

THE Signs of the Times

Sec. Gen. Conf.

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

VOLUME 15.

OAKLAND, CALIFORNIA, SECOND-DAY, May 20, 1889.

NUMBER 19.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

It is said that the London Missionary Society is appealing for money to extend its operations, and will try the experiment of sending out a new order of missionaries who have not passed through a college training.

ROBERT COLLYER, the gifted Unitarian preacher, says: "I have two objections to the so-called Christian Science. The first is that it is not Christian, the second is that it is not science." We do not know that Mr. Collyer is always a safe judge of what is Christian, but in this instance he has certainly stated the truth very tersely.

THE following item from the *Missionary Herald* will be of interest to all who love to hear of the spread of the truth of God's word in heathen lands:—

"Pleasant reports are reaching us as to the reception of Christian books in the Imperial Palace of China. It is probably inexpedient to say more here than that some who are near to the new emperor and his wife have recently received and welcomed instruction as to the Christian religion, and have now the word of life in their hands. May that word bring light to them and to their people."

THE commandment of the Sabbath, as given by God from Mt. Sinai, is based upon that which concerns man *universally*; viz., the creation of the heavens and the earth. The earth was created, not for the Jews alone, nor for any other one race, but for all men; therefore the Sabbath was made for the whole of mankind. Hence also our Saviour's words, "The Sabbath was made for man." The obligation of the Sabbath rests upon all who live upon the earth. This conclusion is unavoidable.

WILBUR F. CRAFTS finds fault with the *Occident* for speaking of those who keep Saturday as the Sabbath as Sabbatarians. He says: "That term is more properly applied to all who believe that 'there remains a keeping of the Sabbath to the people of God,' as contrasted with those who deny the present and perpetual authority of the fourth commandment. I suggest as a name for those who make a fetish of Saturday, *Saturdarians*." Mr. Crafts may suggest what he pleases, but it will nevertheless be true that the term Sabbatarian belongs alone to those who observe the Sabbath, and according to the Scriptures of truth, and the fourth commandment, which he professes to revive, "the seventh day is the Sabbath of the Lord." Mr. Crafts well knows that while the first day of the week is a (man-made) sabbath it is

not the Sabbath. If he could place his finger upon any divine law for its observance he would not be so zealous for a civil law to enforce a religious institution.

SAYS the *Congregationalist*: "It seems to be a growing practice in our Congregational Churches to recognize Holy Week." And what is this but a growing tendency to ape Roman Catholicism? The only time which, according to the Scriptures, is indeed holy, namely, the Sabbath of the Lord, is utterly disregarded by the so-called Protestant churches, for no better reason than that "the church" does it; but the festivals of that same church are honored because it is fashionable. Where are the Protestants?

THE question is sometimes asked, "Will God accept and pardon the backslider?" For answer, read Jer. 3. Even Inspiration has exhausted human language and similitude to tell the love of God for his people. Israel is likened unto a woman who has forsaken her husband and become another man's, and yet the Lord says: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion." Jer 3:12-14.

"By the deeds of the law," says the apostle, "shall no flesh be justified in his sight" (Rom. 3:20), hence some conclude that it is useless to attempt to keep the law. But in this they overlook the reason stated by the apostle, namely, "for by the law is the knowledge of sin." It is evident that the law cannot justify one who has transgressed it, and that is just the point which the apostle makes to show all men their need of Christ. All have sinned, transgressed the law, and having transgressed it they cannot be justified by it, therefore they must be justified by faith or not at all.

The case of the justified sinner may be feebly illustrated by the pardoned criminal. The law of the land condemns the man, but the governor, as an act of unmerited favor, pardons him. The law never could have forgiven his crime, it could only condemn him, but the governor pardons him; shall he then say: The law could not justify me, therefore I will not henceforth keep the law? Certainly not; what he ought to say would be: I was deserving of punishment but the governor has pardoned me, and now I will testify my gratitude by being a good, law-abiding citizen of the commonwealth. And can the penitent and forgiven sinner say less? Shall we not say with the psalmist: "O Lord, put me not to shame. I will run in the way of thy commandments, when thou shalt enlarge my heart"?

BROKEN THINGS.

THE grain must be crushed ere man is fed,
Plants must be bruised to restore his health;
From a wasted barrel and empty cruse
The prophet restored the widow's wealth.
'Twas by broken pitchers that Gideon won.
On the vessel's broken pieces, Paul
And his friends were saved; and even Christ
By his broken life has ransomed all!
By the broken bodies of saints, the truth
Was made to triumph, and glorious, too,
Was the broken box—earth's broken hopes
May bring Heaven's joy and our crown in view;
And precious in God's sight appear
The broken things that grieved us here.

—George Bancroft Griffith.

IT IS BEST TO BE CHRISTIANS.*

BY MRS. E. G. WHITE.

A SOLEMN responsibility rests upon everyone to engage in the work of saving souls. We cannot afford to fold our hands, and engage in interesting nothings, gratifying our tastes and inclinations. We are to win souls for the Master. We should be constantly growing in the knowledge of God and our Saviour Jesus Christ. If men loved God supremely, they would dedicate themselves unreservedly to his service; they would devote their means and their talents to the upbuilding of his cause; they would train up their children for Heaven.

It brings agony to my heart to see how few know how to deal with their children. Mothers need a great amount of patience and love. The mother who looks with compassion upon her own children, who conscientiously seeks to educate them for God and Heaven, will look with compassion upon the children of others. She will love others because she loves her own. She will be a blessing to her family and to the neighborhood. The same ability that fits her to be a wise mother will fit her to be a wise missionary for God. The greatest missionary work that is done is in the home circle. To educate and develop the best and highest faculties of your children's minds is to do a work that will have a moulding influence upon society. If you have educated one in the fear of the Lord, you may say you have educated one hundred. There is an atmosphere that surrounds every soul, an influence, either conscious or unconscious, that emanates from every person for good or evil; and to discipline a family so that the members shall meet the high claims of

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

Heaven is a work that is counted of highest value in the sight of God.

It is of great importance to know how to keep the affairs of home in running order without friction. The oil of patience must be poured in when things go hard, and our children must be bound to our hearts by the silken cords of love. Parents should know how to sympathize with their children in their little troubles, that look as large to them as older people's trials look to them. We should not neglect our children. It is in the early years that we have the best opportunity for sowing good seed in their hearts. If we neglect to do this work in their childhood, we shall find that Satan will preoccupy the field. Why not preoccupy the field yourself, and before the Evil one has a chance to plant his seeds of evil, fill the mind with that which is good and pure? The angels of God will help you in the work of forming your child's character, if you will work in harmony with the plan of God. Do not let impatience control you. Be patient, be forbearing, and may God help you to realize your accountability to him.

When you become weary, go to Jesus with all your care. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." If you are bearing a yoke of your own manufacture, just lay it aside, and take the yoke of Christ, and nothing will disturb your peace, for you will have the peace of Christ that passeth all understanding.

Your children should not be driven off, and shut away from your sympathies. They should be encouraged to make confidants of father and mother. I have known children who had been so trained that even when they were grown men and women they counted it a privilege to counsel with their parents, though they were old and feeble. Is it not best, brethren, to be Christians? Is it not best to bring all the happiness possible into your life here, and prepare yourselves for the eternal world?

Each one of us will have to engage in the battle for good or evil, and we desire that you should battle on the Lord's side, and know how to come off victorious in your own behalf through the merits of a crucified and risen Saviour. Divine power will unite with human effort. God will co-operate with you in your struggle against evil, and when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. We must look to the source of our strength. We cannot afford to lose eternal life. We want to be missionaries for God. We want to know how to minister to the necessities of others. Christ is our example. Let us follow in his steps.

We should know how to direct the mind of friends and neighbors to Christ when they are in trouble. We should know how to lead repentant souls to "the Lamb of God, which taketh away the sin of the world." How many go to human friends to pour out their griefs and sorrows, instead of seeking Christ, who alone can heal the broken in heart. There are many who do not know how to come to Jesus with their burden, and,

feeling their need of support, they turn to human hearts for comfort. But they are only leaning on broken props. God is the one to whom the troubled soul should go. Why put man in his place? We should seek to direct souls to the open door of Heaven, where we can see within the veil our Substitute and Surety. In every trial and perplexity, we should look to him; for in him is help for the fallen sons of men. Christ is the star of hope that illumines our darkness. The serpent may bruise the heel of the seed of the woman, but Christ will bruise the serpent's head and take away his power at last.

The plan of salvation was revealed to Adam and Eve in the garden of Eden. They were made to understand how the Son of God would come and bear their sin, and redeem them from the curse of the law. But when Christ came into the world how few recognized his divinity or comprehended the nature of his work! He was not acknowledged as the Prince of life. The earth was the battle-field where the Prince of light and the prince of darkness met to contend for the fallen race. Christ had laid aside his crown and his royal robe, he had stepped down from his throne, and had clothed his divinity with humanity. For our sakes he became poor, that we through his poverty might be made rich. He came into a world all marred and scarred by the curse. He took upon him humanity that he might know the infirmities and temptations of humanity, that he might know how to help and save men. The Captain of our salvation was made perfect through suffering. Was he not perfect before?—Yes. But he was made a perfect Saviour, learning obedience by the things which he suffered, that humanity might have a perfect character and be fitted for the society of the angels of Heaven. Man was not able, in his own behalf, to meet and overcome the prince of darkness; but Christ overcame him in man's behalf and broke his power over the human race, so that through his merits they might be overcomers in their own behalf.

TOLERATION AND LIBERTY.

THERE is a wide difference between religious toleration and religious liberty. The one is a concession, the other a right; the one is a matter of expediency, the other a principle; the one is a gift of man, the other a gift of God.

Toleration implies more or less censure or disapproval. We tolerate or endure what we dislike, but cannot prevent. The most despotic Governments are tolerant toward subjects who are too numerous or too useful to be killed or exiled. Russia tolerates Romanists, Protestants, Jews, and Mohammedans; Turkey tolerates "Christian dogs," and likes them to prey upon each other; but woe to him in either country who apostatizes from the State religion, or attempts to induce any member of the same to apostasy. "Toleration is first sought and granted as a favor, then demanded and conceded as a right, and at last spurned as an insult." In a free country nobody wants to be tolerated for his religious opinions or sacred convictions.

Religious liberty is a natural, fundamental, and inalienable right of every man. It is founded in the sacredness of conscience, which

is the voice of God in man and above the reach and control of human authority. There is a law above all human laws. It is written, not on parchment and tables of stone, but on the heart of man by the finger of God. It is that law which commands with the categorical imperative, and which filled the philosopher Kant with ever-growing reverence and awe. "We must obey God more than man." He and he alone is the Author and Lord of conscience, and no power on earth has a right to interpose itself between them. "Every man stands or falls to his own lord." Liberty of conscience requires liberty of worship as its manifestation. To grant the former and to deny the latter is to imprison conscience and to promote hypocrisy and infidelity. Religion is in its nature voluntary, and ceases to be religion in proportion as it is forced. God wants free worshipers, and no others.

Toleration is an intermediate state between religious persecution and religious liberty. Persecution results from the union of Church and State; toleration, from a relaxation of that union. Full religious liberty and legal equality require a peaceful separation of the spiritual and secular powers.—*Philip Schaff, D. D., LL.D., in N. Y. Independent of April 18.*

POWERS OF THE RESURRECTION STATE.

THE foreshadowing of these superior powers is sometimes witnessed even here; and what is quite remarkable is, it is seen in the organization of what we call the lower orders of being. The horse is better organized for certain purposes than is man, and so is the bird and even the dog. You went quite extensively over the city a few days ago, leaving your favorite dog shut up at home, so that he should not follow you; but after you had gone a great way, making many a winding and many a turn, and reaching a distance far from your dwelling, up came the sagacious creature, and with every demonstration of delight said in plain dog-talk, "Here we are; I have found you!" That dog had tracked you all the way; your footfall had left an impression on the pavement that he at once recognized, and which he distinguished from every like impression, made by other footfalls, as your own; and following that through every crook and turn you had made, he came where you were. No human faculties were ever equal to such an achievement. Neither our microscopic tests nor our chemical analysis could ever have discovered the impression made by those footfalls, as that brute sense could do. And if in so lowly a creature this humble faculty could be so exalted, what may we not expect for the higher senses in the perfected organization of man?—*S. M. Campbell, D. D.*

THE Quebec Provincial Government has published statistics showing that the population of the province, outside of Montreal, is less by 239,340 than it was five years ago. These are startling figures, and they have a grave significance to the United States, for the decrease is due to the immigration of French-Canadians to the New England States. Of course, such immigrants are nearly all Roman Catholics. With the coming of this flood the influence of the Jesuits grows apace.—*America.*

THE BIBLE.

THE greatest and best books of the world would never have been written if the Bible had not existed. The three great books that, for intensity of thought, mastery of language, and scope of imagination, are unequalled, derive their being from the Bible. They are the only books that have sought to set forth, so far as human language can, the facts of the other world—the books of Dante, Milton, and Bunyan.

What book then can afford so great and abundant supplies for study and entertainment, such realms of literary pursuit, such historical and biographical surveys, such demonstrations of the moral and spiritual agencies that have wrought out and are working out the racial, national, social, domestic, and individual character and destiny of humanity? Consider the men and women of whom it makes mention, and all that with which they were concerned; the avenues which it opens to the dim realms of the farthest past, the clearings which it cuts along its descending path toward the future, which become the starting-points into all its contemporaneous history; the themes of its various books, their development and illustration; its concern with everything relating to man from his infancy to the grave, everything included in his relations in time and eternity.

It is manifest that this is the Book of books, and of all books the one, not only for private and pious study, but for social study and entertainment. Besides the invaluable Sabbath-school and Bible-class study, we wish that Bible clubs might be formed throughout our country upon the plan of the Shakespeare clubs, conducted by similar methods. These clubs are composed of a limited number of ladies and gentlemen, who meet one evening in the week to study and discuss a selected portion of the work. At the last meeting in the month invited guests are present, and a carefully prepared paper is read, after which the evening is devoted to social enjoyment and discussion. This has vastly increased the number of students and careful readers of English classics, and has made them more widely understood. We are sure that similar engagement with the inspired writers of the Scriptures would furnish the most agreeable, elevating, and stimulating intellectual enjoyment possible to be obtained by thoughtful persons.—*N. Y. Observer.*

STUDY THE SCRIPTURES.

STUDY the Scriptures, and become thus the humble, impartial, and obedient scholars of Christ. Let me put you in mind of one thing, than which nothing is more neglected and yet nothing is more necessary in order to profit truly by the Bible, viz., that ye have a care of laying down any opinion or scheme of opinions in matters religious, previously to your having impartially examined the sacred Scriptures in such matters. For they that do so, come not to be taught of God, but to dictate to the Almighty, and are not afraid often to wiredraw the sacred text, in order to force it to speak, not what it really does, but what they would have it do, as best suits with their prejudices, passions, and party designs, that I say not lusts also. Therefore, let me

desire you, as I often have done from the pulpit, to make the Bible itself, and particularly the New Testament, your chief (and in a proper sense only) system, confession of faith, and creed. For whatever excellency there is in any human composites of this kind, we are to own them no farther than we find them to agree and harmonize with the divine oracles.—*Fleming.*

THOU GOD OF BETHEL, LEAVE US NOT.

Thou God of Bethel, leave us not,
Though we so soon forget thee,
The sacred day, and hour, and spot,
Where in our need we met thee;
The angel ministries of youth,
Stern voices uttered later
To hold us steadfast to the truth,
To thee, our great Creator.

The vows we made thee in distress,
Vows of our need begotten,
Since lost in our unthankfulness,
Or in our joys forgotten;
The altar, in our straits we made,
And in our zeal anointed;
Thy house, where our warm vows we paid,
In sacred ways appointed.

Thou God of Bethel, here we kneel,
These broken vows renewing;
Us to a true repentance seal,
Our upward path pursuing.
Go thou before us, in the road,
All our sad past forgiven;
Make life itself the house of God,
The very gate of Heaven.

—*J. E. Rankin, D. D.*

PREPARING FOR WAR.

AFTER giving some interesting facts relative to the progress which China has made within the past few years in the arts of peace, the *Asiatic Quarterly Review* says:—

The improvement in the system of national defense is still more striking. Huge arsenals under foreign direction are springing up in various directions, and the vast army of China is being gradually supplied with weapons of the latest pattern, while great battalions are being incessantly drilled and disciplined by European officers. The Chinese navy already consists of twenty-six foreign-built men-of-war, some of them large and powerful iron-clads, and about one hundred gunboats, built in the arsenals of the empire. Referring to the notorious industry and enterprise of the Chinese abroad, Mr. Dunlop prophesies that when the subjects of the Celestial Empire enjoy, under the new and more enlightened policy, the same privileges and opportunities at home as are afforded to them abroad, there will be no room for doubt as to what is to be the dominating power of the future in the far east of Asia.

GOD'S OBJECT LESSONS. NO. 5.

OUR God is a God of truth. He hates the sin of lying. He tells us that the devil "is a liar, and the father of it." And those who lie are of the devil. Said the Saviour to those Jews who were maligning and misrepresenting him: "Ye are of your father the devil, and the lusts of your father ye will do." John 8:44. God says: "Thou shalt not bear false witness." "Thou shalt not raise up an evil report." "Keep thee far from an evil matter." God hates a false oath, the false re-

port, a false tongue, false lips, false teachers, false prophets, false balances, false gifts, false visions, false dreams, and every false way.

False shepherds have always led the flock away from the true, away from the green and fresh pastures. False brethren were once a great hindrance to the work of the apostle Paul; and in all ages of the world they have been but hangers-on, and a positive drawback to the work of God. We read, "He that telleth lies shall not tarry in my sight." And "he that speaketh lies shall perish." Paul exhorts, "Lie not one to another," and James, "Lie not against the truth." And the beloved apostle says, "He that believeth not God hath made him a liar." That is, when we do not believe God's word, we virtually say that he is a liar.

Some would not lie by word of mouth, but do not hesitate to act a lie. Some tell what they call "white lies." There is no such thing. Every lie, whether in word or by act, is from beneath, and is of the evil one. No wonder the wise man says, "A word fitly spoken is like apples of gold in pictures of silver;" and again, "Let not truth forsake thee;" and, "My mouth shall speak the truth;" and again, "The lip of truth shall be established;" yet again, "Buy the truth and sell it not." The prophet Isaiah very pathetically exclaims, "Truth is fallen in the streets!" "yea, truth faileth; and he that departeth from evil maketh himself a prey." And Hosea very discouragingly exclaims, "There is no truth or mercy in the land!"

God loves truth, and those who keep it. The gates of the city of God will open by and by "to the nation that keepeth the truth," while outside will be found "whosoever loveth and maketh a lie." "And all liars shall have their part in the lake which burneth with fire and brimstone." God once set before us an example, an object lesson, if you please, to show his abhorrence of a lie. In Acts 5 is found the history of the case of Ananias and his wife, who acted and told a lie. Before they sold the land it was theirs. After the sale the money was theirs. It was customary at that day to sell and lay at the apostles' feet the proceeds of the sale for the furtherance of the gospel. In action they said that they also did this, and when asked a question, they spoke a lie, and quick justice was meted out to them. And it was written for our admonition. Oh, that all would heed it!

H. F. PHELPS.

SELF-RESPECT VERSUS SELF-ESTEEM.

SELF-RESPECT ought to be counted precious by every person. No man ought to forfeit his self-respect out of regard to any human being. But let a man beware lest he confound self-respect with self-esteem. A man may refuse to do right at the request of another simply because by changing his course he would practically admit that his opinions had been wrong on the subject up to this time. Many a man makes a mistake at this point. It is better to mortify one's self-esteem than to maintain it at the cost of continuing in a wrong course. True self-respect would prompt us to avoid being controlled by our self-esteem; and it is often the case that another man's judgment as to the dictates of our self-respect is better than our own.—*S. S. Times.*

REJECTED BECAUSE NOT UNDERSTOOD.

You do not, it seems, comprehend the divinity, the propriety, the wisdom, the utility of such or such a passage of the Scriptures; and on that account, you deny their inspiration! Is this an argument that can have any real value, we do not say in our eyes, but in yours? Who are you? "Keep thy foot when thou goest to the house of God," feeble child of man, "and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in Heaven, and thou upon earth." Eccl. 5:1, 2. Who art thou, then, who wouldst judge the oracles of God? Hath not the Scripture itself told us beforehand that it would be to some a stumbling-block, and to others foolishness (1 Cor. 1:23); that the natural man receiveth not the things of the Spirit of God, and that he even cannot do so, and that they are spiritually discerned (1 Cor. 2:14)? Ought you not, therefore, to expect to feel at first some repugnance in mind, in heart, in conscience, even to its first teachings? Man must first return to his place as a weak, ignorant, and demoralized creature! He cannot comprehend God until he has humbled himself. Let him go and cast himself upon his knees in his closet; let him pray, and he will comprehend what it means! An argument is ill-grounded because you do not seize its scope! A doctrine is a prejudice because you do not admit it! A quotation is not to the point because its true meaning has escaped you! What would remain in the world were God to leave nothing there but what you could explain? The emperors of Rome, incapable of understanding either the lives or the faith of our martyrs, threw them to the wild beasts in the amphitheater, and had their bodies dragged to the Tiber. It is thus that people strike their own defective knowledge, like an impure hook, into the word of God, and drag to the public dung-hill whatever they have been unable to understand, and have condemned!

While tracing these lines, we are reminded of a teacher of divinity, in other respects an honorable man, but imbued with the wisdom of his own age, who set himself to prove that the reasonings of St. Paul are not inspired. Now, how went he about to demonstrate this? Why, he quoted as a convincing example a passage (Gal. 3:16) in which St. Paul proposes, not to prove (mark this well—the whole solution lies here), not to prove, but to AFFIRM that the promise made by God to *Abraham and his posterity* regarded not all his posterities (since it was evident enough that his posterities by Agar, by Keturah, by Esau, were rejected), but one special, elected, and personal posterity. And what think you the professor did to establish his thesis on this passage? Why, he palmed on the apostle an argument so puerile that the merest child among the Galatians might have reproved him for it! St. Paul, according to him, instead of doing no more than *affirm* a fact, meant to argue from the singular of a collective noun that such a word could designate no more than a single person! Absurd as it is for us, said he, this argument might be good for the Jews, or for the gross-minded Gauls of Asia Minor. We give this example; a hundred more of the same value might easily be produced.

May the author venture here to refer to his own experience? He recollects, with no less humiliation than gratitude, his earliest and his latest impressions on the epistles of St. Paul. He was enabled, from his earliest years, to come to the conviction that the Bible was from God; but he did not yet understand the doctrines which it taught. He wished to respect the apostle's pages, because he saw, through other marks, that the not-to-be-counterfeited seals of the most high God are suspended there; but in reading them he was agitated with a secret uneasiness, which drove him to other books. St. Paul appeared to him to reason wrong—not to go straight to his point; to discourse in a roundabout and embarrassed manner; to wind about his subject in long, spiral turnings, and to say the things that were attributed to him quite differently from what one himself would have wished to have done. In a word, he felt, in reading them, somewhat of the painful discomfort of a tenderly affectionate son as he waits on a declining parent whose memory is beginning to fail, and who stammers in his attempts to speak. Oh, how anxiously would he conceal from others, and dissemble to himself, that his venerated father totters, and seems no longer to be himself!

But no sooner had divine grace revealed to us that doctrine of the righteousness of faith, which is the burning and shining flame of the Scriptures, than every word became light, harmony, and life; the apostle's reasonings seemed limpid as the water that flows from the rock; his thoughts, profound and practical; all his epistles, a power of God unto salvation for those who believe. We saw abundant proofs of divinity shine forth from those very parts of the Scriptures which had long given us such uneasiness; and we could say, with the joy of one who has made a discovery, and with the gratitude of a tender adoration, as we felt inimitable, and until then silent, chords vibrate within us, in unison with the word of God, "Yes, my God, all the Scriptures are divinely inspired!"—*L. Gausson, D. D.*

SHE KNEW THE BIBLE.

A ROMISH priest asked the daughter of an ex-Papist why she didn't attend catechism class any longer. She replied that her father had forbidden her to enter his church any more. The priest told her she should obey him, not her father. But she replied, "We are taught in the Bible to honor our father and mother."

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour told us to search the Scriptures."

"That was only to the Jews, and not to children, and you don't understand it."

"But Paul said to Timothy, that from a child he knew the Scriptures."

"Oh," said his reverence, "Timothy was then being trained for a bishop and was taught by the authorities of the church."

But she told him that Timothy's mother and grandmother did the blessed work. Whereupon this priest of antichrist turned away saying she knew enough of the Bible to poison a whole parish.—*Primitive Catholic.*

CONVENIENCE AND WORLDLY FAVOR.

WHEN the duty to observe the fourth commandment is pressed home upon the consideration of the people, many say that if the seventh day was generally regarded, they certainly would keep it; for they are fully persuaded that it alone is the day the Scriptures enjoin. But the great majority do not keep it, and look with disfavor on those that do. It is evident at once that those who make such a plea regard their own convenience and the good opinion of their fellow-men as of more importance than obedience to God. Many would serve him if it involved no sacrifice of worldly goods and comforts and of the favor of others.

What vast multitudes would follow Christ if there were no cross to bear in so doing! Few indeed have had an ear to hear from him, "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Worldly convenience and favor are to them superior to all other claims; and, like some in the days of old, they love the praise of men more than the praise of God. "Thou shalt not follow a multitude to do evil," is the positive word of the Lord. And yet how many look to the course of the multitude as the highest authority by which they are to be governed, in utter forgetfulness or neglect of the Scripture declaration that the way to destruction is broad and many walk therein; while the way to life is narrow, and few find it.

The ancient worthies did not so lightly regard their duty to obey God. The world mocked and scourged them. They were bound and cast into prison; they were stoned, and slain with the sword; they wandered in deserts and in mountains, in dens and caves of the earth; they wandered about in sheep-skins and goat-skins, and were destitute, afflicted, tormented; "of whom the world was not worthy." These looked not to the world for their example, nor chose its paths of ease. They sought not its favors nor their own convenience and comfort. By so doing, they could have escaped all this affliction and sorrow; for the world will love its own. Choosing rather to suffer the loss of home and friends, and all that this world holds dear, that they might gain the better and enduring substance, they walked in the narrow path, with its little company and many trials, because they knew it was the way of God's own choosing.

The apostles, too, were few in number, and were also reviled and persecuted and shamefully handled; they learned, alas! too well, that all who would live godly in Christ Jesus should suffer persecution. They braved the wrath of their enemies because they had been taught by the Master that whosoever would be the friend of the world was the enemy of God. They were not of the world, and therefore the world hated them. Their persecutors were met with the potent inquiry, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." To bear the cross of the Saviour and do his bidding was their only thought. In the way the masses went they could not go, for it was the way of disobedience and death. Their example is for us to follow; and these things are written for our learning, that we may shun

the way where the many go, and be among the little flock who choose the narrow way because it leads unto life. E. R. JONES.

DEATH, THE LAST ENEMY, SHALL BE DESTROYED.

DEATH is an enemy—a terrible enemy. He is "the king of terrors," and men have always shrunk back from him in fear. Nor can we wonder that they have done so; for he breaks in pieces and crumbles into ruins the body which God himself so fearfully and wonderfully made, and compared with which all that human skill ever contrived is the rudest bungle. Then, how terrible his approach! Most commonly he is heralded by feebleness and suffering, by weary days and sleepless nights, and towards the end, by dependence as helpless as that of an infant. What separations he makes—wife from husband, parent from child, friend from friend!

Death is an inexorable enemy. Other enemies can often be propitiated. They relent as the man humbles himself before them, and weeps and entreats, or when others plead for him; but neither tears nor entreaties ever avail to stay the hand of death. Unmoved by either, he presses on steadily to his purpose, laying his relentless grasp on his victims, one by one, and shutting them up in the gloomy prison, the grave.

Death is a universal enemy. He is the enemy of the mighty as well as of the feeble, of the rich as well as of the poor, of kings and subjects, of the learned and the ignorant, of the church and the world. Of only one is it said that "he walked with God, and was not, because God took him;" and of only one that he was borne in a chariot of fire to Heaven. The rest, including even Jesus, the great Lord of life, have all submitted to death. He is the enemy—the victorious enemy—of all mankind.

But to the Christian, death is the last enemy. His whole life is a battle. His enemies are the world, with its evil maxims, its varied seductions, its hatred of God's truth, the flesh, the passions of his corrupt nature, and the devil, who is ever seeking to tempt and to destroy him. Yet, clad in the armor of light, watchful, studious of God's word, prayerful, he daily secures fresh victories over all. Heartily and thankfully he can say, "I am more than conqueror through him that loved me." Still there awaits him another foe when life is done, and he must grapple in mortal conflict with death, his "last enemy."

Yet this is his comfort—to know that he is "the last," and that the day is coming when even he will be destroyed; for the apostle Paul says, "The last enemy which shall be destroyed is death."

The great Conqueror by whom death is to be destroyed is Jesus; and the secret of his power to put an end to death, is to be found in this; that he himself consented to die for us the cruel and shameful death of the cross. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their life-time subject to bondage."

"The sting of death is sin;" but because Jesus died, if we believe in him, our sins will be all forgiven. He can give us, besides, his Holy Spirit to change our hearts.

In the day of his glorious appearing Jesus will finally "abolish death." "Them also that sleep in Jesus will God bring with him." Wherever they "sleep," whether in the burial-place of their fathers, or in the desert sand, or in the depths of the sea, his voice of love and power will break their slumbers, and he will raise them up again in life and beauty. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Then, when the bodies of all his saints are raised, glorious and immortal, the last enemy will be destroyed.

What a joy it is to know that when death is thus vanquished there will not remain for the Christian another foe! No enemy awaits us beyond the grave. For evermore there will be in Heaven no tempter, no pang of sickness, no death; but throughout eternity all will be unbroken security and peace.

Do we mourn the loss of beloved Christian friends? Let us sorrow not, even as others which have no hope; for Jesus will thus break for them the power of death and the grave.—*Buds and Blossoms.*

"I AM WITH YOU ALWAYS."

I HAVE read somewhere that in one of our English prisons there was an under-ground cell which was used as a place of punishment. Away from the rest of the prison, its utter loneliness and the awful darkness of the place made it greatly dreaded. Amongst the prisoners there was a man of refinement and nervous temperament, much unlike those about him, to whom the horror of this penalty was a fright that haunted him day and night. At length there was some alleged offense against the prison discipline, for which he was sentenced to four and twenty hours in this dungeon. He was led by the warders to the place; the door was opened, and he had to go down the stairs into its depths. The door was shut. The steps of the warders died in the distance; the outermost door was heard as its slamming echoed in the hollow places. Then all was still—a stillness that oppressed with terror amidst a darkness that could be felt. Nervous, and full of imagination, the man sank down paralyzed with fear. Strange and hideous shapes came out of the gloom and pointed at him. His brain throbbled as with fever, and mocking voices seemed to come from all sides. He felt that before long the terror must drive him mad. Then suddenly there came the sound of footsteps overhead; and in a quiet tone the chaplain called him by name. Oh, never was any music so sweet!

"God bless you," gasped the poor fellow. "Are you there?"

"Yes," said the chaplain, "and I am not going to stir from here until you come out."

"What, sir?" he cried, fearing that he must have mistaken the words.

"I am not going away so long as you are there," the chaplain repeated. "I heard you were here, and I knew what an agony it

would be to you, so I came as soon as I could, and here I am going to stay."

The poor man could not thank him enough. "God bless you," he cried. "Why, I don't mind it a bit now, with you there like that."

The terror was gone. The very darkness was powerless to hurt whilst his friend was so near; unseen, but just above.

Every now and then upon the silence came the cheery voice, "Are you all right?"

"God bless you, sir; I am all right now," replied the poor fellow, his voice almost choked with this gratitude and gladness.

Ah, so beside us ever He standeth, our Almighty and most loving Lord, our strength and solace! The darkness loses its terror, the fear is gone, the loneliness of life is over, for that blessed presence is a spell that destroys the power of all things to hurt us. He bendeth and whispereth to the heart, "Lo, I am with you always." And we, what else can we do but look up and cry exultingly, "I can do all things through Christ which strengtheneth me?"—*Mark Guy Pearse.*

CRIME AND THE CRIMINAL.

THAT crime is on the increase in this country may not be a pleasant thing to contemplate, but it is a fact brought out at the recent meeting of the National Prison Association. The growth of our prison population shows marked increase during the last forty years, and it is remarkable that, contrary to the general understanding, this increase is greater among the native than among the foreign population. . . . In 1850 the ratio of foreign-born prisoners to the foreign-born population was more than five times that of native prisoners to the native population, but in 1880 it was little less than double.

Mr. F. H. Wines, secretary of the Prison Association, has put forth an elaborate paper on the subject, from which some interesting facts are obtained. From the statistics, as summed up by Mr. Wines, it appears that the native whites of this country are more addicted to crimes of interest, the foreigners generally to crimes of passion, though the Englishmen, Scotchmen, and Canadians are exceptions, there being among them a smaller ratio of crimes of passion and a larger ratio of crimes of interest than even among the native whites. Of the foreigners, those most given to crimes of violence, proportionately to their numbers, are in the order named: Immigrants from Italy, Spain, Russia, Switzerland, South America, Holland, and Ireland. It will surprise very many people to find the much-abused Irishmen at the foot of this list.—*Christian at Work.*

THE choicest saints in different ages of the world have studied most the passion of our Lord; and although nowadays we hear from the wise men that it is sensuous to talk about the cross and the five wounds, and so forth, for my part I feel that no contemplation ever does me so much real benefit as that which brings me very near my bleeding Lord. The cross for me! The cross for me! Here is doctrine humbling, softening, melting, elevating, sanctifying. Here is truth that is of Heaven, and yet comes down to earth: love that lifts me away from earth even to the seventh heaven.—*C. H. Spurgeon.*

The Signs of the Times.

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

EDITORS,

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

SPECIAL CONTRIBUTORS,

ALONZO T. JONES, S. N. HASKELL.

OAKLAND, CAL., SECOND-DAY, MAY 20, 1889.

ELDER J. H. WAGGONER.

THE readers of the SIGNS OF THE TIMES have seen the announcement, made by a brief telegram, on the morning of April 17, that our beloved brother, Elder J. H. Waggoner, was dead. In a letter from Brother John Vuilleumier, written on the same date as the telegram, we read:—

"Nothing could have made us to expect this sudden departure. Death has put an end to his work when he seemed more active than ever. He was finishing his work on the English edition of his book. So steadily did he work that we seldom saw him at the office of late. Yesterday morning he came early to the office to see to different matters pertaining to the paper before it should go to press. He then spent the whole day here, copying a large number of manuscript pages on tissue paper. He worked at that till half past six in the evening.

"This morning he rose some time after five o'clock and went to his kitchen. He must have felt unwell, for he did not stop to dress, and it seems that he tried to prepare something to get relief. Sister Waggoner did not notice that he had risen, and got up about six o'clock. Entering into the sitting-room, she was surprised to see his clothes on the chair and he absent. She then went to the kitchen, and saw him—lying motionless on the cold floor. She at once seized his hands and became aware of the terrible reality—he was dead. Her cries soon caused neighbors on the same floor to come in. They carried him to his bed and sent for a doctor, who could only verify the decease."

"Brother Waggoner has given us, of late, most cheering expressions as to his impressions about the work and its future prospects here. At a special gathering of the office hands convened last Sunday at the occasion of Brother Whitney's leaving, he expressed the most hopeful anticipations as to the work in this part of the field, and also very gratifying persuasions about the harmony and love existing between the workers. He spoke of his expectations of returning soon to America, and laid special stress on the conviction that the truth of God would triumph soon. Said he: 'The truth will triumph, triumph soon, and I am glad of it. I am glad that God has not left it to our own hands.'"

More recent advices state that the cause of Brother Waggoner's death was declared to be aneurism, and his sufferings are supposed to have been of short duration.

Elder Waggoner was a native of Pennsylvania, and had his early religious training among the Presbyterians. He was converted under the labors of the Baptists when quite young, and was an active member of that church until the year 1851, when he accepted the doctrine held by Seventh-day Adventists. At that time he was a deacon in the Baptist Church of Baraboo, Wisconsin, in which place he was engaged as editor and publisher of a political paper. Shortly after this, in 1852, he gave up his paper and gave himself to the work of proclaiming the doctrines he had espoused. In this work he has remained a most indefatigable laborer till his death.

Soon after accepting present truth he was excluded from the Baptist Church, not for immorality or disobedience of the Bible, but for "lack of harmony with Baptist usages."

I first met Brother Waggoner near Metomen, Wisconsin, in the spring of 1853. He spent several days with Brother M. E. Cornell and myself in a meeting at that place. Then we visited together several points in Southern Wisconsin, closing with a stirring two days' grove meeting at Alden, McHenry County, Ill. In 1856 he moved to Michigan and labored in tent-meetings, writings, etc., in that State and Ohio, until 1874, when he came to California, laboring here and in Oregon until 1876, when he returned to Michigan. In the fall of 1878 he returned to California and took the editorial charge of the SIGNS OF THE TIMES. At the same time he was pastor of the Oakland church. He remained here

until the spring of 1886, when he returned to Michigan, and from thence to his closing labors in Europe.

During his last year in California, in addition to his work on the SIGNS, he also edited the *American Sentinel*, at that time a monthly, and had the sole charge of editing and the making up of the *Pacific Health Journal*, then a bi-monthly.

Of Brother Waggoner it could well be said, "In labors abundant." What Brother Vuilleumier mentions of his last work at Basel is only a sample of the active, earnest, unselfish labors he has put forth in this cause, ever desirous to see the work succeed, and believing it with all his heart, he has spent his closing life's energies for its success. He rests from his labors. He has fallen asleep in Jesus. How short to him will be that sleep, soon to be broken by the voice of the Son of God.

Brother Waggoner was one of the pioneers in this cause, who knew what it was to go forth without purse or scrip to advance the truth. Lessons of trust in God, and many times self-denial, such as present laborers in this cause in America know nothing of, were the lot of those early workers. They proclaimed the truth for the love of it; thus it was so inwrought into their very being, that to speak of their parting from the truth would likely meet with a similar response to that Elisha gave when requested by Elijah to tarry, "As the Lord liveth, and thy soul liveth, I will not leave thee."

By the Lord's grace, may he work that same earnestness, zeal, and love for the work into the hearts of his faithful servants who remain, enduing them indeed with power from on high until the message shall accomplish its work, and the truth bear away a glorious victory. J. N. LOUGHBOROUGH.

Written for the SIGNS OF THE TIMES.

THE WARRIOR RESTS.

In youth's fresh vigor on the field,
He bore the banner and the shield,
He wore hope's helmet on his brow,
He bravely met the tyrant foe,
Unfurled the banner of the cross,
And counted all beside as dross;
In truth's great conflicts took his part
With lifted brow and steadfast heart.

O warrior, we could weep to see
The bitter rage that fell on thee,
The tireless conflict day and night,
The hidden fields that saw thee fight,
The paths, blood-stained, that thou hast trod,
Fighting each step thy way to God;
The trial, the sorrow, and the loss,
The triumphs won through Jesus' cross.
Oh, can we say it is not best,
Worn warrior, that thou liest at rest?

O warrior, o'er thy silent bier
We bow to weep a tender tear;
We cannot know the hidden strife
That fell upon thy secret life;
The pathway of success, defeat,
Nor press the thorns that pierced thy feet.
There's One who all thy griefs hath known;
These are for God and thee alone.
But we can praise that God has blessed,
And, after conflict, given thee rest.

The years have taken their vital cost,
And crowned thy temples with Time's frost;
And Care has carved his cruel line,
And graven sorrows that were thine;
And yet the peace that's written there
Makes all these mournful tokens fair.
The fight is o'er, the battle past,
Thou layest thine armor off at last.
Fold thy tired arms across thy breast,
God gives thee quiet now to rest.

A little while for slumber sweet,
How fitting is the grave's retreat!
How fitting that upon Christ's breast,
A weary child, thou liest to rest!
So calm, so hushed, no battle sound
Will ever break thy sleep profound;
But as one wakes at morn, thou'lt be
Refreshed for immortality!

Rest, warrior. This is all for thee.
God has announced it; let it be.
But, oh! to us who still live on,
The word is, "Fight till victory's won."
Fight on, close ranks, bind on the shield,
Lift up the banner in the field,
Till down the sky Christ's armies sweep,
And warriors rise from death's still sleep;
Till crowns are given, till victory's won.
Oh, ye that live, close ranks, fight on!

"MARK the perfect man, and behold the upright;
for the end of that man is peace." Ps. 37:37.

WHAT IT IS TO KNOW GOD.

IN the article last week on Romans 1:21, entitled, "Glorifying God as God," it was claimed, and proved, that the proper observance of the Sabbath is the one way by which reverence for the Creator may be shown. The Sabbath is that which preserves the knowledge of God, and when men ignore it they inevitably relapse, sooner or later, into idolatry. The keeping of the Sabbath is the very essence of worship, and when it is kept as God designed it should be kept, it marks the very highest point of Christian life. To some, perhaps to very many, this may seem like too great a claim, but it can seem so only to those who have a low view of what the Sabbath is for. Let us see what the Bible teaches further on this point.

It is evident that to know God, in the sense in which the Bible uses the term, is the greatest knowledge that man can attain to. This knowledge is not merely a conception of the intellect, but is that which saves the soul, since spiritual things are only spiritually discerned, and "God is a Spirit; and they that worship him must worship him in spirit and in truth." To worship God means something more than to say that he is God, and to offer prayers to him. Said the Lord: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:8, 9.

When Christ comes, it will be in flaming fire, "taking vengeance on them that know not God." 2 Thess. 1:8. Paul's highest desire was that he might know the Lord. Phil. 3:10. Through the prophet Jeremiah the Lord said: "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord." Jer. 9:24. And when the saints shall have reached the fullness of the blessings of the new covenant, it will not be necessary for the gospel to be preached any more, "for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31:34. Thus it appears that to know the Lord is the highest attainment possible to man.

But the Sabbath was given in order that men might know God. Thus the Lord says: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. And again: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

Now for the proof that in the proper observance of the Sabbath is found the culmination of the knowledge of God. The statement that God blessed the Sabbath-day and hallowed it, because that in it he had rested from all his works (Ex. 2:3), is well known. The Sabbath, therefore, is the memorial of creation; and creative power is that which distinguishes Jehovah from all false gods. But merely resting from physical toil on the Sabbath-day will not suffice to give one a knowledge of God. The brutes do that, yet they do not know God. The Sabbath must be used as a day of meditation upon the wondrous power of God, as manifested in his works. Thus, in the ninety-second psalm, which is a song for the Sabbath-day, which begins with the statement that it is a good thing to give thanks unto the Lord, and to show forth his faithfulness, we read:—

"For thou, Lord, hast made me glad through thy works; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this." Verses 4-6.

To be glad in the Lord is the privilege only of those that love the Lord, and are upright in heart. See Ps. 5:11; 32:11. Triumphant is overcoming; therefore he who triumphs in the works of God's hands is the one who overcomes by the help of God. But there can be nothing more for the Christian than this, for the promise of the Saviour is, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set

down with my Father in his throne." Rev. 3:21.

But how is it that through the proper observance of the Sabbath we may be glad in the Lord, and may triumph in the work of his hands? Just this way: As we contemplate the heavens, which declare the glory of God, we remember that they came into existence by his word, and that they keep their respective places, not one failing, because he is great in power. Then we remember that "God is love," and that his love and tenderness are equal to his power. We remember that God so loved the world as to give his Son to die; that Christ was given "to deliver us from this present evil world,"—to save us from our sins,—and then we know that if we desire it and need it in our fight against the flesh and the devil, all the power of God which was manifested in creation will be exerted in our behalf. When David was in trouble he cried unto the Lord, who heard him, and he says:—

"He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind." "He sent from above, he took me, and drew me out of many waters. He delivered me from my strong enemy, and from them which hated me; for they were too strong for me. They prevented me in the day of my calamity; but the Lord was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me." Ps. 18:9, 10, 16-19.

And Moses, the man of God, in the blessing wherewith he blessed Israel, said: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:26, 27. All the Christian's hope finds expression in the words, "Thine is the power;" and the power of God can be known only by contemplation of his works, for which the Sabbath was ordained.

This line of thought might be extended indefinitely. By considering the tiniest flower or insect, we may learn that nothing is too small to escape his loving care. Says Jesus:—

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you?" Matt. 6:28-30.

As we look at the tiny sparrows flitting about, we may remember Christ's words: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Matt. 10:29-31. And so, as we consider God's works, and see how they show his power and his tender loving-kindness, we are glad through them, and, casting all our care upon Him who cares for us (1 Peter 5:7), we are delivered from the power of the adversary, and so we triumph in the works of the Lord.

Now we can understand more fully the words of the Lord by the prophet Isaiah:—

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." 1 Peter 4:19.

E. J. W.

"FOREVER, O Lord, thy word is settled in Heaven. Thy faithfulness is unto all generations; thou hast established the earth, and it abideth. They continue this day according to thine ordinances; for all are thy servants. Unless thy law had been my delights, I should then have perished in mine affliction." Ps. 119:89-92.

WHAT WILL FOLLOW?

In a recent editorial article relative to the attitude of the other European Governments towards Russia, the *Christian at Work* says:—

"Some day these barriers will be overcome, and Russia will have an open highway to the Mediterranean, and the unspeakable Turk will be driven out of Europe."

"When that time comes," says the *Christian at Work*, "religious toleration in Russia, with amenableness to the spirit of the age, will follow as certainly and as swiftly as night is followed by the dawn."

Indications are not lacking which show that the day is not far distant when the Turk will be forced to retreat from the banks of the Bosphorus, but religious toleration will not follow. When the time comes that the Turk forsakes his present capital, he will plant the tabernacles of his palace between the seas in "the glorious holy mountain [Jerusalem]; yet he shall come to his end, and none shall help him." "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 11:45; 12:1-4.

The departure of the Turk from Europe will be, not the forerunner of a more liberal era in Russia, but of the destruction of all things earthly, to be followed in due time by the everlasting, glorious kingdom of our Lord Jesus Christ. C. P. B.

RIGHT PRINCIPLES.

THERE are certain underlying principles and truths upon which the plan of salvation and God's dealings with man are based. These principles are plain and unequivocal. Interpreting the Bible in agreement with them, a divine and beautiful harmony pervades the whole. Ignoring them, one is left to drift and be blown about with "every wind of doctrine." Men's creeds have been begotten of their desires, and isolated texts of Scripture have been warped into service to sustain error. Honest and truth-loving people come in contact with some of these plausible theories and accept them without a thorough examination. They soon meet with other "theories" and "views," which appear just as plausible, and not knowing the way to test them, become unsettled in faith and doctrine. Doubts as to the inspiration of the Bible, or parts of the Bible, next follow.

And is not this one of the reasons why there are so many "reeds shaken by the wind"? People are not educated in the principles of Bible truth—the principles of Christianity. The fault does not lie in the inability of the people to comprehend these principles; for many of them talk volubly and intelligently in defense of some erroneous theory ten times as difficult to comprehend as the truth. The fault lies in their education, in the preaching of the present day. Were the people instructed in some of the simple foundation principles,—the main doctrines, the frame-work of religion,—the church would be able to withstand the last-day errors of the world's conversion, Spiritualism, the Age-to-Come-ism, and the hundred and one theories concerning the restoration of the Jews. But these are pleasing doctrines to the unregenerate heart, and thousands are falling into line under the banner of soul-destroying error. All who are familiar with the mass of the people know that the above is strictly true. Many believe what they believe the Bible teaches, but can bring no proof for their positions which is in harmony with the principles of divine government or common justice. Men have become alarmed at the

"dogmatic" teaching of Roman Catholicism, and have swung to the other extreme—not that of Christian liberty, but beyond, to the domains of license. And the looseness of interpretation, the multitudes of beliefs and theories so dividing and distracting Christendom to-day, have resulted from the neglect to follow in the simple, plain, positive precepts of the word of God.

Upon few subjects are there, perhaps, more erroneous ideas than that of the return of the Jews to Palestine, the restoration of their ancient rites and privileges, and the evangelization of the nations through them. We believe that in the Christian dispensation there are *no special blessings* for the Jews as a nation, according to the flesh. Below are some of our reasons for believing as we do.

1. The New Testament plainly states that all are on an equality in this dispensation. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28; Col. 3:11. "The middle wall of partition" between Jews and Gentiles has been "broken down" by Christ, and all are one in him. Eph. 2:13-15.

2. That God regards men not by their nationality, but by their faith, is shown by the fact that righteousness was imputed to Abraham through his faith, *while in uncircumcision*, "that he might be the father of all them that believe, though they be not circumcised." Rom. 4:9-12.

3. The term "Israel" is not applied to the seed of Jacob according to the flesh *alone*. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29. Verse 26 states that "if the uncircumcision keep the righteousness of the law," his uncircumcision shall be counted for circumcision. Again, "For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called." Rom. 9:6, 7. Now notice the apostle's explanation of the above: "That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Verse 8.

4. The very origin of the name "Israel" would indicate that its primitive significance was a spiritual one. Jacob was the name according to the flesh, Israel was the name denoting character. It was given at the great crisis of Jacob's life. His strong pleading with faith prevailed with God. No longer is he Jacob, the supplanter, but Israel, the prince. Gen. 32:28. And all who by faith in Christ—the *Seed*—prevail with God, are among the true Israel of God, whether they be Jew or Gentile, bond or free, Ethiopian or Caucasian. Afterward the names Jacob and Israel are used interchangeably, referring to both the houses of Israel. Thus all who accept of Christ by faith are adopted into the family of Israel. And mankind can become partakers of the promises in no other way. He must, if he becomes a child of God, and a member of the church of Christ, come in *through Israel*, and become one of Israel. Eph. 2:10-20.

The foregoing is but a part of the evidence that might be adduced on the above position. It is plain and positive. It does not admit of opposite interpretations. The texts cited are inspired commentaries on the promises of God to his people of all nations. It is to these plain, positive principles we must bring all other declarations.

"But," says one, "what of the promises to Israel?" We believe that all the promises to Israel in the word of God can be consistently harmonized with the above unequivocal, emphatic statements of the apostle Paul in one of three ways.

1. Many of the promises for the restoration of Israel were fulfilled to the literal Israel in the return from the Babylonian captivity.

2. God's promises to Israel, his covenant with them, and his decrees concerning nations, are *conditional*, based on the moral course pursued by those

to whom his promises are made, or concerning whom his decrees are given. Ex. 19:5; Jer. 17:7-10, *et al.*

3. The ultimate and complete fulfillment of the prophecies respecting Israel and their inheritance will be realized only when the Prince of the house of David shall come to reign over a purified and redeemed earth, when all the Israel of God—those who have prevailed through faith in Christ, the Seed—shall be gathered out of all nations and kindreds and tongues and people. Then all Israel shall be saved.

Our space and time forbid that we should pursue the subject further at this writing; but we believe that here are principles laid down which will harmonize conflicting opinions, and help those who will follow them in the interpretation of the word of God upon this question, to avoid the dangerous and delusive errors so prevalent in the Christian world.

M. C. W.

A QUESTION OF RELIGIOUS PRINCIPLE.

W. E. WORTHEN, a correspondent of the *Christian Oracle*, in a recent communication to that paper writes thus of something previously published from another contributor to its columns:—

"He says that if the Blair bill should pass and a strict Sunday law be passed, Adventists could obey the law without any violation of their religious principles. True; but if you forbid them doing any manual labor on that day, you rob them of one-sixth of their power to earn a living for their families—or at \$2.00 per day it would amount to \$104 annually, without their consent; is that American liberty? Suppose you rest on Sunday and we pass a law to prohibit you from working Mondays; how would that suit you? Brethren, we don't want a Sunday law unless it has a proviso that those who conscientiously keep the Sabbath shall not be prohibited from performing their usual occupation on Sunday. The Constitution is good enough as it is."

We are not prepared to admit that Sunday laws are proper under any circumstances, but we like the tone of what Mr. Worthen says; it shows that he has a fine sense of justice, of which the writer to whom he replies is quite incapable.

It is, however, an error to suppose that Adventists could habitually abstain from work on Sunday "without any violation of their religious principles." Adventists deny *in toto* the right of the civil Government to interfere in matters of religion; and the observance of a weekly day of rest is purely a matter of religion. With Adventists it is an act of homage to God, an acknowledgment of him as the Creator of all things; it is, in fact, a part of their worship to God, and for them to pay the same homage to the State would be idolatry.

It may be urged that the mere fact of abstaining from labor is not Sabbath-keeping, and that it cannot be worship; therefore forbearing to labor on Sunday in obedience to civil law would not be idolatry; but a little consideration will show anyone that this is a mistake. Bowing before an object is not necessarily worship, and yet Shadrach, Meshach, and Abed-nego refused to prostrate themselves before the great image which the king of Babylon had set up. They were required to utter no prayer, they might even while bowing before the image have prayed to the true God, but they refused to pay any homage whatever to the idol, and that they did right is manifest from the fact that they were miraculously delivered from the furnace into which they were cast by command of the king. However they might have felt about it themselves, their act, had they bowed, would have been in the eyes of the people an acknowledgment of the claims made for the image, namely, that it was a proper object of worship, and they could not yield and maintain their integrity as worshippers of the only true God.

It is even so with Sabbatarians; they hold that the seventh day is the only true Sabbath, and to keep two Sabbaths would be simply to contradict their own teachings. God only has the right to require the observance of a weekly day of rest, and to observe such a day at the behest of any other power is to put that power on an equality with the Creator

of the heavens and the earth. Adventists can do nothing of the kind without violating their religious principles.

C. P. B.

AN ENCOURAGING FACT.

WHILE many Protestants are drifting toward Rome, it is encouraging to note that some Catholics are opening their eyes to the superstitions and traditional errors of Rome. Some who are true patriots become aroused at seeing Rome's plotting against our Government, while others, finding no peace in soulless forms, and no consistency in Romish error, have sought Jesus Christ as the only Saviour, and the Bible as the only guide.

Among those who have been instrumental in turning many Catholics away from the darkness of Rome, is "Father" James A. O'Connor, formerly a Catholic priest. He has held services for the past ten years at Masonic Temple, Sixth Avenue and Twenty-third Street, New York City. During this time hundreds of Roman Catholics have turned to Christ. A missionary society was organized and incorporated in 1887, known as "Christ's Mission." "Father" O'Connor desired to have it incorporated under the title, "Christ's Mission for the Conversion of Roman Catholics," but two Protestant judges of the Supreme Court refused to sign it for fear of offending the Catholics. It was at last incorporated under the above title, signed by a Catholic judge.

Mr. O'Connor receives no regular salary, trusting to contributions and the circulation of his magazine, the *Converted Catholic*. He has formed no new church, his object being to lead men from Rome to the Bible and Christ, and then decide for themselves as to what church they should join. His teaching, as he says, is "salvation by the blood of Christ; I know only one way,—repentance towards God and faith in the Lord Jesus Christ; I know only one rule of faith and practice,—the Bible as the revealed word of God, to be believed from cover to cover." His work deserves support from those who are able. May God bless him, and give him many souls for his hire, who shall be led into all truth. His address is, Rev. Jas. A. O'Connor, 60 Bible House, New York City.

WHY NOT?

WE clip the following from the *Congregationalist* of March 21:—

"Dr Parker proposes, over his own name, a set of seven propositions for public discussion, the first of which is:—

"The total abolition, as final tests of orthodoxy, of all ecclesiastical creeds, standards, and catechisms, as largely responsible for the infidelity and the hypocrisy of the world."

"Why not insert the word 'Bibles' after 'and catechisms'?" What is the use of scolding at the water when nothing is said about the spring from which it flows?"—*Congregationalist*, March 21, '89.

If the "creeds, standards, and catechisms" came from the Bible, there would be force in what the *Congregationalist* says; but the Bible cannot be held responsible for the conflicting creeds now dividing Christendom. That book teaches "one Lord, one faith, one baptism, one God and Father of all." The creeds and standards no doubt contain Bible truth, but they also contain much error. They are like pure water contaminated and corrupted with foreign and poisonous substances. Many of them are unhealthful reservoirs, a long way off from the spring. Why not drink from the uncorrupted fountain? Why does the *Congregationalist* object to the Bible as a "final test"?

PLEASE EXPLAIN.

FROM figures based on the census of 1880, the American Sabbath Union, so called, estimates that there are in the United States, out of a total of 17,392,000 workers, 3,145,572 persons deprived of their Sunday rest, of whom 1,555,404 are "regularly engaged in needless work for gain on Sunday." This may all be true; and it may also be true that many

of these men would lose their situations if they should refuse to do Sunday work, but does it follow that laws should be enacted which would enable them to keep the day just as well as not? Said the Saviour, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me;" and if a man's convictions are not strong enough to move him to do that which he believes to be a sacred duty, even if it does entail pecuniary loss, it is scarcely worth while to strengthen them by legislative enactment. The man who will not serve God unless it is *convenient* to do so, does not serve him acceptably at all.

But there is another feature of this question which is worth considering. The advocates of a law which guarantees to these Sunday workers a day of rest, whether they desire it or not, demand that *all* shall rest upon Sunday. They know that a small minority of their fellow-citizens conscientiously keep the seventh day at not a little sacrifice, and that they ask no law to enable them to do it without such sacrifice, yet Sunday-law advocates propose to secure a law which will compel them to keep another day also, thus depriving them of one-sixth of their means of support for conscience' sake. Will someone please explain why the State should make it so easy for some of its citizens to outwardly observe the forms of their religion, and at the same time so difficult for others?

C. P. B.

"WATCHMAN, WHAT OF THE NIGHT?"

As the faithful prophet of God many years ago looked forward and beheld the closing scenes of this world's history, this question was asked, "Watchman, what of the night?" And the answer given was of such a character as to thrill with gladness the hearts of those who wait to-day with almost bated breath, to see the ushering in of the reign of their King. "The watchman said, The morning cometh, and also the night." But while the coming day will bring gladness to those who are waiting for their Lord, what sadness, oh, what sadness will be the portion of those who are unprepared. The half-hearted Christian, the worldly professor, the backslider at heart, these will be among the unbelieving, to be cast forth into outer darkness.

And how will it fare with thee, careless, thoughtless one, walking on, perhaps, in open violation of the claims of God upon you? While mercy still is pleading, and pardon may be found, are you yet abusing the tender kindness and long-suffering love of your best Friend? Remember that the morning cometh, but "also the night." And what a blackness of darkness that night will be to you if you cannot claim Christ as your Saviour! Perhaps you cannot realize this now, intoxicated with the whirl of life, and blinded to your own best interests by the dazzling but deceptive light placed before your eyes by the prince of darkness; but the time is coming, and coming soon, when these things will be realized with awful vividness, and to many it will come, alas, too late! The brief day of pleasure you have enjoyed here will suddenly darken, as the clouds of God's wrath come upon you. Delay not to seek his favor while yet he may be found. As ambassadors for Christ, we beseech you, be ye reconciled to God. The shadows are falling fast, the day of grace is soon to close. The night cometh.

But while this is true, it is also true that the morning cometh for the weary, waiting ones. The day of deliverance for God's people is soon to dawn. And what joy should fill our souls as we realize that the long, dark night of our pilgrimage is so nearly spent. See! the shadows are already beginning to break away, and the mountain-tops are aglow with the rapidly increasing light of the coming dawn. Brother, are you weary with your load? Do difficulties beset your path? Look up! Lift your eyes toward the hills from whence our help cometh. The precious light of truth is falling around you on every side. Walk in it, rejoice in it, and press forward toward the approaching day. Behold, the morning cometh!

J. W. SCOLES.

WHERE WILL YOU BE FOUND?

EVERY reform movement or special message that God has given the world has developed three classes. One class will believe that message, and turn to the Lord with all their heart. Another class will profess to believe, but will rush into extremes and fanaticism, and thereby bring reproach upon the work of God. A third class, and by far the larger one, in their worldly wisdom, reject the truth. The message which is going to the world to prepare a people for the coming of the Lord is no exception to this rule. The three classes will be developed. 1. There will be developed a class of which it is said, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12. They will be watching and waiting, hence will not be in darkness. 1 Thess. 5:4, 5. 2. There will be another class who, while professing to believe the message, fail to be sanctified thereby, and are left a prey to Satan. He will lead them into "time setting," gross error, and fanaticism, thereby bringing reproach upon the truth. 3. The third class, and, sad to say, the larger one, will reject the message. They will be the dwellers upon the earth, not the pilgrims and strangers, consequently will be taken in a snare. Luke 21:34, 35. They will be lulled to sleep by the cry of "peace and safety," and "that day" will overtake them "as a thief in the night," sudden destruction will come upon them. 1 Thess. 5:2, 3. Reader, in which class will you be found? God's word is very plain in regard to these great truths. Eternal destruction awaits the last two classes; eternal redemption the first. Are you washing your robes of character in the blood of the Lamb? Are you keeping the commandments of God? If not, why not? Where will you be found? M. C. W.

"LORD'S DAY."

WHAT is the meaning of this term? It is applied by Christians generally to the first day of the week, or Sunday; but have they the right, we mean scriptural right, to do this? What says the Bible? We find the term used but once in the whole word of God. This is in the following text: "I was in the Spirit on the Lord's day." Rev. 1:10. But the context does not tell us what day this was. Neither does the apostle give us any light in his gospel narrative, which was written one or two years subsequent to the Revelation, though he does mention the first day of the week. See John 20:1, 19. No other Bible writer uses the term Lord's day. In the absence of all Bible evidence, is it not the height of assumption to apply the term to the first day of the week? "But," says one, "has not the Lord one day that he calls his?" We reply, Certainly; Ex. 20:10 states, "the seventh day is the Sabbath of the Lord thy God;" Isa. 58:13 calls the Sabbath, or seventh day of the week, "his [or God's] holy day;" our Saviour says, "The Son of man is Lord also of the Sabbath." Mark 2:28. Now, candidly, dear reader, are we not forced to the conclusion that the seventh-day Sabbath is at once both "the Sabbath of the Lord thy God" and "the Lord's day"? M. C. W.

WHAT DOES HE WANT?

A CORRESPONDENT of the New York Observer, Rev. Carlos Martin, claims that New York is "the most foreign of American cities." He says:—

"According to the statistics of Mayor Hewitt, in his letter to the aldermen on the question of raising the Irish flag over the City Hall, there are nearly a million of our people, out of an estimated population of 1,600,000, who are Irish and German—counting foreign-born parents and their native-born children. Add our large Italian, French, Bohemian, Scandinavian, and such-like colonies, and see how high the figures mount. Read the names on the business signs for another test. You might think yourself in Naples, Stockholm, Paris, Berlin—anywhere else than in America."

But notwithstanding the large foreign element, "in New York," says Mr. Martin, "Sunday revolution-

izes the city. One of the most restless and noisy of towns becomes one of the most quiet. The day is (as the statute directs) *dies non*. It is struck out of the calendar in so far as business is concerned—and pleasure, too, in its more ostentatious and offensive forms. The theaters are closed. The opera is not given. The entire business quarter is locked and barred. Lower Broadway is like a country road." "The week-day rush and roar is strangely hushed." And yet the gentleman is not satisfied; he says: "The outward quietude is something to be thankful for. It supplies a congenial environment for Christian worship and work. Let us preserve what we have, and pray and labor for more." Just what "more" he wants is not explained. Is it a law compelling everybody to go to church?

AN UNHOLY AMBITION.

THE unholy ambition of unregenerate Christendom (if the term may be allowed) is manifesting itself in the Old World among the nonconformist denominations as well as in America. In this country we have the National Reformers, who are trying to bring everything under their rule; and the following utterance from a celebrated English Baptist divine, Dr. J. Clifford, in an address at Brixton College some time ago, represents a rapidly growing sentiment in England:—

"Religion is to direct and control everything,—legislators as well as churches, peers as well as peasants, trade as well as worship, social customs as well as sermons, the equitable distribution of wealth as well as the individual well-being, the treatment of subject and suspected races as well as our own towns."

Jesus said, when this ambition was manifested among the uninstructed ancients:—

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:25-28.

Is not this instruction as good now as it was then? We commend it to National Reformers.

WHY NOT?

THE question is often asked those who observe the seventh day, "Why do you keep Saturday?" For answer the counter-question, "Why not keep it?" might appropriately be asked; or, "Why keep any other day?" Saturday is the seventh day, and the fourth commandment enjoins the observance of that day. It reads:—

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; 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 manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. 20:8-11.

Can the Sunday-keeper give so good a reason for his practice? Can anyone cite a text that says, The first day is the Sabbath of the Lord thy God? No, indeed, for there is no such text, nor does the Bible contain an intimation that the first day is in anywise a sacred day, nor that the sanctity has ever been removed from the seventh day.

But, again, Why not keep the seventh day? It is the memorial of creation, and the fact that God made the heaven and the earth, the sea, and all that in them is, and rested the seventh day, is just as much a fact now as it was when the commandment was given amid the thunders of Sinai, or as it was when God first blessed and sanctified the seventh day (Gen. 2:3); indeed, it can never cease to be a fact, and it can never cease to be a fact that God set

apart the seventh day as the memorial of his rest after he had created all things. Then why not keep the Sabbath of the Lord?

But says one, "The Sabbath was made for the Jews." Not so; the Saviour says (Mark 2:27): "The Sabbath was made for man;" how then can we limit it to any one nation or people? The Bible nowhere says that it was only for the Jews. It nowhere intimates such a thing. The reason for giving the Sabbath ought to teach us that it is for the race, that all may honor God by recognizing the memorial of his creative work. To keep the Sabbath is to testify to one's faith in the divine declaration that "in six days God made heaven and earth;" it is to acknowledge God's sovereignty; it is to honor him by obeying his word. Then why not keep holy the seventh day, as God has commanded us? C. P. B.

The Sabbath-School.

Notes on the International Lesson.

JESUS BETRAYED.

(May 26, Mark 14:43-54.)

AFTER the institution of the supper, the account of which formed the basis of our last lesson, Jesus led his disciples forth into the garden of Gethsemane, and coming to a certain place he said to them, "Sit ye here, while I shall pray." And taking with him Peter, and James, and John he "began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch." Mark 14:34.

THEN after having prayed he returned to the three and found them sleeping, and he said "unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Three times did he thus return, and coming to them the third time he said: "Rise up, let us go; lo, he that betrayeth me is at hand." Mark 14:37, 38, 42.

"EVEN while these words were upon his lips, the footsteps of the mob that was in search of him were heard. Judas took the lead and was closely followed by the high priest. Jesus turned to his disciples, as his enemies approached, and said, 'Rise, let us be going; behold, he is at hand that doth betray me.' The countenance of the Saviour wore an expression of calm dignity; no traces of his recent agony were visible as he stepped forth to meet his betrayer.

"He stood in advance of his disciples, and inquired, 'Whom seek ye?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' As these words were uttered, the mob staggered back; and the priests, elders, soldiers, and even Judas, dropped powerless to the ground. This gave Jesus ample opportunity to escape from them if he had chosen to do so. But he stood as one glorified amid that coarse and hardened band. When Jesus answered, 'I am he,' the angel who had lately ministered unto him moved between him and the murderous mob, who saw a divine light illuminating the Saviour's face, and a dove-like form overshadowing him. Their wicked hearts were filled with terror. They could not for a moment stand upon their feet in the presence of this divine glory, and they fell as dead men to the ground.

"THE angel withdrew; the light faded away; Jesus was left standing, calm and self-possessed, with the bright beams of the moon upon his pale face, and still surrounded by prostrate, helpless men, while the disciples were too much amazed to utter a word. When the angel departed, the Roman soldiers started to their feet, and, with the priests and Judas, gathered about Christ as though ashamed of their weakness, and fearful that he would yet escape from

their hands. Again the question was asked by the Redeemer, 'Whom seek ye?' Again they answered, 'Jesus of Nazareth.' The Saviour then said, 'I have told you that I am he. If, therefore, ye seek me, let these go their way'—pointing to the disciples. In this hour of humiliation Christ's thoughts were not for himself, but for his beloved disciples. He wished to save them from any farther trial of their strength.

"JUDAS, the betrayer, did not forget his part, but came close to Jesus, and took his hand as a familiar friend, and bestowed upon him the traitor's kiss. Jesus said to him, 'Friend, wherefore art thou come?' His voice trembled with sorrow as he addressed the deluded Judas: 'Betrayest thou the Son of man with a kiss?' This most touching appeal should have roused the conscience of the betrayer, and touched his stubborn heart; but honor, fidelity, and human tenderness had utterly forsaken him. He stood bold and defiant, showing no disposition to relent. He had given himself up to the control of Satan, and he had no power to resist him. Jesus did not reject the traitor's kiss. In this he gives us an example of forbearance, love, and pity, that is without a parallel.

"THOUGH the murderous throng were surprised and awed by what they had seen and felt, their assurance and hardihood returned as they saw the boldness of Judas in touching the person of Him whom they had so recently seen glorified. They now laid violent hands upon Jesus, and proceeded to bind those precious hands that had ever been employed in doing good.

"WHEN the disciples saw that band of strong men lying prostrate and helpless on the ground, they thought surely their Master would not suffer himself to be taken; for the same power that prostrated that hireling mob could cause them to remain in a state of helplessness until Jesus and his companions should pass unharmed beyond their reach. They were disappointed and indignant as they saw the cords brought forward to bind the hands of Him whom they loved. Peter in his vehement anger rashly cut off, with his sword, an ear of the servant of the high priest.

"WHEN Jesus saw what Peter had done, he released his hands, though held firmly by the Roman soldiers, and saying, 'Suffer ye thus far,' he touched the wounded ear, and it was instantly made whole. He then said to Peter, 'Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?' 'The cup which my Father hath given me, shall I not drink it?' Jesus then turned to the chief priest, and captains of the temple, who helped compose that murderous throng, 'and said, Are ye come out as against a thief with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not; but the Scriptures must be fulfilled.'

"WHEN the disciples saw that Jesus did not deliver himself from his enemies, but permitted himself to be taken and bound, they were offended that he should suffer this humiliation to himself and them. They had just witnessed an exhibition of his power in prostrating to the ground those who came to take him, and in healing the servant's ear, which Peter had cut off, and they knew that if he chose he could deliver himself from the murderous mob. They blamed him for not doing so, and, mortified and terror-stricken by his unaccountable conduct, they forsook him and fled. Christ had foreseen this desertion, and in the upper chamber had forewarned them of the course which they would take at this time, saying, 'Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.'

"JUDAS was himself surprised that Jesus should deliver himself into the hands of those who sought to destroy him. He had frequently known the Saviour's enemies to lay plans to take him, but Jesus would quietly depart and defeat their murderous designs. Now the betrayer saw with astonishment that his Master suffered himself to be bound and led away. The false disciple flattered himself, however, that Jesus had only permitted himself to be taken that he might manifest his power by delivering himself from his enemies in a miraculous manner. He knew that nothing else could free him from that armed band. For three years the Jews had been secretly planning to take him, and now that they had accomplished this they would not let him escape death, if they could prevent it.

"Jesus was hurried off by the hooting mob. He moved painfully, for his hands were tightly bound and he was closely guarded. He was first conducted to the house of Annas, the father-in-law of the high priest, the man whose counsel was sought and carried out by the Jewish people as the voice of God. Annas craved the fearful satisfaction of first seeing Jesus of Nazareth a bound captive. Having once been shown to Annas, he was hurried away; for the priests and rulers had decided that if they once had possession of his person, there should be no delays in his trial and condemnation. This was because they feared that the people, remembering his acts of charity and mercy among them, would rescue him out of their hands."—Mrs. E. G. White.

Old Testament History.

THE REBELLION OF KORAH.

(Lesson 22, June 1, 1889.)

1. WHAT instance have we already had of envy because of the exalted position of Moses?
2. How did God regard that manifestation?
3. How was rebellion again fomented?

"Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men; and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown; and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" Num. 16:1-3.

4. Against whom were they really rebelling?

"Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? and he hath brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also? for which cause both thou and all thy company are gathered together against the Lord; and what is Aaron, that ye murmur against him?" Verses 9-11.

5. When Moses sent for the conspirators, what did they reply?

"And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, We will not come up; is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards; wilt thou put out the eyes of these men? we will not come up." Verses 12-14.

6. What false accusation did they bring against Moses?—*Ib.*

7. How did Moses repel their charge?

"And Moses was very wroth, and said unto the Lord, Respect not thou their offering; I have not taken one ass from them, neither have I hurt one of them." Verse 15.

8. What did the Lord tell the people to do?

"And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram." Verses 23, 24.

9. Why was this order given?

"And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." Verse 26.

10. What did Moses say the Lord would do to test the truth of the charges that had been brought against him?

"And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord." Verses 28-30.

11. What was done to Korah, Dathan, and Abiram?

"And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them; and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods." Verses 31-33.

12. What was done to their fellow-conspirators?

"And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." Verse 35.

13. What was done to keep this rebellion and its result in mind, and as a warning to others?

"Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar; for they offered them before the Lord, therefore they are hallowed; and they shall be a sign unto the children of Israel. And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar; to be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company; as the Lord said to him by the hand of Moses." Verses 37-40.

14. Notwithstanding the fate of the rebellious princes, what wicked charge did the people still bring against Moses and Aaron?

"But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Verse 41.

15. What did the Lord say to this?

"And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces." Verses 44, 45.

16. How quickly was the judgment of God visited upon them?

"And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them; for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people; and he put on incense, and made an atonement for the people." Verses 46, 47.

17. How many perished in this plague?

"Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah." Verse 49.

18. How can you account for such daring rebellion as was manifested by the people?

NOTES.

A VERY brief examination of our hearts in the light of God's word and by the aid of his Holy Spirit, will generally suffice to show us the sins which are hiding there. But of all the sins which

beset us, and lurk along our pathway, probably none are more difficult of detection than that of rebellion. The Lord has truly said of it that it is "as the sin of witchcraft." It comes to us as a most subtle temptation, and is apparently only a proper and laudable desire to assert our own rights, and claim what justly belongs to us, whether it be position, influence, wealth, or friendship. So it was in the case of Korah, Dathan, and Abiram. Satan led them to think there was no rebellion in their unrighteous act. It was simply asserting their own claims, which were, to their minds at least, certainly worthy of consideration. So it always has been. Rebellion is so specious in its promptings, and so deceptive in its arguments, that if we hearken to it but for a moment it blinds our spiritual discernment, and masquerades before our mental vision in the garb of righteousness.

God's judgments are always just. The sin of Korah and his companions was simply a repetition of the sin of Satan. Presumptuous in its conception, it was blasphemous to the uttermost degree in its attempted execution. Had God allowed this wickedness to prevail, it would only have been followed by greater trespasses, and more arrogant assumptions of that power which belonged to him alone.

DATHAN and Abiram were of the tribe of Reuben, and could lay no just claim whatever to the position of the priesthood. They forgot that the honor of the priesthood had been conferred on the Levites because of the refusal of that tribe to join in the idolatrous worship of the golden calf, and being themselves descendants of Reuben, the eldest son of Jacob, they doubtless were ready to co-operate in any plan which would furnish them an opportunity for advancement.

INGRATITUDE is one of the basest of sins. How soon men forget the tender kindness of the Lord; and only when his terrible judgments fall upon them do they remember that he holds in his hands the issues of life and death for all men. When the plague smote the spies who brought back a false report, the congregation were humble and repented; when Miriam received such signal punishment, the congregation again trembled; when Nadab and Abihu offered strange fire, and died for their presumption, all the children of Israel feared before the Lord; and yet, with the very remembrance of all these things fresh in their minds, and notwithstanding the many miracles and signal blessings God had wrought for them, they were again ready to turn against him, and ignore all his long-suffering toward them.

This was because their repentance was occasioned by fear rather than by a true sense of the sinfulness of their course. Paul speaks of godly sorrow that works "repentance to salvation not to be repented of." 2 Cor. 7:10. This is the only kind of sorrow that is of any value in the sight of the Lord. Anything short of this avails us nothing, and if we experience no other repentance than that which needs to be repented of, the time will soon come when we will desire true repentance, but, like Esau of old, will find no place for it, though we seek it carefully and with tears.

"ALL the congregation are holy, every one of them; wherefore then lift ye up yourselves above the congregation of the Lord." Jealous inferiority always delights in casting aspersions and reproach upon those who occupy heights to which it can never attain. It was this principle which led Korah and his company to gainsay the testimony and work of the Lord's chosen servants. And it was this also which led them to make the claim that the congregation was holy, a claim which was instantly disproved by the congregation themselves in the sympathy they showed for the rebels.

It is not necessary for us to be continually reiterating the fact that we are holy and pure. If we are truly devoted to God, and sanctified to his serv-

ice, we will not desire others to be continually parading the fact. It will make itself manifest without such demonstrations as these. It is not always the loudest professions of piety that prove the individual to be the possessor of the genuine article. The adornment of a meek and quiet spirit is in the sight of God of great price.

"Be thou and all thy company before the Lord . . . to-morrow." While righteously and justly indignant at the insult offered to the Lord, Moses did not call for judgment to fall at once upon the rebellious ones. "Perhaps they might reflect upon the wickedness of their course if time were granted them. Who could tell? Wait a little season, and possibly the goodness of God would lead them to repentance. Wait until to-morrow." It is thus in pity and mercy that God deals with his erring children. How many more opportunities shall we slight, and how many more times shall he have to call us before we hearken to his loving voice?

BUT although he is a God of mercy, the Lord is a God of justice as well. His love abused and his profers of mercy ignored, the long-suffering and long-delayed wrath of God falls at last with terrible vengeance on the heads of the ungodly. So it was with Korah, Dathan, and Abiram, and all their company. So it will be with us if we fail to heed the lesson given. "All these things happened unto them for types [margin], and they are written for our admonition upon whom the ends of the world are come." May the dear Lord help us to prove loyal to him. His loving-kindness and tender mercy are ever towards them that fear him. His promises are ours to claim, his strength is ours to accept, and his overcoming grace and precious blood will lead us on to glorious victory. He has promised it. What more can we ask?

J. W. SCOLES.

The Missionary.

THE LAND OF THE CZARS.

PERHAPS there is no other country among the civilized nations of the earth to-day concerning which there is so little general knowledge as the empire of Russia. This is all the more strange when we consider the prominent position it occupies in political affairs. For several years past we have read that the "Eastern Question" was troubling Europe, and that all the prominent powers of the Old World were concerned for the welfare and perpetuation of their respective Governments. In connection with this, we would read that Russia was a disturbing element, but beyond this our interest ceased; and it is doubtless safe to say that with the great majority of Americans, the investigation of Russian matters has been largely left to diplomats and statesmen, until the appearance of the recent articles in the *Century* magazine stimulated the minds of some others to turn in this direction. Even now, however, it is probable that we do not understand a tithe of what we might readily know concerning the diversified interests, resources, people, customs, laws, and religion of this great country. Yes, Russia is a great country, and the important part it is evidently destined to act in the great and closing drama of the history of nations should naturally turn the attention of all thoughtful minds toward it. But the readers of the SIGNS OF THE TIMES will doubtless find an additional reason for desiring information on this subject in the fact that the contributions for the present quarter from the Seventh-day Adventist Sabbath-schools of the entire world

are to be used in opening up our work in Russia and establishing missions in that field. So it becomes a matter of personal interest to us to know where and to what kind of people we are sending our means and men.

European Russia includes all the empire lying west of the Ural Mountains, while Asiatic Russia takes in Siberia, Caucasus, and Turkistan. Taken as a whole, it is the largest political division of the world, and contains one-sixth of the land surface of the entire globe, or more than eight million square miles. In point of population it also stands higher than any other of the so-called civilized nations, as its inhabitants in 1880 numbered 100,372,562, or about twice as many as our own country. More than one-half of this population belongs to the established Greek Church, of which we will speak in the future. The subdivisions of the empire are called governments, and number over ninety, some of them populated with people speaking entirely different languages than others, and holding to entirely different customs. This peculiar combination of people so diverse from each other, and who naturally should be separated, and yet are united under one general Government, makes it a difficult task for the Czar to keep peace inside his own dominions.

As we shall consider Siberia in a separate article hereafter, it may be well for us to turn our attention for a time to Russia proper, or rather Russia in Europe. Here the principal population of the empire is located, and it is here that the most civilization is seen. In this district alone there are six cities with a population of over 100,000 each, and three others which contain over half a million each. Of these, St. Petersburg, the capital of the empire, is the largest, having a population of 875,000, or nearly one million people. None of these cities as yet have so much as been entered by the Third Angel's Message, and but little has been done in the surrounding provinces. Surely, is it not time for us to begin to realize the responsibility God has laid upon us in this direction, and to enter these fields of labor to gather sheaves for the Master's garner?*

In regard to the physical features of European Russia, but little perhaps is necessary to be said. The country consists largely of a vast plain, most of which is low land, especially the northern portion, which is nothing but a swamp in summer and a vast frozen waste in winter, which in these northern latitudes lasts from eight to nine months of the year. It is said that there is not a mountain in all of this part of Russia, the highest land between the Baltic and the Black Sea being in the vicinity of Kremenets, which is only 1,328 feet above the ocean level.

Russia is traversed by the largest rivers in Europe, and the northern portion contains numerous and extensive lakes, that of Ladoga being the most important, and ranking in point of size as the largest lake on the continent. In the southeastern part, north of the Caucasus, the country is but little short of a desert. The entire scope between the Volga River and the Ural Mountains, containing seven times as much territory as the State of Pennsylvania, is nothing but a barren waste, called a *steppe*, affording tolerable pasturage

(Concluded on page 302.)

The Home Circle.

ABIDING WITH GOD.

LET everyone, whate'er his calling be,
Therein abide with God; so wrote of old
Saint Paul to them at Corinth, and to me,
With loving lips, to-night, that truth was told.
I had grown weary with my strifes and cares,
And murmured o'er the service of the day,
Wherein I had forgotten, unawares,
That thus I still might honor and obey.

Therein abide with God; would I might ne'er forget
That evermore I might with him abide;
What matters how or where the stamp is set,
Or what the furnace where the gold is tried,
So that the metal has the sterling ring,
So that the likeness of the King is shown;
God's coinage still, that to the soul may bring
Such wealth as merchant princes have not known.

So let me see and serve, and thus abide;
Not simply patient, or at best content,
Not with eye service, wherein, love denied,
In rounds of duty solemn days are spent;
Give me, O Lord, a joy that is divine;
Touch thou my lips with constant themes of praise;
Since, having thee, all things I need are mine,
Whate'er my lot, whate'er my length of days.
—*New York Observer.*

DOROTHY'S KEY.

"I WANT that book. Give me that book, Jack," exclaimed Dorothy.

"Well, so do I want it, too," responded her brother. "You've got to wait till I've finished with it."

Dorothy's face wrinkled up as if she was about to cry, but just then she saw her aunt coming downstairs in her outdoor costume, and a new thought diverted her mind.

"Oh, I'm going down street, too, Aunt Gracie. You've got to take me, too, so you have. Now you just wait till I get ready."

"No, I can't," answered Aunt Grace, opening the street-door and passing out.

Dorothy threw herself down on the stairs in a perfect passion of tears.

"Oh, dear, everybody is ugly and cross to me!" she fretted. "They never will do as I want them to, and I think it's mean."

Nobody noticed her tears, so after a little while she dried her eyes and went down into the kitchen to see what she could find to amuse her there.

Cook was making a pie for dessert, and rolling out the crust in delicate layers.

"Oh, I want to make me a little pie," exclaimed Dorothy. "Bridget, give me a little piece of dough to roll out with my little rolling-pin."

"I can't just now," answered Bridget. "The oven's hot and I must make haste. Wait till I'm done and I'll save ye a bit."

"No, I won't wait. I've got to have it right away, this minute," fretted Dorothy. "Give it to me now, Bridget. I want it."

"Well, you shan't have it at all if you can't have a little patience," answered Bridget, and so Dorothy began to snatch at the dough in an effort to break off a piece for herself. Bridget picked her up in her strong hands and carried her out into the hall, where she put her down, returning into the kitchen quickly and locking the door behind her.

"Let me in! Let me in!" screamed Dorothy, pounding at the door, but Bridget began to sing and would not pay any attention to the little girl.

"Dorothy! come upstairs!" called her mother, "I have something nice to tell you."

Dorothy ran eagerly upstairs to hear what her mother had to tell her, and when she heard what it was she was so glad that all the frowns on her face vanished as suddenly as if a fairy flat-iron had been smoothed over it, and she began to clap her hands and jump up and down in delight.

Dorothy was an only daughter, and she had always longed for a little sister, so she was very happy when she heard that her little Cousin May was coming the next morning to pass a month with her.

May had not been there many days before Dorothy noticed that it was very seldom her little cousin was refused anything, and she wondered why even Bridget was always willing to stop, no matter how busy she might be, to give May anything she might ask for.

"May, what makes people so good to you?" she asked abruptly one day. "When I want anything everybody is always too busy to give it to me, yet they will do anything for you."

"I suppose it's because I've got a little key," May answered.

"A little key?" Dorothy asked in surprise.

"Yes," answered May, smiling at her little cousin's bewildered face. "Mamma told me about a little key to use whenever I want a favor, and it almost always makes people do it for me."

"How funny!" exclaimed Dorothy. "Won't you lend me your little key, May?"

"Always say 'please,' and that is the key to win favors," May answered.

"Is that all it is?" asked Dorothy rather scornfully, but she tried it nevertheless, and she found it was just as May had said.

A little girl who said "please" politely when she wanted a favor was far more apt to be gratified than a child who cried fretfully, "I want that. Give me this."

Won't some of my little readers try Dorothy's key?—*Minnie E. Kenney, in Occident.*

A MARKED BOY.

YEARS ago there lived in the interior of New York a boy, the son of a farmer, who also worked at the trade of a potter. The boy was a marked youth, because he did with might whatever he undertook. He was a leader in the ordinary sports of boyhood, and, whenever the farm or the pottery relaxed their hold upon him, he would be found repairing some damaged article or devising a new implement.

His father was poor, the farm was small and could only be enlarged by clearing up the primeval forest. The boy was anxious to acquire knowledge, but his services were so necessary to his father that he could not be spared to attend the winter term of the common school. But the boy was in earnest. With the aid of his brother, one year his junior, he chopped and cleared four acres of birch and maple woodland, plowed it, planted it with corn, harvested the corn, and then asked, as his compensation, to be allowed to attend school during winter. Of course the father granted the wish.

When the boy was seventeen the father's pottery business had so increased as to demand a more extensive factory. A carpen-

ter was hired to build the new building, and the boy assisted him. So familiar did he become with the tools and trade that he determined, with the aid of the younger brother, to erect a two-story frame dwelling-house for his father's family.

The two boys cut the timber from the forest, planned and framed the structure, and then invited the neighbors to assist at the "raising." They came from far and near to see what a lad of seventeen had done. When every mortise and tenon was found to fit in its place and the frame was seen to stand perfect and secure, the veterans cheered the young architect and builder. From that day he was in demand as a master-carpenter.

That boy was Ezra Cornell, the founder of Cornell University.—*Evangelical Messenger.*

PATRICK HENRY'S DEATH.

IN an age when it was fashionable to avow skeptical sentiments, Patrick Henry was always ready to defend the Christian faith. A member of the Episcopal Church, according to his latest biographer, Professor Tyler, he not infrequently received the communion. On such occasion his habit was to fast until he had been at the Lord's table, and then to spend the day in retirement.

One hour, at the close of the day, he spent in private prayer and meditation, and during it no one was suffered to intrude upon his privacy.

While he was Governor of Virginia, he was so alarmed at the spread of infidel sentiments among the young men of the State that he printed, at his own expense, an edition of Soame Jenyns' "View of the Internal Evidence of Christian Religion," and an edition of Butler's "Analogy." When he met a young man of skeptical tendencies he would give him one of these books. Doubtless the fact that the book was presented by the Governor of his State secured it an attention from the young Virginian which he might not have paid had it been distributed by a more humble colporter.

Patrick Henry wrote out an elaborate answer to Paine's "Age of Reason," but, being impressed by the replies to Paine then appearing in England, he directed his wife, shortly before his death, to destroy the manuscript, which she did.

In his last will, written by his own hand, he concluded thus: "This is all the inheritance I can give to my dear family. The religion of Christ can give them one which will make them rich indeed."

On June 6, 1799, his kindred being sent for, found him sitting in a large, old-fashioned arm-chair. He was dying from an incurable internal disease.

His physician, Dr. Cabell, was about to administer a preparation of mercury. Taking the vial in his hand, the dying man said, "I suppose, doctor, this is your last resort?"

"I am sorry to say, Governor, that it is, replied the doctor. "Acute inflammation of the intestine has already taken place; and unless it is removed, mortification will ensue, if it has not already commenced, which I fear."

"What will be the effect of this medicine, doctor?"

"It will give you immediate relief, or—" the doctor could not finish the sentence.

You mean, doctor," said the sick man, "that it will give relief, or will prove fatal immediately."

"You can only live a short time without it, and it may relieve you."

"Excuse me, doctor, for a few moments," said Patrick Henry, drawing over his eyes the silk cap he wore. Holding the vial, he prayed aloud for his family, his country, and for his own soul. "Amen!" said he, and swallowed the medicine.

Dr. Cabell, who greatly loved the old patriot, had gone out upon the lawn, where, throwing himself under a tree, he wept bitterly. Mastering himself, he returned to the house and found his patient calmly watching the blood congealing under his finger-nails. The old orator fixed his eyes on Dr. Cabell, with whom he had held many discussions about the Christian religion.

"Doctor," said he, with great tenderness, "I wish you to observe how real and beneficial the religion of Christ is to a man about to die."

He then breathed so gently for a few minutes that those around him knew not when he breathed out his spirit.—*Youth's Companion*.

A NEW EMPLOYMENT FOR THE BLIND.

FOR years it has been a leading thought with philanthropists as to what vocations could be most profitably engaged in by the blind. Various occupations have been suggested, and tried, some of them with a fair measure of success; others have proved sorry failures. Recently, however, an avenue of employment has been opened which bids fair to prove unusually successful in placing the blind upon something like an equal footing with their more fortunate neighbors.

A short time ago the Legislature of California appropriated \$500 with which to purchase type-writers for the blind in the State asylum at Berkeley. And although confronted by a host of incredulous objectors and critics, Superintendent Wilkinson has demonstrated that the blind can be educated and prepared for the most practical duties of life by this very means. Some of the results already obtained are but little short of the marvelous. A stenographic machine is employed very similar to the one already in use by reporters, in which, by the combination of a few keys, the short-hand characters at present used can be duplicated in the form of dots and dashes and curves deeply indented in the paper. These indentations, after a little practice, can be read as easily as the raised letters used in blind schools at present. Equipped with a machine of this kind, it is possible for a blind person to take down any dictation of an ordinary character, and afterwards reproduce it in the usual manner upon an ordinary type-writer, to which, by the way, the blind seem to take with remarkable aptness.

Not only this, but a phonograph has been ordered for the asylum, which, with the other appliances already mentioned, will not only open up a new channel of education, but will be the means of placing remunerative employment readily within the reach of those who belong to this class of our afflicted fellow-beings.

J. W. SCOLES.

Health and Temperance.

A CURIOUS THING.

"HERE is a curious thing," said a doctor, as he walked through an Erie railroad train the other day. "This smoking-car seats fifty persons, and yet there is seldom a chance for a seat after the train starts out of New York. The men in this car have gone into the country at considerable expense and disadvantage for the sake of their health. The only time they spend at home is at night, and most of it in their bedrooms, in heated houses, where the air is very little different from that in a city bedroom. They spend from two to four hours of the only leisure they have in this car, where the air is so vitiated with tobacco that, though I am an old smoker, it makes me as sick in fifteen minutes as did my first cigar. It is safe to say that the health of these men would have been better guarded had they stayed in town."—*N. Y. Sun*.

SIMPLE HEALTH SUGGESTIONS.

SLEEPING-ROOMS should have a plentiful supply of pure air, which is best obtained by opening windows. "But night air is not wholesome this damp weather," said a gentleman, lately. "My dear sir, what other kind of air is there in the night *but* night air?" was the reply. After a winter's depression of vital tone and exposure to Arctic blizzards, a plentiful supply of oxygen is doubly necessary, and there should be no hindrance to free circulation of air while voluntary life is still.

If everyone would take half a dozen deep inhalations twice or three times daily, beginning with the arms hanging down and an empty chest, and gradually raising the arms until, when the lungs are full, they are stretched directly upwards, there would soon develop a sturdy power of resistance to cold that would add much to our comfort.—*American Magazine*.

WHAT ALCOHOL WILL DO.

THE *Sanitarian* tells what alcohol will do, thus: "It may seem strange, but is nevertheless true, that alcohol, regularly applied to a thrifty farmer's stomach, will remove the boards from the fence, let the cattle into his crops, kill his fruit trees, mortgage his farm, and sow his fields with wild oats and thistles. It will take the paint off his building, break the glass out of the windows, and fill them with rags, take the gloss off his clothes and polish from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family, and topple him into a drunkard's grave. It will do this to the artisan and capitalist, the matron and the maiden."

SAND-BAG IN SICK-ROOM.

ONE of the most convenient articles to be used in a sick-room is a sand-bag. Get some clean, fine sand; dry it thoroughly in a kettle on the stove. Make a bag about eight inches square of flannel; fill it with the dry sand,

sew the opening carefully together, and cover the bag with cotton or linen. This will prevent the sand from sifting out, and will also enable you to heat the bag quickly by placing it in the oven or even on top of the stove. After once using this, you will never again attempt to warm the feet or hands of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time, and the bag can be tucked up to the back without hurting the invalid. It is a good plan to make two or three of the bags, and keep them on hand, ready for use at any time when needed.—*Annals of Hygiene*.

TOSSING THE BABY.

THE throwing of a baby into the air and catching him again is always a risky practice—certain though the tosser may be of his quickness of eye and sureness of hand. A sudden and unexpected movement of the child in his mid-air flight may result in a cruel fall.

A gay young father snatched up his baby boy one morning and tossed him to the ceiling. Twice the little fellow went flying through the air and came down safely into the waiting arms. The third time the excited child gave a spring of delight as his father's hands released him, plunged forward, and, pitching over the father's shoulder, fell head downward to the floor. When the poor baby came out of the stupor in which he lay for hours it was found that, although no bones had been broken, the brain had sustained an injury that would, in all probability, render the child an imbecile.

Another baby snatched from the floor and tossed into the air received a fatal wound in the top of the head from the pointed ornament of a chandelier. Still another child slipped between the father's hands as he caught her in her downward flight, and, although his frenzied grasp on the baby's arm saved her from falling to the ground, it wrenched muscles and sinews so cruelly that the girl's arm was shrunken and practically useless to her all her life. These are extreme cases, but the fact of their occurring at all should be enough to warn one from the habit of relinquishing one's hold on a child when tossing it.—*Harper's Bazar*.

A TEMPERANCE speaker in Evanston recently said that one sin-cursed town in Illinois has 3,000 inhabitants, 800 children of school age, 30 saloons, and not one Protestant or Catholic Church spire. The forces of evil in this town pay \$25,000 for the privilege of ruining souls, while the Christian church sends one young man to preach the gospel once a week, paying only his car fare.

A BUSINESS item in a Philadelphia paper frankly discloses a system of adulteration of food. It states that the large factory which has been standing idle near Makefield Station, Bucks County, has been leased by Philadelphia parties, who will establish a plant for roasting and grinding cocoonut shells. These shells are in much demand, and are shipped to Philadelphia, New York, Chicago, and other cities for use in adulterating spices.

(Continued from page 299.)

perhaps in a few places, but for the most part a desolate plain. This steppe is exposed to great extremes of temperature, the cold being intense during the winter, while hot winds and oppressive heat prevail in the summer months.

Central Russia and the upper basin of the Volga, embracing hundreds of thousands of square miles, are very fertile. While several other portions of the empire produce articles suitable for food and clothing, the countries just referred to are known as the granary of Russia, and produce more grain than is used for home consumption. Rye and barley are the principal grain crops grown, but agriculture is of a very crude character. The forests yield valuable produce, and building timber, tar, pitch, and potash are largely exported. Cattle and sheep are raised in different parts of the empire in varying numbers, tallow and hides being exported in considerable quantities. In some localities sheep-skins form the dress of many of the peasantry.

Coal beds of immense extent are found near the Ural Range of mountains, and salt and other minerals exist in abundance in these and some other localities, the two governments of Orenboorg and Perm having numerous mines of gold, platinum, and copper, some of which are very rich. Petroleum is also found in large quantities, and of late years is being exported to all the principal markets of the world. Russian petroleum has even found its way to our country, and has been sold in competition with our own coal-oil at New York recently.

The commercial interests of Russia are greatly enhanced by the numerous rivers and canals with which the country abounds, and manufacturing has been greatly stimulated on this account. Woolens, silks, cotton goods, leather, metal wares, paper, glass, jewelry, etc., are all manufactured with great skill. In short, it seems strange that a country of such vast resource, and such large population, should remain so comparatively unknown. And were the laws governing the people different, the people themselves would be different and a closer acquaintance would exist between them and other nations of the world. But of the people themselves, with their peculiar customs, and of the Government under which they live, with its religious and other arbitrary exactions, we must defer writing until another time.

J. W. SCOLES.

News and Notes.

RELIGIOUS.

—The Southern Baptist Convention was in session at Memphis, Tenn., the 11th inst.

—At the World's Quadrennial Conference of the United Brethren Church being held at York, Pa., the committee to whom was referred the matter of a new constitution and confession of faith reported affirmatively May 11.

—The *Ecaminer* (Baptist) mentions as noteworthy the fact that upon a recent Sunday two Hebrew weddings, at which there was dancing, were allowed in New York. It says: "The Sunday law was enforced according to the wide spirit of that law."

—It is thought about eighteen and a half million persons pursue the scheme of study laid down by the International Sunday-school Lesson Committee. That committee recently met at Saratoga for its nineteenth yearly session, and mapped out the work for 1891.

—Joseph Damien, a Catholic priest, died of leprosy, at Kalawao, Sandwich Islands, April 15. It is well known that the island of Molokai has been set apart by the Hawaiian Government as a leprosy hospital, where all who are in any way infected with the disease are sent. Once there, it is impossible to leave. And yet, in the full vigor of early manhood, Father Damien resolutely volunteered to take up his abode there in order to console and help the miserable outcasts in their affliction. Knowing that he was dooming himself to one of the most horrible of deaths, he shrank not at what he considered his duty. However much we may differ with him in faith, we are bound to recognize something peculiarly noble in the character of such a man.

SECULAR.

—Col. Fred Grant, the new Minister to Austria, arrived at Vienna the 9th inst.

—Ten thousand weavers in the cotton factories of Thizy, France, struck for higher wages on the 11th inst.

—Ten men were killed by a falling car in the shaft of a coal mine near Middleport, Pa., the 9th inst.

—Duornovo, Director of Charities, will succeed the late Count Tolstoi, of Russia, as Minister of the Interior.

—Justice Temple, of the California Supreme Court, has tendered his resignation, to take effect June 1. Ill health is the cause.

—An unsuccessful attempt was made upon the life of President Carnot, of France, recently, by Nicholas Perrin, a steward of one of the French cruisers.

—Four Zuni Indians who were resisting a theft upon their cattle by cowboys, were killed at Wingate, N. M., the 9th inst. The murderers were captured.

—Retired General William S. Harney died May 9th at Orlando, Florida, at the age of eighty-nine. He was the oldest officer in the United States Army.

—James D. Fish, ex-president of the Marine Bank, was released from the penitentiary at Auburn, N. Y., the 11th inst., having served out his four years' sentence.

—Dave Walker, William Walker, his son, and John Matthews, the three Baldknobbers condemned to death for murder, were executed at Ozark, Mo., May 10.

—The three-ton boat in which Captain Slocum and his family left Brazil last June arrived at Staten Island the 10th inst., after a voyage of more than 7,000 miles.

—The oldest house in Boston, a two-story building on Hanover Street, collapsed on the 9th inst., killing one person and injuring another. The house was 236 years old.

—In a fire near Cynthiana, Ky., the 6th inst., Moore's stables were burned, and fifteen thoroughbred horses, valued at \$52,000 in the aggregate, were lost in the flames.

—A young man named Maroney was killed by coming in contact with the electric light wires, while working in the tunnel under Hudson River between New York and Jersey City recently.

—A furious cyclone swept over the northern part of Pratt County, Kansas, May 7, and more than one hundred families are left homeless, and destitute of food or clothing. Some loss of life is reported.

—Asa Matthews, of Illinois, was appointed to be First Controller of the Treasury the 9th inst. He is the present Speaker of the Illinois House of Representatives, which office he has held for several terms.

—The Standard Oil Company is said to have in contemplation a gigantic deal which involves the absorption of the white lead interests of the country and the formation of an immense trust in this direction.

—A crowd of passengers issuing from a railway station at Bochum, Germany, the 9th inst., was mistaken for a mob of striking miners, and was fired upon by the militia. Two men were killed and a number injured.

—A recent fight between Abyssinians and Derivishes resulted in the beheading of 2,000 men in the presence of Negus, the victorious Abyssinian king. The following day another conflict occurred, in which he was defeated and his army routed, leaving 30,000 dead on the field.

—Edison, the inventor, claims that he is the victim of misplaced confidence, and has been swindled out of \$250,000 by certain men whom he employed to negotiate the sale of his phonograph rights. He has entered a suit in equity in the United States Court for the recovery of the above amount.

—Captain Wissman, with a force of 200 Germans and 700 black troops, had a severe engagement at Zanzibar May 8, with Chief Bushire's forces. Eighty of Bushire's men were killed and twenty captured. Bushire fled.

—A heavy suit in the United States Circuit Court has just been decided against the city of New Orleans, by which she becomes liable for \$700,000 outstanding drainage warrants, besides twenty years' accrued interest, the whole amount reaching \$2,000,000.

—A new national patriotic club, to be known as the George Washington Club, was organized in New York May 4. It has been encouraged already by letters from ex-President Cleveland, Senator Evarts, George William Curtis, John G. Whittier, and others.

—A letter recently received by the *New York World* discloses the fact that there are at the present time three Americans who are unjustly confined in Chiriqui Prison, Panama, South America. Two of the men have been imprisoned ever since last December, and have not yet been allowed a trial.

—A Constantinople dispatch of May 5 says that a Kurdish chief who had just escaped from prison gathered a number of his followers recently, and, attacking an Armenian village, seized the prominent men, poured petroleum over them, and, setting it on fire, watched his victims slowly burn to death.

—The steamer *City of Paris*, of the Inman line from Liverpool, arrived at Sandy Hook on the 8th inst., having made the trip in five days, twenty-three hours, and seven minutes. This eclipses all previous records, and is the first voyage ever made across the Atlantic in less than six days. What will come next?

—Admiral Porter and Gen. B. F. Butler are engaged in a wordy contest as to which of the two showed the more courage during certain engagements in the late civil war. When old men like these get to indulging in personalities over such a subject at this late day, it looks a trifle as though they were verging toward second childhood.

—Dispatches from Tucson, Arizona, give particulars of a desperate fight and robbery which occurred near Fort Thomas the 11th inst., in which Major Wham, a Government paymaster, was robbed of \$29,000 by a gang of men hidden in ambush. Eight of the eleven soldiers comprising his escort were wounded, five of them seriously. The robbers escaped to the mountains.

—The new cruiser *Charleston* recently completed at San Francisco was given a partial trial the 11th inst. The results proved quite a surprise, and were very satisfactory in most respects. The boilers developed the required 7,000 horse-power, while the vessel showed her capacity to make eighteen knots an hour. It is generally admitted that she is a better ship than the Government called for.

—At latest accounts the miners' strike at Essen, Germany, was assuming serious proportions. The ranks of the strikers included 100,000 men the 11th inst., with fresh accessions each day. The emperor is deeply concerned over the labor movements now pervading his country, and does not conceal his sympathy with the workingmen, although he is determined to suppress the disorder at present prevailing.

—On the 10th inst. a terrific gale swept over the Middle and Eastern States, doing an almost unlimited amount of damage. Old residents in some sections say it was the worst storm that has occurred in thirty years. Throughout the entire country the effects were noticeable. Buildings were demolished, cars blown from the tracks, trees leveled to the ground, farms washed out, and general damage done. Many lives were lost and hundreds were injured. Much destruction was caused by lightning, and great numbers of animals are reported killed. New York City suffered severely from the storm.

Obituary.

KELLEY.—Died, April 14, at Banning, Cal., of consumption, Mrs. Almira Kelley, aged 35 years. Mrs. Kelley was a resident of Pike County, Ill., and had come to Banning for the benefit of her health. She was a believer in present truth and had expressed a wish to unite with those who are looking for the soon coming of the Lord, but owing to her delicate health she was not baptized. She died upheld by a strong Christian faith. C. P. B.

WHEELER.—Died at Banning, Cal., on the morning of April 23, of consumption, Mr. Wm. E. Wheeler, aged 28 years. Deceased was born in Chicago, where his early life was spent. After leaving that city he was for some years connected with various banks in Minnesota, Dakota, and Wisconsin. Some two years since, he came to California for his health but received only temporary benefit. He was a most exemplary young man and was highly esteemed by all who knew him. C. P. B.

Publishers' Department.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us. All other business is acknowledged below.

1. REMIT by Bank Draft, Money Order, or Express Order.
2. If Postal Note or paper money is sent, register the letter.
3. Drafts should be made payable to the PACIFIC PRESS, on New York or San Francisco banks. Those written on other banks cost us exchange.

NOTICE TO MISSIONARY WORKERS.

PLEASE stop sending the SIGNS to any of the following names, as this office has received notice that the papers are refused, unclaimed, or sent to the wrong post-office:—

Mrs. M. Moore, Mrs. Eliza Packer, J. J. Coffee, J. S. Baker, F. J. Wilson, Mrs. E. W. Davis, Mrs. Hubbell, J. M. Gonzalez, L. A. Parkhurst, Frank Traver, M. E. Raines, Mattie Brock, Miss Annie Brown.

SENTINELS FOR MISSIONARY WORK.

SIXTY assorted back numbers (four different dates) of the *American Sentinel* sent post-paid for \$1. Just the paper to hand to your neighbor or mail to a friend. All about the National Reform movement, the Sunday question, the Blair bills, etc.

SABBATH-SCHOOL LESSONS FOR THIS QUARTER

ARE contained in the Sabbath-school Lesson Pamphlet, published by the International Sabbath-school Association. This is a neat little pamphlet of 64 pages, breast-pocket size. It contains the Sabbath-school lessons for the first six months of 1889. All should supply themselves with copies of this pamphlet for review lessons and for future reference. Many excellent explanatory notes accompany the lessons, and this pamphlet preserves them in convenient form for reference. Address, PACIFIC PRESS PUBLISHING CO., Or 43 Bond Street, New York. OAKLAND, CAL.

NEW SABBATH-SCHOOL SONG BOOK, JOYFUL GREETING.

THIS book contains 216 pages, or over 40 pages more than the ordinary Sabbath-school song book. It is

The Largest Book Ever Sold for the Money.

The book is neatly gotten up, printed on good paper, and substantially bound.

Notwithstanding the fact that this book is so much larger than other popular Sabbath-school song books, it will be furnished at the usual prices—35 cents per copy, post-paid; \$3.00 per dozen, by freight or express. If to be sent by mail at dozen rates add five cents per copy for postage.

Address all orders west of the Rocky Mountains to PACIFIC PRESS, Oakland, Cal. General Agents for Pacific States and Territories.

THE HOME OF THE SAVED.

BY ELDER J. N. LOUGHBOROUGH.

THIS pamphlet gives the Bible evidence upon the interesting topic of the earth made new, as the inheritance of the saints. It contains 82 pages. Price, 10 cents.

Address, PACIFIC PRESS, Oakland, Cal.

CRAM'S SUPERIOR MAPS.

WANTED.—Salesmen for Cram's Superior United States and World Maps, State Maps, Charts, etc. They sell rapidly because

THE PEOPLE NEED THEM,

Want them, and will have them. Commission very liberal. For terms and territory, address our general agent,

A. K. ATTEBERRY, Keenville, Ill.

WEST SHORE RAILROAD

N. Y. C. & H. R. R. Co. Lessee.

The Picturesque Route for Business and Pleasure Travel.

"SUMMER EXCURSIONS," a handsomely illustrated book giving description of the Hudson River, Catskill Mountains, Saratoga and other New York State resorts, will be mailed on receipt of five cents in postage stamps.

For tourist books, time-tables and information regarding West Shore Railroad, call on, or address,

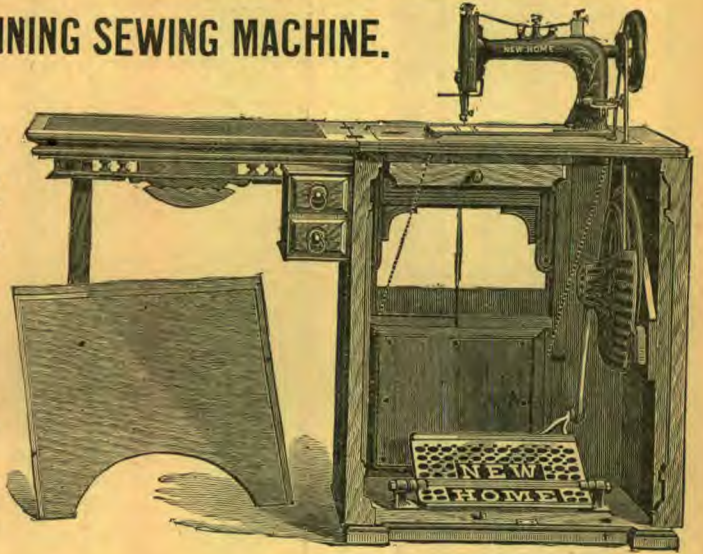
H. B. JAGOE, Gen. Eastern Pass'r Agt., 363 Broadway, or C. E. LAMBERT, Gen. Pass'r Agt., 5 Vanderbilt Ave., N.Y.

THE LEADER OF THE AGE IN PRACTICAL IMPROVEMENTS!

THE POPULAR

"NEW HOME"

LIGHT RUNNING SEWING MACHINE.



A Sample of our Elegant New Wood Work.

One million NEW HOME MACHINES sold; 2d million rapidly selling. Handsome Cards, beautiful Banners. Illustrated Catalogues free on application. The inferior machines of all other makes taken in exchange to accommodate customers. The NEW HOME SEWING MACHINE COMPANY, CHAS. E. NAYLOR, GENERAL MANAGER, 725 MARKET STREET, HISTORY BUILDING, SAN FRANCISCO, CAL.

Local Agencies Everywhere.

Machines delivered, freight paid, to any Railroad Station or Steamer Landing on the Coast.

The annexed cut is of a Patent Folding Desk Cabinet open and ready for work! When closed you have a handsome and convenient Writing Desk.

SERVING THE KING.

Poems by Cecilia Havergal and others.

A charming volume, profusely illustrated in colors; new designs. Small quarto, cloth extra. Price, \$1.00.

ABIDING IN THEE.

A companion volume to "SERVING THE KING." A selection of Poems. By Charlotte Murray, Cecilia Havergal, and others. Handsomely printed, with beautiful colored floral designs on every page. Small quarto, cloth extra. Price, \$1.00. Address,

PACIFIC PRESS PUBLISHING COMPANY, OAKLAND, CAL.

Illuminated S. S. Cards and Tickets in Packages.

Bird Packets. 24mo. 12 Cards printed in colors.

- British Birds..... 25c
- Song Birds..... 25c
- Tropical Birds..... 25c

Wild Animals. 24mo. 12 Cards printed in colors..... 25c

Packet A.—Saving Grace. 32mo. 12 Beautifully Illuminated Scripture Cards..... 25c

B.—Heavenly Comfort. 32mo. 12 Cards. With Beautiful Floral Texts..... 25c

C.—Blessings. 32mo. 12 Cards. With Beautiful Floral Designs..... 52c

D.—Life Eternal. 32mo. 12 Cards. With Beautiful Floral Designs..... 25c

No. 27.—Miniature Floral Text Cards. Containing 96 Tickets with Floral Designs. With Tinted Background..... 25c

No. 32.—Short Texts from the Psalms. 250 in Packet. Illuminated..... 25c

No. 33.—Short Texts from the Old and New Testaments. 250 in Packet. Illuminated..... 25c

No. 34.—Miniature Floral Text Cards. Containing 96 Tickets with Floral Design on Gold Background. Short Bible Prayers..... 25c

No. 35.—Miniature Floral Text Cards. Containing 96 Tickets with Floral Design on Gold Background. Short Bible Precepts..... 25c

No. 36.—Precious Sayings of our Lord. Containing 32 Tickets with Floral Designs on Gold Background..... 25c

No. 37.—Glad Tidings for Pilgrims Zionward. 32mo. 12 Beautiful Floral Text Cards. Richly illuminated..... 25c

No. 56.—Comforts by the Way for Heavenward Pilgrims. 12 Cards, with Bible Texts and lines of Poetry within Floral Borders, printed in oil..... 25c

No. 63.—Joseph and his Brethren. 24mo. 16 Cards. Printed in colors..... 25c

No. 64.—The Life of Christ. 24mo. 16 Cards. Printed in colors..... 25c

No. 65.—Story of Queen Esther. 24mo. 16 Cards. Printed in colors..... 25c

No. 66.—The Prophet Daniel. 24mo. 16 Cards. Printed in colors..... 25c

No. 67.—Consider the Lilies of the Field. 12 Cards of Flowers and Views of the Holy Land, with Bible Texts, beautifully printed in oil..... 25c

No. 68.—Exceeding Great and Precious Promises. 12 Cards, with Bible Texts and lines of Poetry within Floral Borders, beautifully printed in oil..... 25c

No. 69.—Good Hope through Grace. 24mo. 12 Cards. With Beautifully Designed Flower Groups and Bible Texts, printed in oil colors..... 25c

No. 70.—Words of Guidance. 24mo. 12 Cards, with Beautifully Designed Flower Groups and Bible Texts. Printed in colors..... 25c

No. 71.—Prayer and Promise. 32mo. 12 Cards. With Beautiful Floral Texts..... 25c

No. 100.—Tender Mercies. 24mo. 12 Cards. With Beautiful Floral Designs. Richly illuminated.... 35c

sent post-paid on receipt of price.

Address, PACIFIC PRESS, Oakland, Cal.

MAN'S NATURE AND DESTINY.

—OR—
THE STATE OF THE DEAD,
THE REWARD OF THE RIGHTEOUS,
AND THE END OF THE WICKED.
BY ELDER URIAH SMITH.

THIS work is a thorough canvass of the great question of a future life, the nature of man in the present life, and the condition of immortality from a logical and scriptural standpoint.

Every text in the Bible which has any possible bearing upon these points, is taken up and carefully explained, thus giving the most comprehensive view of the subject that has yet been presented.

"Man's Nature and Destiny" contains 444 pages, and is printed from clear, new plates, on heavy paper, and is attractively bound in green muslin, with gilt side and back titles. All orders will be promptly filled by mail or express. Price, \$1.50.

Address, PACIFIC PRESS, Oakland, Cal.

NOW READY.

"Views of National Reform, Series I,"

Is the title of No. 3 of the *Bible Student's Library*. This is a pamphlet of 151 pages, and contains all that the package of 13 tracts formerly published under the same name contained. The volume is pagged consecutively, has an index, so that any tract may be instantly referred to, and is much more convenient and attractive than when issued as a package of separate tracts. Price of this number is 15 Cents, with liberal discount when ordered in quantities. Address,

PACIFIC PRESS PUBLISHING COMPANY, Or 43 Bond Street, New York. Oakland, Cal.

TOY BOOKS.

Bible Picture Series.

Four kinds. Beautifully printed in colors, with pictorial covers. Large quarto pages.

SERIES I.

QUEEN ESTHER, DANIEL, JOSEPH AND HIS BRETHREN, LIFE OF CHRIST.

SERIES II.

KING SOLOMON, MOSES, DAVID, RUTH.

Price, 25 cents each, or \$1.00 for either series postpaid. Address, PACIFIC PRESS PUBLISHING COMPANY, OAKLAND, CAL.

The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, MAY 20, 1889.

We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

CAMP-MEETINGS FOR 1889.

It is announced by the General Conference Committee that the camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (*) in the following list, will be preceded by a workers' meeting. The committee states that where workers' meetings are to be held, and they are not thus marked, notice should be given at once. The list, which is subject to change, is as follows:—

Nevada, Reno,	May	22-29
Missouri (Northern),	May 28 to June 4	
*Iowa, Des Moines,	June	4-11
*Pennsylvania, Williamsport,	"	4-11
Minnesota,	"	11-18
*New York, Rome,	"	11-18
Wisconsin, Mauston,	"	18-25
Dakota, Madison,	June 25 to July 2	
Michigan (Northern), Wexford,	" 25 to "	2
North Carolina,	July	9-16
Virginia,	"	16-23
West Virginia,	"	23-30
Georgia,	July 31 to Aug. 6	
Michigan (Southwestern),	Aug.	13-20
*Ohio,	"	13-20
*Missouri (general),	"	13-20
California, Ferndale, Humboldt Co.,	"	15-22
Arkansas,	"	20-27
Maine,	"	20-27
Tennessee,	"	20-27
*Michigan (general),	Aug. 27 to Sept. 3	
Texas,	" 27 to "	3
Vermont,	" 27 to "	3
California, San Diego,	" 29 to "	9
Colorado,	Sept.	3-10
Canada,	"	3-10
Nebraska,	"	10-17
Illinois,	"	17-24
Indiana,	Sept. 24 to Oct. 1	
*California (general), Oakland,	" 25 to "	7

We begin this week the publication of a series of short articles on Russia, which we trust will be of interest to all our readers, especially as so many of them are contributing from week to week through the Sabbath-schools to aid in establishing missions in that country. We bespeak for these articles a careful reading.

We do not recollect ever having seen more error in 66 pages than is contained in a pamphlet entitled, "Some Theological Facts Brought to Light," by O. H. Harris, "founder of 'Progressive Christianity,'" Newman, Ill. One proposition which the author labors to prove is that "repentance is the first resurrection." And this proposition indicates the character of the pamphlet. If that sort of doctrine be "progressive" Christianity, we would prefer to have a more conservative type. The faith once delivered to the saints is good enough for us.

In harmony with the recommendation of the General Conference Committee, Brother E. M. Morrison sailed, on the 5th inst., for Auckland, New Zealand, to assist those already in that country and Australia to carry forward the work in Australasia. Brother Morrison will take a general oversight of the book work in that field, a branch of the work for which he is especially fitted.

On the 8th inst., Brother W. C. White and wife, Brother J. I. Gibson and wife, Brother Wm. Hutchinson and wife, and others, left Oakland via the Atlantic and Pacific Railroad for various Eastern points. Brother White will attend a number of important meetings in the East, and hopes to return to this coast in the fall. Brother Gibson will spend some weeks in the Review and Herald Office at Battle Creek, Mich., before going to London, where he ex-

pects to take a position in the Pacific Press branch office soon to be established there, while Brother and Sister Hutchinson will spend a short time with friends in the East before going to their appointed field of labor in Ireland. May Heaven's choicest blessings attend these brethren and sisters as they go to their respective fields of labor, and may they see the Lord's work prosper in their hands.

We have received from the publisher, Fleming H. Revell, 12 Bible House, New York, and 148 and 150 Madison St., Chicago, the "Report of the Missionary Conference" in London for 1888, in two volumes of some 650 pages each. Price, \$2.00. These books are full of the most interesting and profitable matter, and should be in the hands of all who are in any way interested in the success of Christian missions. Every Christian worker should be intelligent in regard to what is being done by the various mission societies for the spread of the gospel in heathen lands, and we know of no better source of information than these books. They are not made up of dry statistics, but are full of live matter, such as all Christian people will take pleasure in reading.

We hope that no reader of the SIGNS will pass by or read carelessly the article on page 292 entitled, "Rejected Because Not Understood." It is well worth a careful perusal, and we most heartily wish that all could have the privilege of reading the book from which it is taken, namely, "The Bible: Its Divine Origin and Entire Inspiration." In these days when professedly Christian men are sitting in judgment upon the Scriptures, assigning degrees of inspiration to the several books of the sacred volume and to their several parts, electing to reject this, and to receive that, it behooves those who believe that "all scripture is given by inspiration of God," not only to be fully persuaded in their own minds, but to be able to give a reason for the hope that is in them, because of the immutability of the word of God.

REV. JAY BENSON HAMILTON has an article in the *California Christian Advocate*, in which he gives some statistics relative to the support of the superannuates of the M. E. Church, which he says "ought to be written in tears, if tears would stain." And "they could not," he says, "be more distressing if written in blood." According to his showing, the sums contributed by that wealthy church for the support of its worn-out ministers and ministers' widows are indeed ridiculously small.

The records of seventy-five conferences show that the highest sum paid to any superannuate is \$300, while the average sum falls below \$100 per annum, while very many receive such niggardly sums as \$50, \$20, \$10, and \$5.00 per annum. We think that Mr. Hamilton puts it none too strongly when he says that "Methodism dishonors herself by reducing to pauperism her honored heroes who laid the foundation of her greatness."

Those who are interested in any way in the question, "Does prohibition prohibit?" should send twenty-five cents to the George W. Crane Publishing Company, Topeka, Kansas, for a copy of "Prohibition in Kansas," by S. B. Bradford, ex-Attorney-General of that State. The pamphlet also has an appendix giving the prohibitory law and the pharmacy law, together with the amendment adopted in 1887.

The author, who is a fearless advocate of prohibition, has had unexampled facilities for informing himself relative to the practical workings of prohibition in Kansas, and no one, whether friend or foe of prohibition, can fail to read his candid, fearless statement of facts with deep interest. Every friend of constitutional and statutory prohibition should not only read but should study Attorney Bradford's pamphlet, as it will fill their mouths with arguments in favor of prohibition; and the liquor dealers should read it, as it will show them what they will shortly have to meet in other States.

MR. CAINE, a Member of Parliament for Barrow-in-Furness, England, a leading temperance man, also an occasional preacher in Baptist pulpits, has been investigating missionary methods in India. "Evangelization," he says, "proceeds at a pace lamentably slow; missionaries are too few, and for the most part too costly, and much of their time is spent in educational and civilizing work, apart from the preaching of the gospel." And the *Methodist Times*, of which Rev. Hugh Price Hughes is editor, is publishing articles to show that the educational work of missions originated by Doctor Duff in India, was a "fatal mistake." It is said that "Mr. Caine's strictures are beginning to stir many earnest minds."

The following from the *Churchman* is interesting as showing the real ground of opposition to Sunday newspapers; it is not the labor that is performed on Sunday, but it is because the Sunday paper is a too successful rival of the churches:—

"The outcry in England against the appearance in London of a Sunday edition of the *New York Herald* appears to be a little paradoxical. Everyone knows that in the principal centers of population in England there always have been Sunday papers of more or less respectability. The *Observer* is a really high-class Sunday paper. The projectors of the *Herald* evidently consider both Paris and London as mere suburbs of New York, but the opposition to their Sunday edition suggests a question as to the violation of Sunday rest involved in the Monday edition of a paper. It is the Monday paper that requires editors, compositors, and printers, to work on Sunday. Only the publishing and distribution of the Sunday paper demands Sunday labor. It seems a more rational demand that proprietors of newspapers do as Italian papers in this city do, *i. e.*, omit a Monday edition, or else publish it only at noon or after noon. But, of course, we must not lose sight of what is, after all, the strongest argument against the Sunday paper, namely, that its piquant attractions, its utter worldliness and secularism, distract the minds of the people from the religious observance of the week's one hallowed day."

SABBATH-SCHOOL LESSONS.

At the last session of the International Sabbath-school Association, the following resolution was adopted:—

Resolved, That the Executive Committee be requested to have a series of lessons prepared upon the subject of Tithes and Offerings, to begin in July, 1889.

In accordance with the above resolution, a series of thirteen lessons on the above-named subject has been prepared for use in the Senior Division of our Sabbath-schools, commencing July 6 and continuing through the quarter.

These lessons will be issued in pamphlet form as No. 8 of the *Bible Student's Library*, size of page about 4½ by 6½ inches, a convenient size to be carried in the coat pocket. Our object in issuing these lessons in connection with the *Bible Student's Library* is so that we may avail ourselves of the pound rate of postage.

The lessons have been examined by a large committee, and we trust that they will be the means of awakening in the minds of all a deeper sense of our obligation and duty to God.

This lesson pamphlet will contain thirty-two pages. Price, 5 cents, post-paid. Address, Pacific Press Publishing Co., Oakland, Cal.

THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

International Tract and Missionary Society.

A sixteen-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel; with Departments devoted to Health and Temperance, The Home Circle, the Missionary Work, and the Sabbath-school.

Price Per Year, post-paid, - - - \$2.00

In clubs of five or more copies to one name and address, to be used in Missionary work, each, - - \$1.50

To foreign countries, single subscription, post-paid, 10s

Address, SIGNS OF THE TIMES,

Twelfth and Castro Sts., OAKLAND, CAL., U. S. A.