continued, it is almost entirely bereft of its sacredness; yet it is to be feared that should the natives relapse into heathenism through political intrigue, this and many worse customs would be revived.

The government of Raiatea and the adjacent islands is in a divided state; the French control part and the natives part. Notwithstanding the unsettled state of affairs, the work prospered at Raiatea, a large amount of religious literature was sold and distributed, some Bible-readings held, and considerable personal work done in visiting and conversing with the people. There were among them three who have been readers of the SIGNS, and that so far opened the way for us that when we first arrived they received us like friends, and used us very hospitably during our whole stay, and when we sailed from there, March 4, we left them with several leading families honestly investigating the truth.

Early on the morning of the 5th we arrived at Huahine, and after an hour's row in the small boat we reached the shore. Here, as at some other islands, a report had been sent representing that we were either Jews or Mormons, and warning the people not to receive us. We went at once to headquarters, and, after some hesitancy and questioning on the part of the queen and her associates, we were received and cordially welcomed.

We found several very interesting families, whose eagerness to learn the truths of God's word reminds us of the prophecy of Isaiah, "And the isles shall wait for his law."

One of these families was especially interesting to us. We were received cordially, and as soon as they felt well enough acquainted, the man and his wife both began to ply us with questions about our religious belief. In every case we answered the questions, "not in words which man's wisdom teacheth," but by passages of Scripture. This not only satisfied them, but brought out more questions, and they became so interested that they bought a "Bible Reading" book, a "Daniel and the Revelation," a "Marvel of Nations," and a "Home Hand-Book." When we came away, we gave them some tracts on some of

the very subjects which we had been talking about, and they received them gladly. They urged us to stay overnight with them, which we did, thus opening the way for further conversation on the subjects of such interest to us both. After evening worship we talked with them till ten o'clock, and they sat up two hours later conversing on what they had heard.

Our friends were great smokers, a very common habit in these islands, but in the morning the wife expressed her desire to give it up, and after morning worship, when we had prayed that strength might be given her to overcome the bad habit, our hostess took us by the hand and thanked us for the prayer, expressing her determination, by the grace of God, to forsake the evil, and before we departed her husband had decided to do the same.

We talked on several of the leading doctrines of the Bible, and it was gratifying to see the leaves of the old family Bible turned down as text by text was cited.

When we left to go on board the schooner, we were loaded with presents and curiosities, to remind us of the warm place we had in the hearts of those who were waiting for God's law on Huahine. A. J. READ.

Papeete Harbor, Schooner *Pitcairn*, March 11, 1891.

PESSIMISTS.

NOAH was a pessimist to the antediluvian world; Moses was a pessimist to Pharaoh in Egypt, and to the rebellious Israelites; Samuel was a pessimist, and his very first prediction foretold the downfall of the aged Eli and his godless family; Jeremiah was a pessimist, constantly foretelling evil and danger; Jonah was a pessimist, who disturbed the peace of the city, crying, "Yet forty days and Nineveh shall be destroyed;" Nahum was a pessimist, crying, "Woe to the bloody city!" Micah was a pessimist when he foretold the overthrow of Ahab, the guilty king, who complained that he never prophesied any good of him; the Saviour was a pessimist, for he foretold the overthrow of Jerusalem, and the calamities that were to come upon the world. The apostles, Peter, James, John, and Jude, were all pessimists, for they were constantly foretelling perilous times, departure from the faith, and the coming judgment upon the godless world. The great preachers and poets of the ages have been pessimists, for they were ever warning men of present evil and coming wrath, of predicted calamities and judgments overhanging the godless and profane.—*Sel.*

It is said that a small slip of paper was laid on a pulpit cushion, where it would meet the eyes of the preacher, with the following words thereon: "The prayers of this congregation are requested for a man who is getting rich." A small danger, some may think, needing no supplications for deliverance and safety. Nay, the peril is great, though it may not beset a man at once with overwhelming power. "I really must give up the superintendency of the Sabbath-school, my business presses me so," says one. "My husband is deep in a profitable speculation," said a wife, "and he has no time now to go with me to the prayer-meeting as he used to." "My young parishioner," said a pastor, "was once satisfied with two thousand dollars a year. He is making ten thousand now, and he is not content with that, and it is spoiling him as a Christian." Pray for the man who is "getting rich."—*Presbyterian.*

UNLESS you do all you can to help answer your own prayers, you don't pray much.

WORDS OF COMMENDATION FROM THE RELIGIOUS PRESS.

Fiji and Samoa.

From Christian at Work. (Oct. 2, 1890.)

The book is full of interest from the first page to the last, and one that will amply repay perusal. It is handsomely printed and bound, and the illustrations, fifteen in number, are very good and add to the interest of the book, which is creditable both to the author and to the publishers, as well as a specimen of good book-making.

From Christian Cynosure. (Oct. 16, 1890.)

The agreeable narrative style of this book, and the interesting character of its information, will make it popular with young readers. The character, habits, governments and social life of these island natives are pleasantly described, and we doubt not faithfully.

From the Independent. Oct. 16, 1890.)

Everything connected with life in the islands of old Polynesia is of interest. The South Sea has its glamour, its romance, its poetry. A peculiar dreamy picturesqueness marks the whole coral archipelago. It is a readable and in some ways a valuable little book, in which we catch clear and doubtless correct glimpses of things as they are in Fiji and Samoa, with some historical notes thrown in.

From the Congregationalist. (Oct. 2, 1890.)

"Jottings from the Pacific Life and Incidents in the Fijian and Samoan Islands," contains much valuable information in regard to the geography, physical and social peculiarities, natural products, traditions, government and religion of these islands of the Southwestern seas, and there are a few illustrations which, if not always up to the highest style of wood engraving are helpful to the comprehension of the subjects involved.

From the Lutheran Observer. (Oct. 31, 1890.)

This small volume presents a series of pictures of life in the Fijian and Samoan Islands of the South Pacific. They are most interesting and graphic, and convey a large amount of information respecting these islands—the history, their geography and scenery, their products, the character and customs of the people, their evangelization by missionaries, and many other things. During the past year the attention of the world has been attracted toward Samoa by the political troubles there between its rival kings; and this pleasant volume will meet the public interest thus created, with its vivid and entertaining sketches. It is attractively illustrated.

From the Christian Intelligencer. (Sept. 17, 1890.)

This is a small volume of 160 pages, but in it the author has managed to compress more interesting and useful matter than is often contained in a book of twice its size.

From the Illustrated Christian Weekly. (Sept. 20, 1890.)

This illustrated little volume, in pleasing exterior of blue and gold, forms a valuable addition to the excellent *Young People's Library*. Simple, pure and dignified in literary style, it is as interesting as a story and conveys valuable information, which will be welcomed by young and old. The descriptions are graphic, and the incidents are well told.

From the Interior. (Sept. 25, 1890.)

"Jottings from the Pacific, Fiji and Samoa," by Emma H. Adams, is included among the volumes of a *Young People's Library* series; but we do not see any reason why the parents of young people may not join in a careful perusal of this special issue. It contains a pleasing record of observations and incidents in the Fijian and Samoan Islands; and one enjoys what is written all the more because of the simplicity and directness of the author-narrator's style. It occurs to us that a missionary society meeting could be made doubly interesting by the reading aloud of many passages from this book.

From the N. Y. Observer. (Sept. 18, 1890.)

"Jottings from the Pacific" is a pleasing account of life in the Fijian and Samoan Islands. Emma H. Adams tells of these interesting places in a graphic manner, by which we are able to substantially add to our knowledge of these people and their life in their Pacific homes. The book is illustrated and tastefully prepared.

From the Golden Rule. (Sept. 25, 1890.)

This book appeals to a large class of readers, and its chapters tell just what one wants to know about the government and religion, physical and social peculiarities, wonderful productions, coral formations, traditions, products and customs of these beautiful and wonderful islands. The book is written in an easy narrative style, and the illustrations are very pretty.

From the Christian Oracle. (Nov. 27, 1890.)

The writer's style is bright and pleasing. The work would be instructive and deeply interesting to young people, for whom it is especially intended.

From the N. Y. Weekly Witness. (Oct. 8, 1890.)

This book will be attractive to those who take an interest in anthropology and sociology, as well as to those who are interested in missions.

Jack The Conqueror.

From the Christian Observer. (Feb., 1891.)

The story of "Jack the Conqueror" is first-rate. It carries a wholesome lesson with it, and the children will enjoy reading the story.

From the Independent. (Feb. 5, 1891.)

It is a good little book to put into the hands of boys. The spirit and luck of a right-minded lad battling successfully against difficulties are well depicted.

From the Christian Cynosure. (Dec. 18, 1890.)

This is a healthful, cheerful English story, telling of the difficulties about the path of a poor boy, and how, one by one, he overcame them, until he became an illustrious and useful man. The book is tastefully illustrated, and contains excellent les-

sons for boys who would rise into a useful life, as well as for older people, who may do a great work for God by a little help given in Christ's name and with good sense.

From the Lutheran Observer. (Dec. 19, 1890.)

The design of this story is to show boys and girls how to overcome difficulties by means of energy and perseverance. It is an excellent story, and conveys valuable lessons.

From the Golden Rule. (Feb. 19, 1891.)

"Resolve well, and persevere" is the excellent motto of the book, and is strikingly exemplified by the hero of the story. Jack so completely conquers one difficulty after another as to rise from a ragged, useless boy to an honored educator in cap and gown. The narrative is an incitement to nobler living, and it is pleasant, safe, and easy reading for boys.

From the Christian Intelligencer. (Feb. 18, 1891.)

"Jack the Conqueror, and Other Stories," is a bright little book for children. It is tastefully gotten up, and suitable for the family or the Sunday-school library.

From the Zion's Herald. (Feb. 4, 1891.)

Three short stories calculated to interest and instruct the younger readers. It will please both boys and girls.

Savonarola.

From the Christian Observer. (Feb., 1891.)

A life of Savonarola is an important one to lay before our people, and it is one about which we should know more. The whole story of his life and martyrdom is full of interest, and we hope this book will be added to many of our libraries at home and in Sunday-school.

From Zion's Herald. (Feb. 4, 1891.)

A small volume, giving in brief the life and labors of this eloquent monk. All the disagreements which he had with the pope are given with clearness and strength, so that the reader gets a very good idea of the times, as well as of Savonarola. It is written for young people especially.

From the Congregationalist. (Jan. 8, 1891.)

It is a pleasant, popularly-written account of the career of the great revivalist and martyr. There always is a public for such a book as this, dealing as it does, with events as historically faithful as they were romantic, and it will do good.

From the Christian Cynosure. (Jan. 1, 1891.)

This is a brief biography of entrancing interest. The prophet and martyr of Florence is comparatively unknown among the renowned galaxy of the Reformation. The name of Savonarola deserves to be more cherished by the Christian church, and we should be thankful for books like this that help us to understand him.

From the Golden Rule. (Jan. 20, 1891.)

The author has just the gift for biographical writing. She seizes upon the strong points in the character, and sets them out in vivid relief. Indeed, she has a form of dramatic power that makes her work of exceptional interest and value. She writes, too, sympathetically, and seems possessed by the subject. One's general reading, in *Romola*, for instance, necessitates just such information as is here given. The narrative is marked by vigor, directness, and impressiveness.

From the Lutheran Observer. (Jan. 16, 1891.)

This biography of the great Florentine presents a careful and interesting account of his career and martyrdom at Florence, and within a moderate compass suitable for general popular use. It belongs to the *Young People's Library*, and is attractively issued, with illustrations.

From the Christian Intelligencer. (Feb. 18, 1891.)

"Savonarola, the Florentine Monk," by Emma H. Adams, is a successful attempt to tell, in an attractive manner, the story of this great "Reformer before the Reformation." The main facts in the remarkable history of the famous Dominican monk are clearly and entertainingly related, and the little volume is well worthy of being read by young and old as an excellent introduction to a more detailed study of some of the facts and causes which led to the moral revolution of the sixteenth century.

The Tonga Islands.

From the Christian Cynosure. (April 2, 1891.)

The history of many of the interesting island groups of the Pacific are comparatively unknown to ordinary readers except through the writings of missionaries. When international complications arise, as a year ago at Samoa, or, more lately, at Ponce, so little is known of the locality or the people that it is like showing pictures to the blind. This little volume gives something of the history of the Tongas, the Hervey group, and the Marquesas Islands, before they were visited by the missionaries, and indeed were hardly known to the first navigators of those seas. The habits of the people, their government, the vegetable wonders on shore, and the great wonders of the sea about them, are graphically told in a manner that cannot fail to entertain and instruct young readers.

From the Independent. (April 2, 1891.)

This is the second in a series of "Jottings from the Pacific." The author has produced a series of picturesque, descriptive articles written from the missionary point of view and tending to excite interest in these Pacific islands and people, to show how promising the field is for evangelical work, what has been done, and what may be done.

From the Christian at Work. (April 2, 1891.)

We have here a graphic description of the Pacific island groups, with the manners and customs of the different peoples, products of the islands, curiosities, etc., all which materially differ in each group. Interesting descriptions are also given of pearl fishing in the South Pacific, the vegetable wonders found there, with many other things which will equally charm and instruct the reader.

From the Ill. Christian Weekly. (April 11, 1891.)

It gives an excellent description of the islands, and of the manners and customs of the people. It also tells of the introduction of Christianity to the islands; but its contents are mainly geographical and ethnological. It is quite interesting, and is well illustrated.

From the Christian Oracle. (March 19, 1891.)

This book gives more general information regarding these island inhabitants than we have found in any other work. It is worth reading carefully by both old and young.

Letters From the Holy Land.

From the Interior. (April 9, 1891.)

"Letters from the Holy Land" by Henry A. Harper, is an excellent little work for boys and girls to read. It gives simple but clear and entertaining accounts of the places, manners and customs in Palestine, and is illustrated from sketches made by the author. Its references to Scripture records, by way of example, or enforcing an observation, are numerous. Originally an English book, it has been revised and reprinted, and improved by the addition of an appendix on the geography of the Holy Land, by the American publishers.

From the Christian Cynosure. (March 26, 1891.)

This is a volume of letters from a father to his children describing such incidents and observations of travel as came under his own experience. They tell of such scenes as are often referred to in the Bible, and which we may look upon to-day much as did Christ or David, since the habits of the people have changed little in centuries. In the hand of a child it is a companion for his Bible stories, giving him a more intelligent understanding of the word. The style of the sketches, though adapted to children, is not childish, but simple and entertaining for all.

From the Independent. (April 2, 1891.)

This is the revision of an English work on Eastern manners and customs, made with the requirements of the American public in view. A brief appendix is added on the geography of the Holy Land.

From the Congregationalist. (April 2, 1891.)

Sunday-school scholars and others will find in Mr. H. A. Harper's "Illustrated Letters from the Holy Land" many statements and illustrations of oriental habits and peculiarities which are very valuable in the endeavor to make the biblical times and people real. We recommend it heartily.

From the Christian Observer. (April, 1891.)

These letters are from a father to his children when he was in a far-away land. They tell pleasantly of Eastern customs and manners as they came under his own observation, and other children will enjoy them quite as much as his own.

From the Christian at Work. (April 2, 1891.)

These letters are just as one cultured friend would write to another at home of the incidents and scenes that interested him. They are graphic, interesting, and full of instruction concerning Eastern manners and customs, and will help to give a fuller understanding of the Scriptures. The book has enjoyed a wide popularity, and this handsome new edition should meet with no less favor. It contains quite a number of illustrations, all of which are excellent.

From the Ill. Christian Weekly. (April 11, 1891.)

This is a small book upon one of the most familiar fields in the world, and has the strongest possible competition in the many large, learned, and abundantly-illustrated books that have been published upon the same field. And yet this little book has its place and is well worth reading. It is illustrated also, and its illustrations really illustrate. Size, binding, printing, and illustrations all considered—to say nothing of the contents—the book is a marvel of cheapness.

From the Christian Oracle. (March 19, 1891.)

There have been many books written on the Holy Land, but we have never seen one like this little volume. It was written by the author to his children on eastern manners and customs, and is now given to a wider circle of readers. It will interest young people, and give them some good ideas of that country which they may never find elsewhere. It is to be commended for its simplicity and historical lessons.

Northern Icebergs.

From the Independent. (April 2, 1891.)

This book is a compilation and vigorous condensation of the voluminous history of Arctic exploration, particularly of Capt. Richard Perry's recent volume. It answers the purposes of a brief popular sketch very well.

From the Christian at Work. April 2, 1891.)

This little book contains very interesting sketches of the Arctic expeditions of England and America in the nineteenth century, and is full of instruction. It is a book which will fascinate young folks, and add very materially to their stock of knowledge. It is written in a pleasant style, full of handsome illustrations, and attractively bound.

From the Ill. Christian Weekly. (April 11, 1891.)

Such books as this are very valuable not only for young people who would not read the larger ones, but for busy men and women who for the want of time cannot peruse them. The book is cheap, contains a number of picture illustrations, is written in a pleasing style, and is just the kind of reading to give to our young people.

From the Christian Oracle. (March 19, 1891.)

This little volume, well printed and handsomely bound, is intended for American youth. It embraces accounts of these wonderful regions which cannot fail to interest young readers. Then it is of real service because of the history it contains. Many books are read eagerly without any good results. A boy cannot read this book without learning something of real service to him.

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OAKLAND, CAL.

The Signs of the Times.

OAKLAND, CAL., MONDAY, MAY 11, 1891.

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 have quite a number of queries that are waiting answer. Will our friends be patient?

READ the commendations on the preceding page of the *Young People's Library*. These books are just what our youth need.

THE April meetings of our various institutions on the Pacific Coast, which have just closed, were encouraging. The canvassers' institute, conducted by Elder G. H. Derrick, was a decided success. A good corps of workers goes out into the field, better qualified and equipped for service, with stronger encouragement, than ever before. May God bless those who thus carry the truth to the world.

THE Healdsburg College has also had a good year, showing but a small loss. It was stated by the president of the board that if twenty-five more pupils could be furnished there would be no loss to the institution in the year to come, but a gain. This is a remarkable showing for an institution of this kind. A report of the college finances will appear next week.

THE Rural Health Retreat Association held its annual stockholders' meeting April 30. The following board of trustees was elected: W. P. Burke, M.D., John Fulton, D. T. Jones, N. C. McClure, Wm. Ings, W. A. Pratt, and A. B. Atwood. The workings of the institution showed a net profit of \$12,000. What will add greatly to the prosperity of the institution in the year to come is the increase of water obtained from land belonging to the institution, and the renting of a large ranch, thus supplying better and fresher food products for the patients and boarders. A good spiritual influence is also in operation at the Retreat. The stockholders were courteously, hospitably, and generously entertained. More room and more physicians are wanted. What a field for doing good the sick world presents! May God make the Health Retreat a blessing to thousands.

NEW plans were also laid for extended work in the Conference and Tract Society, which will, we hope, under the blessing of God, result in winning the coming year a more abundant harvest of souls to the truth as it is in Christ Jesus than California has ever seen. Elder D. T. Jones, superintendent of General Conference district No. 6, is on the Pacific Coast, and we believe that the Lord will make his labors a blessing to this section. Let there be union and consecration throughout our ranks.

ALAS! and has it come to this? Has the matter of "entertainment" in connection with the church of Christ gone so far that a department in a paper is devoted to that sort of thing? A literary notice comes to us on a printed postal for such a journal, which says that its April number "contains descriptions of 'A Baby Entertainment,' 'A Box Sociable,' 'A Cake Festival,' and 'Soap-bubble Parties'! all good entertainment for church or society use." A minister, "one of the most experienced church workers in the country," is in charge

of the church-work department of this "entertainment" journal. We have no use for such things; they belong to "soap-bubble" Christianity. It coruscates, scintillates, flashes, shines, and reflects its various colors, but is after all vanity.

THE fact that "special contributors" have been selected for this journal should not deter others from sending whatever they may think would be of use. We will use what seems to us will be of service to God. Let contributions be short and to the point; our paper is not large.

THERE are thousands of professed Christians who remain forever weak because they are forever looking at their trials. No one has so hard a time as do they; no one has ever met such sorrows, such sore temptations, such trials of faith; no one ever had such a bad disposition to contend with, never had such a hard place to live a Christian, etc.; but it is a blessing to be thankful for that we live at all.

"Rand, McNally & Co.'s Indexed County and Railroad Map and Shippers' Guide of California" may be procured of the Pacific Press Publishing Company, Oakland, Cal., for 25 cents. This map locates all cities, towns, post-offices, railroad stations, villages, counties, etc., etc., with the population of each place according to the latest official census. It is just what will prove of great use to all our workers.

OUR Baptist neighbor across the bay makes the following good confession:—

"When we first saw preachers turn politicians and lovely ladies becoming lobbyists, we cried victory and thought we had it. We went in like the rest, and with the sweet women and the dear pastors we 'whooped up' elections and sang and shouted, 'On to the polls for God and Home and Native Land.' It was lovely, too, while we were flying. . . . We are now satisfied that there is no greater failure under the sun than the preacher as a politician. We have heard somewhere a gospel about cobblers sticking to the last, and we have done trying to work political wires. The church will not gain sympathy by using the world's weapons. . . . We are at present fighting the saloon with weapons of the world; we need to fight saloon keepers with Christian weapons. Saloon keepers are men, and ought to be reasoned with and prayed for, that God by his grace may enable them to see the error of their way. One thing sure, the Christian is a failure when hatred against anybody moves him to action."

And all this is true. We are glad that the *Leader* is coming to Christian principles, and we hope that it will have the good sense to apply them to the Sunday question as well. The *Oakland Tribune* thinks that Mr. Garnett, the editor, is wrong in this; but the world is not supposed, in the very nature of things, to understand the church. The world is moulded by policy, the church ought to be by principle.

"THE SENTINEL LIBRARY."

THE three latest additions to this *Library* are important contributions to religious liberty literature, and should be widely circulated. They are brief, but pointed.

No 38, "Congress and Sunday Legislation," is a comprehensive report, by Col. R. M. Johnson, of Kentucky, in the House of Representatives in March, 1880. Mr. Johnson was chairman of the Committee on Post-offices and Post-roads, to whom had been referred petitions for and against a proposition to close the mail service on Sundays, and his report is a fair but emphatic exposition of the true policy of our government with reference to the subject of religion. Price, 2 cents.

No 39, "God and Caesar," is a clear expression of Baptist principles in the matter of State interference with the affairs of the church. It shows that

those Baptists who are now favoring such interferences by advocating Sunday legislation are materially departing from the ancient landmarks of the denomination. Price, 1 cent.

No. 40, "A Union of Protestants and Catholics," is a striking presentation of the relation of these once antipodal forces. It shows that the movements of certain Protestants to secure religious legislation on the part of the government, and their efforts to enlist Catholic co-operation, tend toward a union of purpose that must eventually obliterate all essential differences. It shows that the result of such legislation in the past, under Catholic influence, is a fair index of like results in the future, from like causes. Price, 1 cent.

The *Sentinel Library* is published by the Pacific Press Publishing Company, Oakland, Cal., and 43 Bond Street, New York.

NORTH PACIFIC CAMP-MEETING.

THE annual meeting of the North Pacific Conference and Tract Society will be held in connection with the camp-meeting, at East Portland, Or., May 26 to June 2, 1891. Good help will be provided by the General Conference for the camp-meeting. A workers' meeting of one week will precede the camp-meeting, at which we expect to see our Conference laborers. Church and Sabbath-school officers are also invited to attend. Elder G. C. Derrick and our State agent, C. E. McDonald, will give instruction to those desiring to engage in circulating religious literature. The Northern and Southern Pacific Railroad Companies will return at greatly reduced rates all who come to the meeting over these lines. Those coming over the Northern Pacific should, when buying ticket, take receipt of station agent. Will all who wish to rent tents notify J. A. Burden, East Portland, Or., at least ten days before the camp-meeting? Come to the meeting, brethren. You cannot afford to let the cares of this life keep you from it, and the blessing you may receive.

J. E. GRAHAM,
Pres. N. P. Conf. and Tract Society.

UPPER COLUMBIA APPOINTMENTS.

THE Upper Columbia camp-meeting will be held at Walla Walla, Wash., in Baumeister's grove.

It is reached by the street-cars, which may be taken at the depot. Those coming by rail will pay full fare in coming. They should take a receipt from the agent where they buy their ticket; they will then be entitled to return at one-fifth fare. We expect to have Elder Prescott, from Battle Creek, and other laborers from abroad to be present with us. Tents will be pitched on the ground to rent to all who may desire. There will also be a dining-tent, where meals can be procured at reasonable rates.

It has been decided to locate the new college for Oregon, Washington, Idaho, and Montana, at Walla Walla. Work on the buildings will commence soon after camp-meeting. The board have obtained, by donation and by purchase, nearly 400 acres of land in a body. This will be sold in tracts from one-fourth acres to ten acres or more as purchasers desire. The grounds are located near the city.

H. W. DECKER.

THE next annual session of the Upper Columbia Conference of Seventh-day Adventists for the election of officers and transaction of other business will be held in connection with the camp-meeting, at Walla Walla, Wash., beginning May 19, and continuing until the 26th. Let all the churches see that delegates are chosen and furnished credentials, and all necessary reports be forwarded.

H. W. DECKER, Pres.

THE next annual session of the Upper Columbia Tract Society will be held in connection with the annual camp-meeting to convene at Walla Walla, Wash., May 19-26, 1891, for the transaction of such business as may properly come before that body.

H. W. DECKER, Pres.

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