

THE Signs of the Times

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

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The Signs of the Times.

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In a recent editorial article the *Jewish Exponent* raises the question, "What is religion," and offers to "open its columns to a full and free expression of opinion on this subject. It will welcome any thoughtful contribution upon the meaning, scope, purpose, and influence of religion at the present day."

"THE Pope," says the *Catholic American*, "is the Father of all people. Catholics and heretics, faithful and enemies, strangers and neighbors, warlike and peaceful, all Christians have an equal title as his children." Whereupon the *Lutheran Witness* says: "Why then does the Pope not aid us Lutherans financially in the establishment and maintenance of our schools, churches, colleges, and seminaries?"

THE *Congregationalist* says: "We regret to see, from the Ultramontane *Univers*, that recent alterations in St. Paul's Cathedral are interpreted as a sign of England's return to Romanism. Much the same, also, is alleged of Westminster Abbey." And if we read prophecy and the signs of the times aright the day is not far distant when not only England but all of the nations of Europe will practically return to Romanism and "give their power and strength unto the beast."

"Is death a reality, or only a wise and beautiful change?" is a question discussed by Dr. E. B. Wheelock in a late number of *The Carrier Dove*. Of course the conclusion arrived at is that there is no death; that "what we call death is only transition." It is significant that while this is in harmony with the teachings of the modern orthodox (?) pulpit it is contrary to the word of God. Death according to the Scriptures is a sleep, a state of unconsciousness, but popular theology and Spiritualism make it a state of great activity and increased knowledge. We prefer to believe the Bible.

It now seems probable that the present year will witness a greater influx of foreign immigrants into this country than any since 1882. During five days of a recent week 10,000 emigrants left Liverpool for the United States. In one day 1,200 sailed from Queenstown. At many European seaport towns the emigrant carrying

trade is unusually active. Five thousand arrived recently at Castle Garden in a single day, and indications point to larger arrivals in May. This unusual rush is attributed partly to the admission of four new States into the Union, and partly to the anticipation said to be prevalent that Congress will pass stringent immigration laws at its next session. Whatever its causes, we cannot view it with unmixed satisfaction. Every new immigrant is at any rate a fresh re-inforcement of the reasons for home missions.—*Advance*.

LIFE is a reckoning which cannot be made twice over. To-day's work, good, bad or indifferent, is sealed up with the nightfall, and to-morrow brings its own work to be done and accounts to be settled, leaving no place in which to make amends for past failures. This makes life truly a serious business, and when we have done our best, it is all too full of unbalanced accounts. To the humble, believing soul, however, one great comfort and inspiration comes in the assurance that there is forgiveness with God, and that we shall enter the paradise of God, not for our own good deeds, but for Jesus's sake.—*Sabbath Recorder*.

APRIL 30, Jews and Christians worshiped together in Newark, N. J. "The congregation of the First Congregational Church and the congregation of the Temple B'nai Jeshurun had convened to hold appropriate services in observance of the centennial. The temple was filled with people. The temple organist opened the services, and the Cæcilian choir rendered a fine anthem. Dr. Boyd read from the Scripture, and offered prayer. Rabbi Joseph Leucht then delivered an address of great eloquence and power, in which he paid a great tribute to our history and progress as a people and a nation." Whether or not the prayer was offered in the name of Christ is not stated.

In a recent article entitled, "Creed Tests," written concerning the trial of the Bishop of Lincoln for ritualistic practices not authorized by the Book of Common Prayer, Archdeacon Farrar well says:—

"Men say that they multiply ritual observances in order to glorify the sacrament. Is the sacrament glorified by postures and vestments, or by meek, pure, and humble hearts? Over half of Europe men do not only glorify, but worship the sacramental elements; they genuflect to them and pageant them about like an idol. Are these countries better for this blank idolatry? One of the vilest kings of France, Louis XV., went on his knees in the mud before the host, and was cheered as a religious king; yet he did so coming from the Caprea of his loathly palace, returning to the sty of his habitual vices. Nations are saved by righteousness, manliness, and self-denial; by preaching a simple Christ to simple men; not by miters and candles and such gewgaws."

SEEK GOD.

FIND work, but find thy Master first,
Or all thy toil may be accursed;
If thou wouldst free thyself from doubt,
Find God within, and work without,
What shall be worthy worship will
Be thine, and calm thy spirit fill.
Seek him, nor think he hideth far
In some slow-circling distant star.
From thine own self set thyself free,
And thou shalt find He seeketh thee.

—James Ashcroft Noble.

LOVE AND OBEDIENCE.*

BY MRS. E. G. WHITE.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." It is not enough to profess love for God, Christ asks an evidence that we do love him. Willing obedience to the law of God proves the truth of our profession. We have heard from the pulpits of to-day that the law is not binding, but this cannot be. Christ says, "This is the love of God, that we keep his commandments; and his commandments are not grievous." How could we know what sin is, unless we could look into the law of God? John, the beloved disciple, defines sin as the "transgression of the law." He says, "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law."

Says the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We must search as diligently in the word of God as did the noble Bereans, who "received the word with all readiness of mind, and searched the Scriptures daily whether those things were so." We should dig as for hid treasure in the mines of truth. Christ has warned us that false prophets would arise and would deceive many. There are many who profess to have great faith. They make great claims to holiness, but do they speak according to the law and the testimony? If they do not, it is because there is no light in them. Men fold the garments of their self-righteousness around them, and claim perfection of character; but they have only measured themselves with a standard of their own creating, and with sacrilegious hands they have torn down the true standard of all righteousness. The law of Je-

*Sermon at Torre Pellice, Italy, December 11, 1885.

hovah is a discerner of the thoughts and intents of the heart. The sinner wants to get it out of the way because it condemns him. It is thought burdensome by the transgressor, but the obedient can say with David, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward."

The law of God, so defamed and trampled upon by transgressors, is declared by Paul to be holy, just, and good. David prayed, "It is time for thee, Lord, to work; for they have made void thy law." If David could make that prayer in his day, how much more should it be our prayer in our day! We see on every hand that the law is trampled under unholy feet. There was never a time when we needed to walk more carefully in the path of righteousness, nor to pray more earnestly, than at the present time. The same spirit of prejudice exists now against the commandments of God that existed when Christ was upon the earth; and if we think that we can keep the commandments without exciting the malice of Satan, we mistake; but we shall never have to suffer one-hundredth part of what our Redeemer suffered.

We should meditate on the sacrifice that Christ has made in our behalf. He left his honor and glory and majesty, to come to our earth, to be a man of sorrows, and acquainted with grief. It seems astonishing that the world did not accept and believe on him whom the Father had sent from Heaven. He said to those he came to save, "Ye will not come to me that ye might have life." How grieved he must have felt when he entered the cities and found so few who manifested any interest in his mission. Every soul was precious in his sight; but the things of time and sense claimed the attention of men, and blinded their eyes to the Redeemer's merit. When I think of the many disappointments our Saviour met, I do not wonder that he was a man of sorrows. How sad it makes us feel when we make earnest efforts to bring the truth to those we love, and they will not hear us. Christ felt this sorrow as much more keenly than we can, as his nature was higher and holier than ours. When we think of what the Saviour endured, can we become discouraged in our work? We have a precious truth to bring before the people, and just as long as we have breath, we should lift up our voices and proclaim that the transgression of God's law is sin.

Christ said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Those who have faith in Christ will obey the words of Christ, "for faith without works is dead." If we have genuine faith in Jesus as our Saviour and example, we shall reflect his character, and correctly represent him to the world. We must keep his commandments, even as he kept his

Father's commandments. If we do this, we shall find that there is not a precept of the law but that is for the good and happiness of mankind, both in this life, and in the future, immortal life. If we want to be like Christ when he is revealed in his glory, we must purify ourselves, even as he is pure, in this our day of probation. We want living faith, faith that works by love, and purifies the soul. Although everything around us may be dark and trying, yet we must show that we have implicit confidence in our Redeemer. We should cast ourselves upon the promise, "If ye keep my commandments, ye shall abide in my love." Genuine Christians are the happiest people in the world, and they have the assurance that God will enable them to stand as faithful sentinels for the truth.

In the last days there will be a people who will be loyal to God's holy law. Through obedience to his precepts, they will be prepared to stand in the great day of wrath. Trouble and affliction will come upon them, for Satan will come down, having great wrath, because he knoweth that he has but a short time. He will work with all deceivableness of unrighteousness in them that perish; but we need not be deceived by his fatal delusions. We should study the Scriptures for ourselves, so that when the enemy comes in like a flood, we may not be moved from the foundation of eternal truth, but may find that the Lord will raise up a standard against him. Let no soldier of Christ be discouraged. The Captain of your salvation will aid you in your battles with the enemy. If you have done all on your part that you can do, his arm will be stretched forth in time of need, and you will realize that help has been laid upon One that is mighty to save.

Men may talk of the law as a yoke of bondage; but the question of vital interest is, If you are found disobedient to God, can they pay a ransom for your soul? I beg of you, do not take the word of man that the law is abolished, for that law is as immutable as the throne of God. If the law could have been altered to meet man in his fallen condition, Christ need never have died. The cross of Christ is an unanswerable argument demonstrating the changeless character of the law. The very fact that Christ died establishes the law. Says the apostle, "Do we then make void the law through faith? God forbid; yea, we establish the law." Christ died to vindicate the justice of God, and to remove the obstacles that man had placed between himself and eternal happiness. Through the intercession of Christ, man may now lay hold of eternal life. While we see that sin and iniquity abounds, we would say, Pray, pray as you never prayed before. We must walk in humility before God, rendering obedience to his holy law, and by and by we shall receive the reward. When the warfare is ended, Jesus will, with his own right hand, place the crown of immortal glory upon our brows, and we shall each hear the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

THOUGH a Christian's obedience can't merit Heaven, it is a blessed token of his meetness for it.—*Selected.*

A FOE TO GODLINESS.

WE are more and more persuaded that secularism is the worst foe of holiness, not so much for the sin it openly brings in as for the God it actually leaves out. The worldly spirit is negatively atheistic. Its plans, its culture, its pursuits, its pleasures, its ambitions, its philosophy—are all godless. It is full of the idols which Francis Bacon quaintly classified as those of the den, the tribe, and the market-place. Worldliness is so much the more seductive and ensnaring because it presents so little that is grossly and repulsively sinful. And yet it remains true that sensuality and carnality do not more surely leave flesh-spots on the white garment, than does conformity to the world leave world-spots upon it. "All that is in the world, the [objects of the] lust of the flesh, [of] the lust of the eyes, and [of] the pride of life, are not of the Father." The spirit of the age is against God.

And here, in conclusion, we call attention to a great risk of deception. We often imagine the world to be getting Christianized, when it is only the Christianity that is getting secularized. There are two ways to bring things to a common level: you may level up that which is low, or level down that which is high. Satan's master device it is to get us to level down our piety, rather than level up our secularism. And so we foolishly imagine that the world is becoming Christian when it is only the Christian getting worldly. We reduce all to a common plane by removing all those sublime and lofty heights of holy living which by their very altitude preach separation unto God. . . .

We have no consciously critical or falsely "pessimistic" spirit. But after watching for a quarter of a century and more the tendencies of our times, we feel more and more that the drift, even in the church, is away from God, toward a worldly conformity that destroys all distinctiveness in discipleship. The touch and taint of worldliness is upon our garments, upon our altars, upon our churches, upon our worship, upon our amusements, upon even our charities. Much of the Lord's work is done in the energy of the flesh, not in the energy of the Spirit.

We shall never save the world by conformity to it—we shall only sacrifice and imperil ourselves. We must not cultivate the spirit of the age, but thrill the age by the spirit of the ages to come. The law of a carnal commandment is to be displaced by the power of an endless life.—*Rev. A. T. Pierson, in The Truth.*

A SIGNIFICANT DREAM.

A PASTOR relates the following dream: "I dreamed that I was hitched to a carriage, attempting to draw it through the mud. Why I was assigned that position I could not explain. There I was, pulling with all my might, as though I was the best carriage-horse in town. I had almost reached the church when the mud seemed to get deeper and the carriage to draw so heavily that I gasped for breath and sank down exhausted. Looking back, I saw the entire congregation behind the carriage, apparently pushing; but the more I tried the harder it pulled. Finally I

stopped to examine into the difficulty. I went to the rear, where I supposed the congregation was, but nobody could be found. I repeated the call, but still no reply. By and by a voice called out, 'Halloo!' and looking up, whom should I see but one of the deacons, looking complacently out of the window. On going to the door of the carriage, what was my astonishment to behold the whole congregation quietly smiling inside."

Many a pastor who reads will say, "Alas! that was not all a dream." Reader, are you sure it was not *your* pastor?—*Selected.*

A LESSON FROM THE LEGAL PROFESSION.

A GENTLEMAN of the legal profession was once called upon for counsel by certain parties respecting the legality of some business transactions under consideration, liable to be subjected to the test of statutory laws of another State. With pen in hand he readily commenced to draft a document for the occasion. When a few strokes of the pen had been made, he laid it aside, remarking, "I will not produce an article to be submitted to the test of the statute laws of a State of which I know nothing."

It seems that the verdict of every candid mind must be that if this gentleman regarded the interests and rights of the parties in question, he acted a wise and honest part. We then thought of the law of God, that royal law, by which "every work," with "every secret thing, whether it be good, or whether it be evil," will be tested in the Judgment of the great day. And we were led to reflect, Are ministers of the gospel, and teachers of the word of God, as careful to preach and teach in harmony with the law of the Lord?

In this case a few hundred dollars were at stake. But with the higher law, the perfect law, eternal interests are involved. Says James, "So speak ye, and so do, as they that shall be judged by the law of liberty."

Rather than mislead souls inquiring the way to Zion, by teaching a change, or the abolition of the law of the Most High, how much better to so *speaking*, and so *doing*, that it may be said of us, "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity." Oh! that the mind of the blessed Saviour might be within us, by which we might proclaim, "I delight to do thy will, O my God; yea, thy law is within my heart."

A. S. HUTCHINS.

GIVING AND GIVING UP.

"He certainly is a most generous man. He has just given \$20,000 to the work of foreign missions. It is one of the most munificent gifts we have ever received." "Not quite so," was the answer. "I know of at least one more generous giver." "Really? Well, I was looking through the reports of the last few years, and I saw nothing like that sum on the donation list." "No; the gift to which I allude has not appeared in print, and will be known by very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in

a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I had prayed nearly all my life, "Thy kingdom come;" "send forth laborers into thy harvest;" and with all the pain of parting with my boy, in the certainty I should never see him again on earth, there is a deep joy in giving him up for Christ's sake.'—*Christian at Work.*

TRUST AND OBEY.

ALL night long our Lord's disciples
Toiled upon blue Galilee,
And, discouraged, landward going,
On the shore a stranger see.
O'er the waters floats this question—
"Children, have ye any meat?"
"Nay," they answer, "morning finds us
Weary, and with naught to eat."

Then the tender, loving Jesus,
Ever ready to provide
For the wants of all, now bids them
Cast their nets on the other side.
And their net was filled with fishes
When they hearkened to his word.
Then the loved disciple knew him,
And proclaimed, "It is the Lord."

Weary ones, who've long been toiling
On life's rough, tempestuous sea,
On the shore our Saviour standeth—
Let us ne'er discouraged be.
We must follow his directing
If we would success attain;
Cast our nets where'er he bids us,
And a rich reward we'll gain.

Should affliction's waves beat o'er us,
Or the storms of sorrow lower,
Still upon the shore he standeth,
To protect us by his power.
When at last we reach the harbor,
And our stormy voyage is o'er,
He himself will bid us welcome,
To the bright, eternal shore.

—*Mary M. Lightcap, in Presbyterian Journal.*

WHO WANTS THE LAW ABOLISHED?

It is a bad sign to see a man striving to set aside the commandments of God. When we see men opposing any law of a human government, we know it is because they want the privilege of doing that which it forbids. In fact, the reasons generally assigned are to the effect that the obnoxious statute infringes upon the right to do that which it prohibits, or requires that which is distasteful to the objectors.

This proposition needs no illustration; it is a truism, being continually demonstrated all over the world. And the principle holds good as to opposition to God's law; wherefore the unhesitating assertion that it is a bad sign when one sets himself against it, and it may reasonably be inferred that he does so because he desires to indulge in the things which the law disallows.

The first commandment says, "Thou shalt have no other gods before me." Who wants that law abolished? Certainly not God himself, for he will not give his glory to another. Isa. 42:8. Then it must be some of his subjects—and it must be such as do not like its provisions—who want to have other gods in preference to Jehovah, or imagine it a hardship to be restricted in the matter of adoration.

The second commandment says, "Thou shalt not make unto thee any graven image,

or any likeness of any thing; . . . thou shalt not bow down thyself to them nor serve them." Who would have this command abolished? Not the Lord; for he is "a jealous God." In the very beginning he established an institution (the Sabbath) that should have been a continual preventive of idolatry. God's chosen people were, over and over again, severely chastened for indulging in idol worship; and, finally, the gospel was sent to the Gentiles to turn them from idols to the worship of the true God. Then it must be those who deem his service a "bondage," or a "grievous yoke," who desire to have this law repealed.

The third commandment reads, "Thou shalt not take the name of the Lord thy God in vain." Who would set aside this commandment? Not the Lord; for he has declared, "My name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen." Mal. 1:11. It must be those who have no regard for his name who would abolish the third commandment.

The fourth commandment says, "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." Who would desire to see this command revoked? Not the Lord; for it is the memorial of his creative power, and that power marks the distinction between himself and all false gods. He surely would not have that removed. It must be those who have some counter object in view, and find this command in their way.

The fifth commandment enjoins honor to parents. Who wants that abolished? Surely not the Lord; for one special object of his "Messenger" was to turn the hearts of parents and children toward each other. Mal. 4:6. And disobedience on the part of children is pointed out as one of the vices of the last days. 2 Tim. 3:2. This last reference also indicates what class would do away with this commandment.

Who would abolish the commandment, "Thou shalt not kill"? Not the Lord; for his inspired word says, "No murderer hath eternal life abiding in him." 1 John 3:15. It must be that class of people who consider it grievous to be restrained from any degree of malice toward their fellow-creatures.

God would not repeal the seventh, or eighth, or ninth, or tenth commandment; for he has expressly declared that violators of these cannot enter his kingdom. "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 9:10. Shall we say that those who do not want to recognize the law containing these commandments consider it a "bondage" to be forbidden such indulgences, even at the expense of losing an inheritance in the kingdom of God? It cannot be denied that this is the logical conclusion.

The great majority of the professed Christian world claim that the fourth commandment has been changed. When asked for the authority of Scripture, they are driven to as-

sume that the whole moral law has been abolished.

Now just one glance at their position. It is shocking to contemplate to what lengths apparently good men will run in pursuit of an idol; but they have placed themselves upon the record, and must bear the responsibility. They deliberately enter into league with the infidel to set aside the first commandment; with the idolater to abolish the second; with the blasphemer to ignore the third; with the "man of sin" to change the fourth; with the disobedient to disregard the fifth; with the murderer, the adulterer, the thief, the reviler, and the covetous, to trample upon the sixth, seventh, eighth, ninth, and tenth—for what?—Just to evade the obligation to observe the seventh-day Sabbath, the Sabbath of the Lord, which he himself did bless and make holy.

W. N. GLENN.

GOD'S OBJECT LESSONS. NO. 6.

SPOILING CHILDREN.

WE often read essays and listen to lectures on "How to Bring Up Children," but we do not hear of any definite plan laid down for spoiling them. I might quote that oft-repeated saying of the wise man, "Train up a child in the way he should go; and when he is old, he will not depart from it." But how to do this is quite another thing. I might refer to good old Abraham, of whom the testimony was borne, "I know Abraham, that he will command his household after him." And I might exhort to follow his example; but to follow that example successfully is a good deal more. I might refer to Timothy, in whose veins ran the blood of a faithful mother and grandmother. And I might exhort mothers to do their duty as did those godly women of old. But to find those who do this work, in these days of degeneracy, and backsliding, and selfishness, and want of natural affection on the part of parents as well as children, is a task not so easy to perform. Of course there are a few here and there.

I might write and talk as though I knew just how to train up children (I confess I once thought I did), but I see there are more children spoiled than otherwise, and I begin to think it is easier to spoil a child than to train one properly. Of course there are many ways in which to spoil a child. The way is broad, the means are legion. I am quite sure that none of them are patented, but they are all easy; yes, just as easy as floating down stream. A parent can just lay down the oars, let the child have his own way (for "foolishness is bound up in the heart of a child," and "a child left to himself bringeth his mother to shame"), and the spoiling will be sure to come.

To bring up a child properly requires more wisdom than most people possess. It is not all wisdom either that is needed; for grace, too, is an absolute necessity. The grace of God in the heart of the parent or guardian will do an infinite amount of good in this work. And if this grace abounds, much patience, wisdom, tact, and judgment will be manifested, and thought, and study, and prayer will not be wanting. For no one who has the grace of God in the heart, and has been made to feel his utter helplessness, and

need of divine help in this responsible work, will ever think of trying to go a day's journey without the Saviour, and his presence is only secured by the asking; persistent and earnest asking is needed. Not but what he is ever ready, and more than willing to help, but we must sense our utter emptiness, and weakness, and want, and that in him there is help, and then we will get it; then we can pray for what we want, and get the help we need.

It is a responsible work, this spoiling children. Very few, I think, will care to meet their work in the Judgment. And the influence of that work is far-reaching. Who can measure the influence of one child spoiled; or more, the influence of the work done, or left undone, in spoiling one child. That influence is as wide as the sea, as deep as the ocean, as far-reaching as eternity. The terrible result of spoiling children may be seen every day. But the results in all their terrible reality, and in all their magnitude, and far-reaching consequences, of souls lost, lost in the blackness and darkness of eternal death itself, will never be seen till the result of our life-work is unfolded before us in the eternal world. Who will care to meet that influence?

If I were to go to my Bible for examples, I would find that spoiled children were the rule, and those trained up in the way they should go the exception. Of the first two children born in this world, one was spoiled, and became a murderer of his brother, who was better than he. Of the many sons and daughters begotten by Adam there is no very encouraging record left of only two of them. Of the forty-two kings of Israel and Judah, only eight were good kings. Spoiled when children is no doubt the record with the others. And their lives were destitute of moral character, and ruin came at last upon the nation ruled by them.

Then there was David, the king of Israel. Of his sons who were born to him, it were far better for them had they been laid in a child's grave. There was one who was very attractive—Absalom. He was praised for his beauty. There was no blemish in him. I certainly think he must have been spoiled. Petted when a child, praised when a young man, and he turned traitor to his country, and pursued his father to take from him his kingdom, and his life. He must truly have been a spoiled child.

Why are the lives of these men written out so minutely? Why are their biographies given? Ah, reader, these things were written for our admonition, upon whom the ends of the world are come! They are God's object lessons for parents of all succeeding ages to look upon. And the history of their lives, thus given complete, can be looked upon, with all their vices and failures, as something to be dreaded; that parents may instruct their children to avoid such pitfalls. They are written to stir up parents to their duty; to arouse them to the fact that if they would not see their children going down to ruin, they must stem the tide. And with all the power that God and nature can give them, they should rouse themselves to the fearful responsibilities resting upon them, that they may at last be able to say, "Here am I and the children thou hast given me." May this at last be the lot of writer and reader.

H. F. PHELPS.

THE GOSPEL IN THE OLD TESTAMENT.

WHEN all was lost in Adam, redemption through Jesus Christ was immediately offered; hence he is represented as the "Lamb slain from the foundation of the world." Rev. 13:8. In the patriarchal and Jewish ages, Christ was slain in figure. In the Christian age he is slain in fact.

Jesus Christ is the Redeemer of sinners in all the ages of human probation. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. We protest, in the name of reason and revelation, against the vague heresy that the law of the Father and the gospel of the Son are opposed to each other, the one designed to take the place of the other; as if people of former dispensations were saved by the law, without the gospel, and those of the present dispensation are saved by the gospel while disregarding the moral law. It was not possible for sinful man in the ages past to secure a fitness for the inheritance of the saints in light by the divine law alone. There is no ability in law to redeem the transgressor. It is not the province of law, human or divine, to pardon the transgressor of law. The moral law is a perfect rule of action, condemning the transgressor, and holding him as such until he shall suffer the penalty. The divine law can do no more for the sinner. It is the gospel alone that offers pardon and salvation. And without the gospel of the Son of God none of the men of the patriarchal and Jewish ages could be saved.

When the first sons of Adam brought their offerings to the Lord, Cain in unbelief brought of the first-fruits of the ground. But Abel, in faith of the great Sacrifice for sin to be manifested in the distant future, brought of the firstlings of his flock. Through that lamb, Abel saw the Lamb of God, the Redeemer of the world, and set his hope upon him. In the blood of that firstling, Abel saw the blood of Jesus Christ as truly as we see the dying Saviour in the broken bread and the fruit of the vine at the Lord's Supper. In these emblems we see Christ shedding his blood on the cross for our sins. Abel saw the same in the bleeding, dying firstling which he offered.

"And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Gen. 4:4, 5. The sacred narrative states that while Abel's act of faith in the Redeemer to come, sealed his righteous character, cost him his life, and placed him at the head of the holy martyrs of Jesus, Cain's infidelity was regarded as sinful, and was the stepping-stone to the high crime of the murder of his brother, which sealed his character as a vagabond in the earth.

The eleventh chapter of Hebrews places Abel at the head of the faithful worthies. Paul speaks, in these emphatic words, of his righteous act of faith in offering to the Lord in sacrifice the type of the Redeemer to come: "By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh." Abel laid hold of the hope that was set before him of the Redeemer to come, and in type embraced Christ. And,

as he set the seal to his faith, in presenting before the Lord the most fitting emblem of the dying Lamb of God that taketh away the sin of the world, high Heaven bestowed the signal witness that he was righteous. And for six thousand years this eminent preacher of the gospel, though dead, has been speaking of his faith in Christ.

We pass down the sacred record of the fallen race to Abraham, and there we find the joyful news of redemption through Jesus Christ, to be extended to the nations of the earth, proclaimed to the trusting, obedient patriarch. Paul speaks of it thus: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. The apostle here quotes from Gen. 12:3. See verse 7, chap. 13:14, 15; 17:7, 8; 26:3; 28:13, where this promise is extended to Abraham's seed. The gospel of the Son of God was proclaimed to Abraham in this promise, in that it was really a promise of Christ, as argued by the apostle in Gal. 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ."

The gospel was preached to the children of Israel in the days of Moses. In his epistle to the Hebrews, Paul states: "Unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. That the gospel was preached to their fathers in a former dispensation, the apostle treats as a well-known fact, and states that it was preached in his day as well as then, making it appear that the gospel of the Son of God was alike common in both the Jewish and the Christian age. He also testifies of the Hebrews in the wilderness, that they "were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." 1 Cor. 10:2-4.

Christ was the leader of the children of Israel, for it was not a common angel of which the Lord said (Ex. 23:20, 21): "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." Such language can be applied to no other than the Son of God.

Christ was also with Moses in the Mount Sinai. In that last address of the holy martyr, Stephen, he bears this important testimony. The words in brackets express our convictions relative to the persons meant in Acts 7:38: "This [Moses] is he that was in the church in the wilderness with the angel [Christ] which spake to him [Moses] in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us." The conclusion seems irresistible that the Son of God spoke the ten commandments from Sinai.

The children of Israel were called from Egyptian servitude to a land where they would be free to serve the living God. And before they should enter that good land, it was necessary that they should be impressed

with the precepts of the moral code, and also with the typical service, which was the gospel of the Son of God in figure. These were represented by the Father and the Son on Mount Sinai. But it was the Son, as mediator between God and man, who spoke the ten commandments from Mount Sinai in the hearing of Moses and the Hebrew fathers. As it is written: "There is one God, and one mediator between God and men, the man Christ Jesus."

The work of emancipating, instructing, and leading the Hebrews, was given to One who is called an angel. Ex. 13:21; 14:19, 24; 23:20-23; 32:34; Num. 20:16; Isa. 63:9. And this angel Paul calls "that spiritual Rock that followed them," and he affirms, "That Rock was Christ." 1 Cor. 10:4.

The eternal Father is never called an angel in the Scriptures, while what angels have done is frequently ascribed to the Lord, as they are his messengers and agents to accomplish his work. It is said of him who went before the Hebrews to deliver them, "My name is in him." In all the stupendous events of that deliverance, the mind of the Father was represented in the Son.

The typical system was given to Moses by the Son of God in the Mount Sinai. Jesus Christ, the minister of the "true tabernacle," showed Moses patterns of it, and of the vessels of the heavenly sanctuary, that he might know how to form the typical. And as Moses is instructed relative to the tabernacle, even the several parts of the golden candlestick (Ex. 25:31-40), the boards and bars (chap. 26:15-30), and the altar, with its staves, pans, shovels, and other particulars (chap. 27:1-8), he is charged, as quoted by Paul (Heb. 8:5), "See that thou make all things according to the pattern showed to thee in the mount."

The church of all the ages is the church of Jesus Christ. He is the world's only Redeemer. Those who shut themselves up to the New Testament, and have the foundation of the church laid at the resurrection, or at Pentecost, are building too narrow a structure. The apostle states the foundation of the true church in these words: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Eph. 2:19, 20.

When the angel said to John in Patmos, "The testimony of Jesus is the spirit of prophecy," he meant more than expositors generally suppose. His words reach far back to the days of fallen Adam, when the plan of redemption was instituted, and embrace the entire prophetic word of both Testaments.—*James White.*

A RELIGIOUS character is the greatest of all human attainments. This it is to have Christ formed within us, the hope of glory. Jesus, the blessed Master, lived the perfect life. In him each good affection of humanity had its fullness, its permanence, its perfection. How reverend, how holy, how dear, how soul-entrancing, is that incarnate loveliness! God in him, God with us; the brightness of the Father's glory, and the express image of his person!—*Devey.*

A CHILD'S "WHY?"

PROFESSOR PREYER, in his book on "The Development of the Intellect," which is based on careful observations of the mental growth of his son and of other children, shows how a child's persistent inquisitiveness may be put to good use. He says:—

The child's questioning as a means of his culture is almost universally underrated. The interest in causality that unfolds itself more and more vigorously with the learning of speech, the asking why, which is often almost unendurable to parents and educators, is fully justified, and ought not, as, unfortunately, is too often the case, to be unheeded, purposely left unanswered, purposely answered falsely. I have, from the beginning, given to my boy, to the best of my knowledge, invariably an answer to his questions, intelligible to him, and not contrary to truth, and have noticed that in consequence, at a later period, in the fifth and the sixth, and especially in the seventh year, the questions prove to be more and more intelligent, because the previous answers are retained. If, on the contrary, we do not answer at all, or if we answer with jests and false tales, it is not to be wondered at that a child, even of superior endowments, puts foolish and absurd questions, and thinks illogically—a thing that rarely occurs where questions are rightly answered, and fitting instruction is given, to say nothing of rearing the child to superstition.

THE PERFECT MODEL.

JESUS CHRIST is the Christian's only complete and perfect model. Other men may be, humanly speaking, perfect; they may be, locally, models of benevolence, piety, and humility; but, compared to Christ, they are as the shadow to the substance, darkness to light. Christ belongs to all people, and to every age. They belong to particular time and places. David never rose above the Jewish type of character. Luther was a German in all of his modes of writing and thinking, and can best be understood as a German, and Washington can never mean to other people and lands what he means to us and to our country. But Christ stands above all limitation of age, nation, or people. He was not affected by the bigotries and superstitions of his time, but towers above all local and national significance, as the pyramids above the plains of Egypt. All his words and all his actions, while they were fully adapted to the occasion which called them forth, retain their force and application undiminished to our own time. His command, "Follow me," means just as complete consecration on the part of all his professed followers to-day, as it did to his disciples when he walked and talked with them over the hills of Palestine, or through the streets of Jerusalem.—*Christian Inquirer.*

"WE need to watch our tendencies. They may be leading us in right directions, but also in wrong ones, and we should therefore be careful to know whither we are moving. Are we drawing nearer God and dwelling in the love with which he surrounds us?"

The Signs of the Times.

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

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PRINCIPLES AND PRECEPTS.

THE word "law" is derived from the same root as the words "lie" and "lay," and primarily has the same meaning. "A law is that which is laid, set, or fixed, like statute, constitution, from Lat. *statuere*."—*Webster*. And in harmony with this, the same authority gives as the first definition of the word "law," "A rule of order or conduct established by authority." It is a favorite saying with those who would make void the law of God while professing allegiance to his word, that the ten commandments are good, but that they are adapted only to fallen beings, and hence cannot bind angels nor redeemed saints, nor even people in this world who have been converted. Let us see how such a theory agrees with the definition of law.

We will suppose that the angels are free from law, and that redeemed saints are to have a like freedom. In that case there would be nothing "laid down" for their guidance—no rule or order of conduct established by authority. In fact, there would be no authority, and each one would act independently of all the others. There would then exist in Heaven the same thing that would exist on earth if there were no law, namely, anarchy; for that means "without rule." But "God is not the author of confusion," and therefore such a state of things cannot exist in Heaven, and if not in Heaven, then of course not among the saints still on earth. The case may be stated thus: 1. When there is no law there is anarchy and confusion; there can be nothing else. 2. Confusion cannot exist among God's people, whether in Heaven or on earth. 3. Therefore, the people of God are always and everywhere subject to his law.

Seeing that it will not do to claim that any beings are absolutely free from law, the enemies of the truth have invented a specious theory, with which, unfortunately, many firm believers in the law of God have been captivated. It is this: "The law," they say, "as it exists in the ten commandments, is adapted only to fallen beings. These commandments hang on the two great principles of love to God and love to man, and it was these principles alone that existed before the fall, and these alone will be the law for the redeemed." And some there are who claim that these *principles* are all the law there is now for Christians. We regard this theory as more dangerous than the one which claims that all law is abolished; for it is the same thing in reality, while it has the *appearance* of great deference to the truth of God. Let us examine it.

It is utterly impossible for anyone to be guided by an abstract principle. Certain principles may have a controlling influence on our lives, but they must be embodied in definite precepts. As an illustration, we will relate a portion of a conversation which we once had with a gentleman who claimed that Christians have nothing to do with the ten commandments. The question was asked him, Is there, then, nothing for Christians to do? *Answer*—"Yes, they must love the Lord." Very good, but how are they to show that they love the Lord? *Answer*—"By doing what he tells them

to do." Well, what is it that contains specific statements of what the Lord requires us to do to show our love for him? *Answer*—"Young man, I am older than you are." The reader will wonder, as we did, what bearing this had on the subject. It showed that the man saw that the only possible *answer* was, "The law of God," an answer which would not agree with his theory, hence he chose to give none. But the illustration serves to show that principles, to be obeyed, must be embodied in precepts.

Says the beloved disciple: "This is the love of God, that we keep his commandments." 1 John 5:3. So when we read that the first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37), we know that it means nothing more nor less than that it is our first and highest duty to keep, both in letter and in spirit, all those commandments which define our duty to God. In no other way can we show that we love him.

Suppose for a moment that a man were placed here on earth with nothing to serve as a rule of life except the statement that he must love God supremely and his neighbor as himself. He sets out with a firm determination to do his whole duty. But ere long he is found doing something which God abhors. We will suppose that he is adoring the sun and moon. When reproved for this, he might well reply, "I did not know that I was doing anything wrong; nothing was said to me about this matter. I had a feeling of love and gratitude to God, and did not know how to manifest it in any better way than by paying homage to the most glorious of his created works." By what law could the man be condemned? He could not justly be condemned, because the will of the Creator on that point had not been made known to him, and he could not reasonably be expected to know the will of God if it had not been revealed.

It will be seen by a very little consideration, that to put a man on the earth with nothing but a general command to love God, and at the same time to expect him to do nothing displeasing to God, would be to assume that the man had infinite wisdom. For God is infinite; and if a man, without being told, finds out what God requires, it can only be because he can comprehend infinity. But this is an impossibility. "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" No indeed; the creature that could know the mind of God any further than it was directly revealed by him, has never existed.

Then since, as we have conclusively proved, there must be a law for all creatures, and since this law must be definitely expressed, and since, moreover, the whole duty of man is to love God above all things, and his neighbor as himself, we are shut up to the conclusion that the ten commandments always have been and always will be the rule of life for all created intelligences. In direct support of this, Solomon says: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. This settles the matter, at least for the present time. John also says that the love of God is to keep his commandments; but it will be our duty to love God to all eternity; therefore it will always be our duty to keep the commandments of God. And it makes it no less a duty because it becomes our highest pleasure. To the natural man, duty is irksome; the object of making him a new creature in Christ, is that it may be a pleasure for him to do his duty. Paul says that God sent his Son in the likeness of sinful flesh, thus condemning sin in the flesh, in order that the "righteousness [requirements] of the law might be fulfilled in us." Rom. 8:3, 4. The object of the gospel is to make us like unto Christ,

who said, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8.

In addition to the above, we offer the words of the prayer which Christ has commanded us to pray to God: "Thy kingdom come. Thy will be done in earth, as it is in Heaven." Matt. 6:10. Now the will of God is his law. See Rom. 2:17, 18; Ps. 40:8. We are taught by this prayer, then, that when the kingdom of God is established on this earth, God's law will be kept here even as it is now kept in Heaven. And David says by inspiration, that the angels that excel in strength "do his commandments, hearkening unto the voice of his word." Ps. 103:20. That is, they are anxious and delight to keep God's commandments. Duty is with them a pleasure. And when God's kingdom comes, we also, if permitted to become subjects of it, will delight to do God's will, and will keep all his commandments, of which "every one" "endureth forever." We shall then do perfectly what we now are (or should be) striving to do in spite of the weakness of the flesh.

This subject will be continued in another article, in which we shall consider the objection that there are certain commandments of the decalogue which angels or glorified saints could not violate if they wished to, and that therefore it is absurd to suppose that obedience to those commandments is required of them. E. J. W.

THE PROPER FOUNDATION OF SABBATH OBSERVANCE.

THE question of the proper basis for Sabbath observance is one about which a great deal is said nowadays; and yet it a subject that should be free from all difficulty. In fact, there is but one reason for Sabbath observance, and that is because God requires it. It may indeed be true that man needs a weekly day of rest to meet his physical wants; but the proof is far from conclusive; and even granting all that is ever claimed in that direction, it must be admitted that one day will meet the physical wants quite as well as another. But no believer in revealed religion will admit that Sabbath-keeping consists alone in physical rest; all will insist that there are certain moral elements which are essential to true Sabbath observance.

That the Sabbath was instituted before the fall, and consequently before man was subject to wearing toil as he now is, is so evident from the Scriptures that none can deny it; and it is equally plain from Isa. 66:22, 23, that it will be observed in the new earth, not for physical rest but for worship. The Sabbath commandment itself, while forbidding all work, gives no intimation that the object of the institution is for rest, but rather that it is a memorial of God's creative work. 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."

Here, then, is, as all must admit, the only proper and sufficient basis or foundation for Sabbath observance; and were this commandment generally obeyed just as it reads, there would be no trouble about the reason for its observance; all the difficulty arises from the fact that another day is substituted for the one enjoined in the commandment, and of course another reason must be given for its observance. One who keeps the seventh day can, when asked to give a reason for his practice, say that he keeps it because God has so commanded; but he who keeps another day must give another reason. That is, the seventh-day

keeper can and does quote the fourth commandment in support of his practice, but the first-day keeper cannot justly use the commandment; for there is not a single fact stated in it that is true of the first day except that it was one of the six days upon which God worked. And no one will so stultify himself as to say, "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; and because of that fact I rest on the first day." Therefore the conclusion is unavoidable that to change the day of the Sabbath is to change the reason for keeping the day. But to change the day, and to change the reason for keeping the day, is to change the nature of the institution. Yea, more; it is to destroy the original institution and to set up another in its stead; therefore Sunday-keeping is destructive of the original Sabbath institution.

But again: the fourth commandment contains no reason whatever for first-day observance; and not only so, but each fact stated therein is an argument against the practice; therefore the fourth commandment cannot be made to support the Sunday institution, and the conclusion is again inevitable, that to change the day necessarily changes the reason for keeping the day; therefore the first day of the week cannot be observed as the Sabbath in obedience to the fourth commandment.

The Sabbath, we say, rests entirely upon the will of the Creator, because it is based upon facts relative to the acts of the Creator only, and is in nowise contingent upon the will or act of any creature or creatures whatever. But to base the Sabbath solely upon the will of the Creator is to clothe it with the highest morality, for obedience to the will of God is the essence of all morality; indeed, without obedience, there can be no morality. And as God does not require the observance of Sunday, and as it cannot be kept in obedience to any divine law, therefore Sunday keeping is devoid of all morality.

That the observance of Sunday does not rest upon the fourth commandment, or indeed upon any divine law whatever, is freely admitted by many, even among the most zealous first-day people; for instance, the *Christian at Work* of January 8, 1885, said:—

"The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church, and on this basis, and on none other, does the Christian Sabbath, the first day of the week, rightly rest."

But while this is a confession that the Sunday-sabbath does not rest upon the fourth commandment, but solely on the "gradual concurrence of the early Christian church," it is somewhat ambiguous as to the time of this change; but this lack of definiteness is supplied by the following from the same paper under date of February 18, 1886:—

"We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."

That is to say (and it is the truth) that not only does the Sunday institution lack the authority of the law of God, but it lacks even the example of the apostolic church; and is not only not based upon the will of God as expressed in the fourth commandment, but it is based solely upon the will and action of the church this side the days of the apostles; therefore, being found to lack the essential element of divine authority, the first day of the week is not and cannot be the Sabbath.

G. P. B.

"THE earth, O Lord, is full of thy mercy; teach me thy statutes." Ps. 119:64.

THE WHOLE HEART.

THE Lord asks of his people the whole heart. Nothing less will suffice. He freely gave his only begotten Son a ransom to save them from eternal death. He did all that he could do; and in return he asks those who have been purchased by the precious blood of Christ to give him the whole heart. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," is the teaching of the Levitical dispensation. Deut. 6:5. No less is asked in the Christian dispensation. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment," is the teaching of our Saviour. Matt. 22:37, 38. God's plan for saving men has always been the same.

Love to God is not an emotion or feeling; it is a controlling, moulding principle, born of the Spirit of God, and acting as the mainspring of all true motives. Feelings of joy and peace are realized by those who have this love; but they are the results of the exercise of that love rather than constituent and ever-present elements. Sometimes feeling departs, joy is dead, hope is well-nigh gone; but love shines still, believes God still, trusts him still. It hates sin, but loves the sinner, and would save him, not *in* sin, in man's way, but *from* sin, in God's way.

True and whole-hearted love to God does not rest in *word* alone, but in *deed* as well. It does not depend upon a misguided conscience; it is in accordance with truth. 1 John 3:18. If it is a whole-hearted love, there will result from it a whole-hearted service. It will count God's honor and the integrity of his righteous law above all things else. All affections and desires will be brought into submission to the one great principle, love to God. It will not question the wisdom of his plans, nor will any of his commands be grievous; but it will co-operate with him in the salvation of souls, and render cheerful obedience to all his requirements. It will not seek excuses from duty in dishonest interpretations of Scripture, nor seek justification of unlawful conduct from unwarrantable inferences drawn from the word of God. It will not plead, "I pray thee have me excused" from any duty, however irksome or humbling it may be to the proud heart; but it will ask the question, with full purpose to obey, "Lord, what wilt thou have me to do?" It will not only lead to obedience to God, but it will lead to a *willing* obedience. If we possess this love, we will not be content with doing for God just the duties that are brought before us; but we will seek to know his whole will. In short, it will lead to the devoting of all our powers to God. Our words, our acts, our deeds, our means, our talents, will be used to glorify him and advance his cause. Obedience to God and his holy will will be the first object in life to a heart which truly trusts God. Bonds and affliction will not move it; life itself will not be counted dear. Instead of shirking the cross to avoid suffering, it will rejoice that it is "accounted worthy to suffer shame for his name." Such is the love which the Lord asks of those whom the blood of his Son has purchased—a love that "beareth all things, believeth all things, hopeth all things, endureth all things."

This love was perfectly exemplified in the life of our Saviour. He could say at the close of his earth-life, with all confidence, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." John 17:4. The examples of faithful men of God in the past manifest the same principles. Love to God manifested itself in obedience to all God's commandments. Says the psalmist: "O how love I thy law! it is my meditation all the day." Ps. 119:97. And this love led him to obey God. He says, "I thought on my

ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." Verses 59, 60. The apostle Paul, in harmony with the psalmist, exclaims, "I delight in the law of God after the inward man." Rom. 7:22. In the next chapter he states that those who walk in the Spirit are fulfilling the righteousness of the law. Rom. 8:4. Those who do not delight in the law, or walk in obedience to its just and holy claims, have not been transformed by the grace of Christ, but are carnally minded. Verse 7. Says the beloved apostle, "For this is the love of God, that we keep his commandments; and his commandments are not grievous."

Here are tests, dear reader, which point out infallibly the true condition of the heart. Are God's commandments grievous, burdensome, irksome? Does the cross cause you to murmur? Is the way too straight? Then the heart is carnal; the love and sacrifice of Christ are but little appreciated. But if, with a heart cleansed by divine grace, you delight to do his will, and are willing to forsake *all* for him, if you follow not in your own ways, but willingly in his ways, then you can, with confidence in him and faith in his Son, "have boldness in the day of Judgment." May the grace of our Lord Jesus Christ develop such love in the hearts of those who shall peruse these lines.

M. C. W.

TRUE CHRISTIAN UNITY.

TRUE Christian unity comes not by seeking for it. There is much that is called such, there are many preachers and religious optimists who become hoarse in its praise, as manifested in the tendency of the religious world at the present time. But to us it seems a surface work, largely dictated by policy and selfish ends. We are aware that this is a grave charge, but, seriously, fellow-Christians, is it not so? Union with God is the first step. Without this there can be no true union. Union with God must precede true Christian unity. This union comes only through repentance and faith in our Lord Jesus Christ, and continued obedience to the teachings of Holy Writ. So prays our Saviour, "Sanctify them through thy truth; thy word is truth." This is primary. What follows is an inevitable sequence: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one *in us*; that the world may believe that thou hast sent me." Conversion to God and his truth comes first; union with our brethren necessarily follows. Union of churches or professed Christians not based on union with God will always prove abortive. But if those who professed Christ possessed a living connection with him, if they had known the depths of thorough repentance for sins, if they had experienced the power of the grace of Christ in the forgiveness and cleansing of sin, if they possessed the willingly obedient heart which would inquire, "Lord, what wilt thou have me to do?" instead of, "What duties and obligations may I shun and still be saved?"—if these were the characteristics and motives of the professed Christians of to-day, no power could prevent their union. The Spirit of our Lord Jesus Christ would actuate and mould and refine and unite. There would be souls converted to the kingdom of God. The same love which moved Christ to die for man would constrain us to labor for those for whom he died. For this love and union, we long and labor.

M. C. W.

THE Seventh-day Baptists are proposing to enlarge their educational facilities by establishing new schools for higher education, and also increase the usefulness of colleges already established by raising the standard of instruction. The denomination has always had good schools.

A GREAT DECEPTION.

WRITING of the doctrine of future probation, in the *Methodist Recorder*, Rev. C. H. Wetherbee says:—

"There is a very mischievous deception abroad in the land, which was originated by the devil, that those people who neglect their salvation or will not obtain it in this world, will have an opportunity to secure it in the world to come. And there are quite a good many people who are trying hard to believe this devilish fable. They want to live just as they please all through their days on earth; and when they get into eternity they want the privilege of making a settlement with God on very easy terms. They seem to think that they will be willing then to make some arrangement by which they can avoid suffering for their sins.

"If it were not for the idea of suffering eternally, or suffering to any great extent in the world to come, no one would ever think that God might possibly give people another chance of being saved after death. But, in order to ease their consciences and quiet their fears, they are willing to believe that God will be so very merciful as to give them an opportunity in the eternal world to escape from the consequences of their sins."

Yes, the doctrine of a future probation is a "mischievous deception," a deception which will no doubt lure souls to eternal death, and as Mr. Wetherbee says, the doctrine of eternal torment is responsible for it. The Bible declares, "The soul that sinneth, it shall die" (Eze. 18:4), and the nature of that death is fully indicated in Mal. 4:1: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." This is nothing less than utter extinction of life; a death which is eternal because unlike the first death; there is from it no resurrection. It is eternal or everlasting punishment because from it there is no release, no return.

But men are not willing to take God at his word, and have sought to improve upon his work and designs; and so they declare that man is naturally immortal and can never die, that what we call death is not really so, but that it is only a change, a transition, and that man must live forever either in happiness or in misery. Mark the result: finding themselves incapable of believing in eternal torment, and holding to life for all, they naturally accept the idea of ultimate universal salvation.

But God is not vindictive, and the Bible does not teach that he is. He is not willing that any should perish, and he will save all who will be saved; but "all the wicked will be destroyed." Now is the accepted time; now God says, "Come unto me all the ends of the earth and be ye saved!" but by and by the decree will go forth, "He that is unjust, let him be unjust still;" then mercy forever ceases to plead, and the door of mercy is forever closed. Truly the doctrine of future probation is "a great deception." C. P. B.

"WHY DO YOU NOT PREACH CHRIST?"

SUCH is the question which is often put to those who are endeavoring to preach the truth for these times. But are they not preaching Christ, if they are preaching his truth? Can anyone ignore the truth and yet preach Christ in his fullness? Jesus says, "I am the way, and the truth, and the life." The ignoring of the truth which God has revealed in his word for the sanctification of his people, is ignoring Christ. Those who aim to spread God's truth in all its fullness, in all its simplicity, as that which must be obeyed, who preach the only way, the truth of the word, and life through the resurrection, are those who preach Christ Jesus our Lord above all others. Many of those who are said to preach Christ to-day, preach

self. A few flattering adulations are offered to the Most High, a flowery tribute is paid to Christ, and the preacher is praised. Preach God's truth, heralds of the cross, in all its simplicity and its plainness, and you will preach Christ; you cannot do otherwise; for Christ is the great center of all truth. Through him the truth has been revealed, and his life was what it was because of the manifestation of the truth. Christ and the truth—the word of God—are inseparable. M. C. W.

SUNDAY CLOSING IN WALES.

WE learn from the London *Times* of April 22 that the *Carnarvon and Den-bigh Herald* recently formulated and sent out a series of questions relating to the practical working of the Sunday Closing Act in Wales, and obtained many answers from members of Parliament, mayors, magistrates, county councillors, chief constables, professional men; keepers of public houses, and others. These have given their testimony pro and con, and the evidence thus collected has been put together and published by the Sunday Closing Association.

"Some," says the *Times*, "have pronounced in favor of the act and of its proved results. Others declare no less strongly that the act has been something worse than a failure, and has done grave, positive harm. Not many of the authorities approve entirely of the act as it stands." "The most grave charges against the act are the encouragement which it has given to the formation of clubs at which drink can be obtained at all hours, and the practice which it has brought about of purchasing liquor on Saturday for next day's home consumption." So that as a temperance measure it is well-nigh a failure. The *Times* says:—

"It is not always easy, in a case of the kind, to strike a balance between good and evil, and to be sure which of them preponderates. With the Welsh Sunday Closing Act there is less room than usual for doubt. Its enemies and its friends unite in giving testimony against it, and in deploring the results which it either encourages or is powerless to prevent."

The more we study the question, the more firmly are we convinced that the only effective temperance means are in the direction of absolute prohibition of the traffic in alcoholic beverages. High license and Sunday-closing laws are worse than useless, as they both legalize the business of liquor selling at certain times and under certain conditions without at the same time reducing materially the consumption of liquors. C. P. B.

DO YOU BELONG TO THEM?

WE mean that class who have had such "hard times." None have been so afflicted as they; none so ill; none have suffered so much from reverses of fortune; none have passed through so great difficulties, had so many ailments—endured so much in every way. This habit does not always leave them when they become Christians. They have sacrificed more for the truth of Christ, have suffered more tribulation, endured more privation and hardship, lost more friends, than almost anyone else. If told of someone who had unselfishly given all possible to give, except life, for Christ and his cause, they have done a little more. It is self-righteousness wherever found; and, my friend, if out of that company don't join them; if you belong to them, turn away. Be willing to suffer for Christ, bear his cross, endure tribulation, reproaches, loss of earthly friends, yea, all things, if the world never knows it. God knows it all. But don't boast of these things, nor think yourself superior to others, or more worthy than they, because of your sufferings. Do not mourn over your losses; rather rejoice that you are permitted to suffer for His sake. What if you do suffer?—You might have suffered

worse had you never taken up the cross. And if you never accept of the truth of God and the Lord Jesus, what then? What hope in that direction? Oh, how little we can do to merit his favor, even by the help of his grace! It ill becomes poor mortals to boast as virtue that which we would gladly escape, or to consider as great sacrifice, meriting great reward, that which ought to be esteemed a privilege. Say, rather, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." M. C. W.

TRUE CHRISTIAN LOVE.

How little of this precious grace is found among professed Christians of to-day, though how much we hear said about it! There is more outward friendliness, perhaps, among Christian sects, but many times this seeming friendliness springs not so much from real love and true union, as it does from want of real devotion and lack of strong conviction of the truthfulness of what men profess to believe. They find it much easier to agree by ignoring what they believe, or having no positive belief, than they do to follow the plain truth or their convictions of duty. The first will bring an agreeable union to the carnal heart, the latter course often separates very friends. But love counts not the cost. To know God's will is to do it; to hear his voice is to believe it. While those who possess that love will be forbearing toward others, they will not compromise the truth of God to please others. "Love rejoiceth not in iniquity, but rejoiceth in the truth." He who has true love for the sinner has true love for God; for love for man springs from love to God. And that soul who will compromise right or truth, or slight God's revealed will, in order to make peace with his fellow-men, has no true love toward them; for the compromise is to gain a selfish peace. He will break the patched-up union with his friends as quickly as he would compromise God's truth, if inducements are sufficient. True Christian love is love first to God, and such love to man as will lead him from sin to righteousness, from evil to good. "By this we know that we love the children of God, when we love God, and keep his commandments." 1 John 5:2. M. C. W.

A PLEDGE.

CHRISTIANS become sometimes disheartened, almost discouraged. The Lord seems to have forgotten them. He has forgiven past sins, but he gives no help in present trial. The sins of the heart rise up in rebellion against God's will, and there is no power within the soul to put them down, and the Lord has left us to be destroyed of the enemy. So it seems to the sad, sin-buffed heart. But it is not true. God has not forsaken. He "hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ." And God has given us a pledge of his willingness to help in all the future, if we will trust in him. Says the apostle Paul, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. What greater pledge could be asked than this? So surely as God gave his Son, so surely will he grant all needed help to the seeker. Has he given the greater gift? he surely will the lesser. Take the promise home to thy heart, Christian; it will never fail thee, if thou wilt but meet the reasonable conditions which God asks of thee. Hold to it by faith; it is one of the "exceeding great and precious promises,"—a help to impart to us the "divine nature."

"CAST thy burden upon the Lord, and he shall sustain thee." Ps. 55:22.

The Sabbath-School.

Old Testament History.

THE SIN OF MOSES.

(Lesson 23, June 8, 1889.)

1. WHEN the Israelites came to Kadesh, in the Wilderness of Zin, what took place?

"Then came the children of Israel, even the whole congregation, into the Desert of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there." Num. 20:1.

2. From what did the people suffer?

"And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron." Verse 2.

3. What did they do and say?

"And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord!" Verse 3.

4. What did they charge Moses with doing?

"And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?" Verse 4.

5. What did they say of the place where they then were?

"And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." Verse 5.

6. Whom did they blame for bringing them out of Egypt? Verses 3-5.

7. Who had really brought them from Egypt?

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:1, 2.

8. Then to what was their murmuring equivalent?—*To a denial that God had any-thing to do with their wonderful deliverance.*

9. What does the psalmist say of them?

"They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea." Ps. 106:21, 22.

10. While the sin of the Israelites was exceeding great, is it an uncommon one?

11. What did Moses and Aaron do in this extremity?

"And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces; and the glory of the Lord appeared unto them." Num. 20:6.

12. What directions did the Lord give them?

"And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink." Verses 7, 8.

13. When the people were gathered before the rock, what did Moses say?

"And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?" Verse 10.

14. What does the psalmist say of this occurrence?

"They angered him also at the waters of strife, so that it went ill with Moses for their sakes; because they provoked his spirit, so that he spake unadvisedly with his lips." Ps. 106:32, 33.

15. How did it go ill with Moses?

"And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Num. 20:12.

16. In what particular did Moses and Aaron trespass against the Lord?

"Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the Wilderness of Zin; because ye sanctified me not in the midst of the children of Israel." Deut. 32:51.

17. When Moses allowed the Israelites by their rebellious words to provoke his spirit, what position toward God did he also assume?

"Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah." Num. 20:24.

"For ye rebelled against my commandment in the Desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes; that is the water of Meribah in Kadesh in the Wilderness of Zin." Num. 27:14.

18. Do we have any intimation that the Lord in any degree excused his sin because he labored under great provocation?

19. In this giving way to anger, of what grace did Moses show a lack?

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." 1 Cor. 13:4, 5.

20. What evidence have we that, although Moses was prohibited from entering the promised land, he repented of his sin and was fully forgiven?

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulcher unto this day." Deut. 34:5, 6.

"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9.

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him." Matt. 17:1-3.

21. Then what must even the best of men say to the Lord?

"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? but there is forgiveness with thee, that thou mayest be feared." Ps. 130:3, 4.

NOTES.

WE are often prone to excuse some sin in ourselves, on the ground that it is the only time we ever committed it; or that we but seldom fall into it, and only under the greatest provocation. Many seem to think that if a person has great provocation he can commit a sin with impunity. But that reasoning would have made it right for the Saviour to yield to Satan's temptations in the wilderness; for no man ever suffered so fierce temptation. The truth is, there is no excuse for sin, and anger is not admissible under any circumstances. When the translators of our common version of the Bible wrote that charity "is not easily provoked," they were evidently moved by some consideration for the weakness of the flesh. They seem to have the idea that a man might have charity and still be provoked to anger, providing he was not very easily provoked. But they did great injustice to the truth, for the words as Paul wrote them are simply, "is not provoked." True charity does not get provoked under any circumstances.

THE sin of Moses was a great one, even greater than that of the people; for he had all the light that they had, and more. It is true that the people were the cause of his fall, yet that did not in the least relieve him from responsibility. The real cause, after all, was in his own heart, otherwise nothing that the people could have done would

have moved him. The Lord cannot tolerate sin, no matter in whom it appears; yet he is "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7. That Moses repented, and was abundantly pardoned, is shown by the fact that after his death he was raised and taken to Heaven and was commissioned to come on a message of love to Christ. From this we are warranted in concluding that if it had not been for this one sin he would not only have been permitted to enter the land of Canaan, but would, like Elijah, have been translated without seeing death.

Notes on the International Lesson.

JESUS BEFORE THE COUNCIL.

(June 2, Mark 14:55-65.)

IMMEDIATELY after Jesus was apprehended he was hurried before the Sanhedrim, and though there was some pretense of adhering to the forms of law the trial was informal and most unjust throughout. When the council was assembled in the judgment-hall, Caiaphas took his position as presiding officer. This man had ever regarded Jesus as his rival. The combined simplicity and eloquence of the Saviour had attracted large crowds to listen to his teachings, which contained wisdom such as they had never heard from the lips of priests or scribes. The anxiety of the people to hear Jesus, and their readiness to accept his doctrines, had roused the bitter jealousy of the high priest.

THE priests and rulers had decided in counsel together that Jesus must be condemned, whether or not they could furnish evidence of his guilt. It was necessary to bring charges against him which would be regarded as criminal by the Roman power or they could legally effect nothing against him. His accusers could find plenty who would testify that he had denounced the priests and scribes; that he had called them hypocrites and murderers; but this would weigh nothing with the Romans, who were themselves disgusted with the pretension of the Pharisees. Such testimony would also weigh nothing with the Sadducees; for in their sharp contentions with the Pharisees, they had used to them language of the same import. His accusers were anxious to avoid raising the opposition of the Sadducees against the Pharisees; for if the two parties fell to contending among themselves, Jesus would be likely to escape from their hands.

THEY could secure abundant evidence that Jesus had disregarded their traditions, and spoken irreverently of many of their ordinances; but such evidence was of no value, as it would have no weight with either the Romans or Sadducees. They dared not accuse him of Sabbath-breaking for fear an examination would reveal what had been the character of his work upon that day. In that event his miracles wrought to heal the afflicted would be brought to light, and defeat the very object they wished to gain.

CHRIST had said, concerning the temple of his body, that he could destroy it, and raise it again in three days. These words were understood by his hearers to refer to the Jewish temple. Of all that Jesus had said, the priests could find nothing which they could use against him save this. The Romans had engaged in rebuilding and embellishing the temple. They took great pride in it as a work of science and art; and the priests counted upon their indignation when it was proven that Jesus, a humble man, had declared himself able to

build it in three days if it should be destroyed. On this ground, Romans and Jews, Pharisees and Sadducees, could meet; for all held the temple in great veneration.

In addition to this they had bribed false witnesses to testify that Jesus was guilty of inciting rebellion and seeking to establish a separate government. This they hoped would farther excite the apprehensions of the Romans and accomplish the desired object. But when these witnesses were called, their testimony was so vague and contradictory that it was worthless. Upon cross-questioning, they were led to falsify their own statements. It was becoming apparent to the people that the charges against Jesus could not be maintained. The life of the Saviour had been so faultless, and his doctrine so pure, that envy and malice could find little in either capable of being misrepresented.

Two witnesses were at last found whose evidence was not so contradictory as the others had been. One of them, a corrupt man who had sold his honor for a sum of money, spoke of Christ as on a level with himself. Said he, "This fellow said, I am able to destroy the temple of God, and to build it in three days." In the figurative language of prophecy, Jesus had thus foretold his own death and resurrection, his conflict and victory; but his enemies had misconstrued his words to suit their own purposes. The words of Jesus were truth and verity; the evidence was false and malicious. If the words of Jesus had been reported exactly as he uttered them, there would have been nothing offensive in them. If he had been a mere man, as they assumed him to be, his declaration would only have indicated an unreasonable, boastful spirit, but could not have been construed into blasphemy.

CAIAPHAS urged Jesus to answer to the charge made against him; but the Saviour, knowing that his sentence was already determined, answered him nothing. The evidence gained from the last two witnesses proved nothing against him worthy of death; and Jesus himself remained calm and silent. The priests and rulers began to fear that they would fail to gain their object after all. They were disappointed and perplexed that they had failed to gain anything from the false witnesses upon which to condemn their prisoner. Their only hope now was to make Jesus speak out and say something which would condemn him before the people.

THE silence of Christ upon this occasion had already been described by Isaiah in prophetic vision: "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth."

THE high priest now raised his right hand toward heaven in a most imposing manner, and with a solemn voice addressed Jesus: "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God." Thus appealed to by the highest acknowledged authority in the nation, and in the name of the Most High, Jesus, to show proper respect for the law, answered, "Thou hast said." Every ear was bent to listen, and every eye was fixed upon his face, as with calm voice and dignified manner, he made this reply. A heavenly light seemed to illuminate his pale countenance as he added, "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

For a moment the divinity of Christ flashed

through his guise of humanity; and the high priest quailed before the penetrating eyes of the Saviour. That look seemed to read his hidden thoughts, and burn into his heart; and never in after life did he forget that searching glance of the persecuted Son of God. This voluntary confession of Jesus, claiming his Sonship with God, was made in the most public manner, and under the most solemn oath. In it he presented to the minds of those present a reversal of the scene then being enacted before them, when he, the Lord of life and glory, would be seated at the right hand of God, the supreme Judge of Heaven and earth, from whose decision there could be no appeal. He brought before them a view of that day, when, instead of being surrounded and abused by a riotous mob, headed by the priests and judges of the land, he would come in the clouds of heaven, with power and great glory, escorted by legions of angels, to pronounce the sentence of his enemies.

JESUS knew what would be the result of this announcement; that it would secure his condemnation. The object of the designing priests was now gained. Jesus had declared himself to be the Christ. The high priest, in order to give those present the impression that he was jealous for the insulted majesty of Heaven, rent his garments, and, lifting his hands toward heaven as if in holy horror, said, in a voice calculated to rouse the excited people to violence, "He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye?" The answer of the judges was, "He is guilty of death."

WHEN the condemnation of Jesus was pronounced by the judges, a Satanic fury took possession of the people. The roar of voices was like that of wild beasts. They made a rush toward Jesus, crying, He is guilty, put him to death! and had it not been for the Roman soldiers, Jesus would not have lived to be hanged upon the cross of Calvary. He would have been torn in pieces before his judges, had not Roman authority interfered, and by force of arms withheld the violence of the mob.

MOST dissolute men engaged in this infamous abuse of the Saviour. An old garment was thrown over his head, and his jeering persecutors struck him in the face, crying, "Prophecy unto us, thou Christ, Who is he that smote thee?" Upon the garment being removed, one poor wretch spat in his face. But the Saviour directed no word or look of retaliation against the deluded souls around him, who had cast off all restraint because they perceived that the priests and rulers sanctioned their acts.

IN all this was the word of the Lord by the prophet fulfilled: "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard." Isa. 5:3.

MRS. E. G. WHITE.

GOD has told us that "like as a father pitieth his children, so the Lord pitieth them that fear him," and yet how many are afraid to trust him! They know that he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and yet they will not believe that he is ready and willing to forgive their sins. They forget the words of the apostle: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

Mark it; the apostle does not say, "How shall he?" but, "How shall he not?" Having given his Son in order that he might forgive, will he not do it? We know that he will.

The Missionary.

THE WORK IN CHICAGO.

I SEE that no report of our good Chicago meeting has yet appeared in the SIGNS OF THE TIMES, and although it is late, we feel that it ought still to be reported to your readers. The meeting was held March 28 to April 8, and was the first ever held in our new Central Bible School building, 26 and 28 College Place. There was a good attendance from Illinois and a few came from other States, some coming as far as from Tennessee. Our chapel proved too small for even this first meeting and convinced all that at least we had not built too large.

Most of the labor of the meeting was carried by Elder A. T. Jones and Sister E. G. White, who labored hard to set clearly before us the subjects of "Justification by Faith," "The Righteousness of Christ," and "Civil Government and Religion," and our present position in prophecy in this country. The interest seemed good from the first, but long-cherished unbelief seemed loath to give up to the light and liberty of faith, and darkness for a time seemed to settle over many minds. But the Spirit of God did not leave us, and the light gradually broke in, and some most precious seasons followed. We have never had such meetings before. Many were newly converted to God, and all were benefited greatly. God has certainly sent us increased light, and we feel to praise him for it and to diligently walk in it. The instruction to church officers, canvassers, and reporters was all very valuable.

The *Daily Inter-Ocean* opened its columns to from three-quarters to a column and a quarter of space daily to the reports of Elder Jones's lectures on "Civil Government and Religion." Our building, a four-story brick, 45x60 feet, containing 38 rooms, elevator, steam heat, range, etc., and the desirable building site of seventy feet of valuable ground, is all paid for by money donated or loaned by our own brethren, amounting in all to \$28,000, and not one cent of claim is in the hands of any others. For this we feel very grateful. When our meeting opened, our Mission Expense Fund was in debt about \$500. This had accumulated during the first three years of the existence of the city work, the donations and board of the past two years having just met the running expense. A cash donation was very cheerfully made at the meeting, amounting to over \$600, which entirely cleared off the indebtedness of the past, and the extra expense of the meeting. This has set our school squarely upon its feet, free from debt, and with the best of prospects before it.

We think we know that the good hand of God has helped us, and we never felt of better courage to go forward in his work; and what is said of the Chicago work may be said to be equally true of other branches of the work in the State. The finances of both the Conference and Tract Society are most encouraging. The canvassing work is also not one of the least of the hopeful features. Several changes

have been made in the officers both of the Conference and Tract Society, bringing in more and stronger help, which we believe will prove to be steps in the right direction.

G. B. STARR.

THE LAND OF THE CZARS. NO. 2.

OWING to the peculiar condition of affairs in Russia, nearly every individual within the domain is looked upon with suspicion. His social relations, his religion, his political opinions, his home life, in fact, almost everything he does or says, is subject to examination and criticism according to the most arbitrary requirements of law. This is only the natural result of the practical workings of Church and State when united, and although in this instance shameful abuses are not only allowed but are actually produced under such a system, these extremes are possible in all countries in which the civil power is dominated by the religious element. In Russia, a man may be what we would call an honest, upright citizen, and yet because of some religious idea contrary to the established faith he is at once condemned and exiled to Siberia. The same is true also of political offenders. Things which in this country would be considered only the expression of honest opinion, are there seized upon with eagerness as political treason, and the luckless offender, whose chief crime has been that he dared to express aloud the thoughts of his heart, is immediately banished across the Russian frontier. And thus it comes that criminals, conspirators, Christians, and others, in a medley lot, are forced to bid good-bye forever to home, friends, and former associations, and take up the weary line of march as exiles to a far-off land.

People have been led to look upon Siberia as a desolate prison, and in one sense of the word such an idea is not far from correct. Forbidden under pain of death to ever return to Western Russia, and in many instances kept under continual police surveillance by guards appointed for that purpose, a large share of the exiles are virtually prisoners in the full sense of the word. But it must not be supposed that because they are prisoners they are necessarily vile, for this is by no means the case. While numbers of them are actually criminals, and are really depraved, there are many others among them who belong to the cultivated and better classes, but who, for reasons already given, have been virtually banished from the empire, for, although Siberia is a part of the Russian Empire, and its inhabitants are under Russian government, it is so distinct and separate as to be considered as an altogether different country, and it is in this light that we shall treat it in these articles except when referring to its connection with Russia proper in a general way.

We naturally look in a gloomy light upon any country set apart for exile and prison purposes, and perhaps this is one reason which has given to so many the idea that Siberia is but little better than an Arctic waste. We have also been accustomed to consider that because so little attention was given to the country in geographies and atlases it must form only a small part of the earth's surface, similar to the ideas which

were held until recently in regard to Alaska. It has only been within a very short time past that people in general have awakened to the fact that Siberia is a vast division of the world, with various diversities of climate and vegetation. Roughly speaking, it embraces territory 5,000 miles long by 2,500 miles broad, and its area is almost twice that of the United States. Its climate includes nearly all the variations of temperature found from the Arctic zone to torrid regions. It can readily be seen that such a vast scope of country, with these conditions just named, cannot be altogether a barren and fruitless region. This fact has been abundantly demonstrated by the completion, within the past year or two, of the railway across the Ural Mountains, over into Siberia proper, since which time thousands of tons of Siberian productions are annually sent to Russian markets. It is a fact, however, that large portions of the country are entirely uninhabitable, owing, in some instances, to the natural unproductiveness of the soil; in others, to the terrible extremes of heat and cold experienced. In some places there is a difference of as much as 120 degrees between the average temperature of January and that of July. The winters in general are severe throughout the greater part of Siberia, but fortunately they are of short duration in many localities. This doubtless accounts for the immense forests that cover some parts of the country, as well as explaining the great profusion and variety of flowers with which the earth is carpeted there. Mr. Kennan says he has never, even in California, beheld such incredible floral displays as he saw in Siberia. He speaks of the wild-cherry blossoms being so profuse as to resemble white clouds, while in some places the steppes as far as the eye could reach were a perfect ocean of forget-me-nots, so numerous that the ground was entirely hidden by them.

It is not, however, to such bowers of beauty as these that the exiles are sent. No, no; many hundreds of weary miles their tired and manacled limbs must yet trudge, through summer's heat and winter's snow, until far off to the east and north, away across the plains, they find in the forced labor of the colonies and mines, or the gloomy solitudes of impenetrable prisons, their life-long round of work and toil, hardships and privations, which they feel are never to cease until, worn out by fatigue and weakened by disease, the poor, tired body refuses to longer endure the strain put upon it, and drops into the welcome grave, where the weary sufferer at last can rest.

J. W. SCOLES.

SANTA BARBARA, CAL.

I HAVE been holding meetings for several weeks in this place, and striving to encourage and build up our brethren here. Eight new converts have also signed the covenant since my arrival, including one family who live at a distance. One Italian and his family attended the services regularly, though they understood very little of the preaching. However, in conversation I made them understand what I had preached, every point of which they received with perfect confidence. The cause of their confidence was this: they knew that the Catholics were not godly, and

that they had cruelly persecuted some Piedmontese (Waldenses) who were godly, obeyed the Bible, and kept Saturday as their day of rest and worship. When they saw that we kept the seventh-day Sabbath, they concluded that we belonged to the same godly people.

My post-office address hereafter will be Garden Grove, Los Angeles County, Cal., as I now go to that place to engage in tent work.

E. A. BRIGGS.

May 9, 1889.

THE CHURCH'S GREAT FOE.

THE greatest foe the church has to fight is spelled with five letters: C-a-s-t-e. In India the system of caste is so rigid that, no matter what a man's qualifications are, he cannot rise above the circle in which he is born. In England the caste is not so strongly marked. Anyone there may rise to be a member of Parliament even. He may be favored to lift himself from the trough of the sea to glitter for a moment on the crest of the waves.

The church has not got the caste of India, but she is getting to have the more contemptible aristocracy of mere money. The rich and poor, indeed, meet together, but it does not seem as if the Lord were the Maker of them all. People belong together in the same congregation, but one does not know the other, and indeed does not care to know.

I remember a woman who came into a mission one evening with four little children, and while there became converted. Then she went home to her drunken husband. What church could that poor woman go to? If a poor man looks into some of our rich churches, with a magnificent ten-thousand-dollar minister in the pulpit, and a five-thousand-dollar choir in the gallery, it is enough. He knows it is no place for him.

Is the pride of the poor wholly ignoble? Is it strange that the manhood of man protests against such caste in the churches? There are splendid Pullman palace cars, but the common people are not expected to ride to Heaven in them. The Earl of Shaftesbury was once offered an official position in the church of which he was a member, but he refused to accept it, lest it should hurt his influence with the workingmen. It is said of that noble Christian that he once met a convict who had been a great trouble to his friends, even after his term of imprisonment had expired; but after that meeting there was a great change in the man. He supported his family, and soon came to be admired by all his friends. When asked the cause of this change he said, "The Earl of Shaftesbury is responsible for that." "Why, what did he say to you," someone asked. "Ah!" he answered, "he laid his hand upon my arm and said, 'Jack, we shall make a man of you yet!' It was not so much what he said as the touch of his hand that helped me." My friends, we cannot go out and work for the poor and destitute unless we love them. The caste spirit makes love for souls impossible. Love is a great leveler.—Dr. A. T. Pierson.

SLOTH makes all things difficult, but industry all easy, and he that riseth late must trot all day.

The Home Circle.

MAKE YOUR MOTHER HAPPY.

CHILDREN, make your mother happy;
Make her sing instead of sigh,
For the mournful hour of parting
May be very, very nigh.

Children, make your mother happy;
Many griefs she has to bear,
And she wearies 'neath her burdens—
Can you not the burdens share?

Children, make your mother happy;
Prompt obedience cheers the heart,
While a willful disobedience
Pierces like a poisoned dart.

Children, make your mother happy;
On her brow the lines of care
Deepen daily—don't you see them?—
While your own are smooth and fair.

Children, make your mother happy;
For beneath the coffin-lid
All too soon her face, so saint-like,
May forevermore be hid.

Bitter tears and self-upbraiding
Cannot bring her back again,
And remorseful memories
Are a legacy of pain.

Oh, begin to-day, dear children;
Listen when your mother speaks;
Tender, quick, and sweet obedience
For your highest good she seeks.

She loves you better than all others,
And for your sake herself denies;
Always patient, prayerful, tender,
Ever thoughtful, true and wise.

Remember while you live, dear children,
Tho' you search the rounded earth,
You'll never find a friend more faithful
Than the one who gave you birth.

—Herald and Presbyter.

JIM'S CORNER.

DONATION-DAY at the Children's Hospital was over, and the matron stood looking at the great store of gifts which had been received. "Only one picture," she said, "and Jim Wray has long been wishing that there would be lots of pictures. I will hang this opposite to his bed, and may be it will cheer him up."

Poor Jim! Some weeks before he had fallen under the wheels of a carriage, and was carried to the hospital maimed for life.

"His leg must come off," the doctor had said, "and it will be a long time before he can go home."

As the time passed, he longed more and more for the free air and the old busy life. Donation-day entertained him; he watched the crowds of ladies as they walked through the ward. One or two had stopped to ask if he was not thankful that he had such a nice place to be sick in, and he answered:—

"Thankful? Yes'm; a fellow generally is thankful when he has to go on crutches all his life."

The next morning, when Jim opened his eyes, he saw the picture hanging right before him.

"Donation, I s'pose,—something the folks didn't want and so they sent it here; that's the way they generally do. It's a wonder it isn't a picture of some fellow dying with a crowd of people looking at him."

It was a photograph of two boys; the one was dark and handsome, while the face of

the other was as pure and sweet as that of an angel.

The longer Jim looked, the better he liked the "donation." At last, unable to enjoy it alone any longer, he spoke to his neighbor in a loud whisper:—

"Look at the picture over there. The folks who brought that wanted to give something nice."

"Who are those boys, Jim?"

"Don't know, but I like them."

"What is that light around that one's head?"

"Don't know; I wish it wasn't there. It don't look real. We will ask Miss Marion when she comes."

Jim studied the picture until the sweet faces seemed like friends, and a new light had come into his life.

Miss Marion sometimes felt discouraged about visiting at the hospital. On this warm day in particular she almost gave up going; but something in Jim's farewell glance the week before made her feel that to one sufferer at least her visits were helpful. This time his face was so bright when she entered the ward that she was startled.

"What has happened to please you, Jim?"

He pointed to the picture.

"Christ and John the Baptist!" she exclaimed; "where did that come from?"

"Eh! Who did you say?"

"Jesus and John the Baptist. That is a copy of a celebrated picture by a painter named Guido; he lived three hundred years ago. Do you like it?"

"Like it? I have been wishing you would come and tell me who they are, and why the blue-eyed boy has that light around his head."

"Jim, it is a picture of Christ. No one knows how he looked; but I think the artist was inspired when he painted that face. You have learned at Sunday-school that one of Jesus's names is the Light of the World; and he told his disciples that they too were to be like lights in this dark world. The old painters often put a light like that around the heads of Christ and the saints. Shall I tell you what it means? Everyone in this world, whether he knows it or not, has an influence over other people. The influence of a good person is like a light shining in the darkness. Are not your dark hours brightened by the visits of the good people who come to see you? The artists could not paint the good influences of the saints, and so they expressed it by putting a light around their heads."

Jim repeated softly—

"Jesus bids us shine,
You in your small corner,
I in mine."

I learned that long ago, but I did not know what it meant. If you will tell me how, may be I can shine; but," and the voice was choked with sobs, "how can a fellow like me shine? I am lame, and I haven't much education, and I'm poor."

"Jim," said Miss Marion, "those disciples to whom Jesus said, 'Ye are the light of the world,' were poor, and some of them were no better educated than you are. It did not seem as if they would ever have much chance to shine, did it? But it does not mean being rich or famous. It is what you have

within you that makes the light around you. If your heart is pure, you can make others purer. If you are like Christ, you can make those around you more like Christ. If you have Christ within you, he will shine through you; and so, as he was the Light of the World, you will be a light in the world."

Jim's eyes were fixed on the sweet face beside him. Miss Marion had uncovered her head, and the last rays of the setting sun just touched the outline of her golden hair until, to the boy, it seemed as if she too had a shining halo around her head. The tears ran down his pale cheeks as he felt the divine light breaking into his heart. He looked again at the picture. The lovely face of the Christ-child was in a flood of light, and Jim felt as if he were in the presence of something holy.

"My small corner," he said, "is—where?" The last words were uttered in a husky tone. The answer came softly and tearfully:—

"Here, Jim, on this bed, just as long as it is necessary for you to stay. Our corners are just where God puts us."

Jim was left alone to think it all over. Shine on that cot where he had lain for weeks? "It's a mighty dark corner," he groaned. "May be a little light would go a good way. Jesus was a poor boy; he worked in his father's carpenter shop in a little town. I never thought much about it before. The painter put that light around his head to show that he was a light in the world then, when he wasn't any older than I am. His corner was small too; and I believe he will help me to shine anywhere, if I ask him."

It was months before Jim could leave his "small corner." Often he felt weary; the quick, impatient words would come; some ugly old habits were not to be easily given up. Each day brought its trials and temptations. Sometimes, when speaking an unkind word, his eyes would fall on the face opposite to him, and a voice seemed to say, "You in your small corner."

At last the doctor said, "To-morrow you can leave."

When Miss Marion came to say good-by, she found Jim in tears at the thought of leaving his picture and the "corner" that he had learned to love, and in which he was beginning to shine.

For a long time afterwards he often visited the ward, and the sound of Jim's crutch was a signal for rejoicing among the boys. He always came with a happy face, and many a cripple was cheered by his smile.

Jim's corner is larger now; but the secret of his happiness is the same as when he was lying on his cot in the hospital. The light that shone in that "small corner" fitted him to shine in the larger ones. He owns a copy of the picture, too; and underneath it hangs his golden text, "Ye shine as lights in the world."—*Amey Ewing, in S. S. Times.*

A DIALOGUE ABOUT AFRICAN MONEY.

Teacher—Did you ever see African money?

Scholar—I don't think I have, but I suppose it is very much like ours.

T.—It is nothing like ours, nor like the money of any other country. Indeed, it cannot be called money, properly, for the people of Africa have neither coins nor bank-bills.

News and Notes.

RELIGIOUS.

—The Southern General Assembly of the Presbyterian Church convened at Chattanooga, Tenn., the 17th inst.

—The police of Kieff, Russia, recently discovered that a Jew 105 years old had been living in that city for over 50 years without being in possession of a passport. The poor patriarch was ordered by the guardians of the law to quit Kieff at once.

—The fifty-seventh annual session of the American Baptist Home Mission Society met at Boston, Mass., the 17th inst. The report of the committee on States shows the largest number of missionaries ever under appointment. There are now 3,000,000 Baptists in this country.

—The Baptist Missionary Union will soon establish a new mission in Swei-fu, in the province of Sz-chuen, about 1,600 miles from the sea, on the river Yangtse. The province has a population of from thirty to forty millions of people, but very few of whom have ever heard the gospel.

—A unique class was confirmed in Baltimore recently by Bishop Paret, of the Episcopal Church. Besides nine colored candidates it included Miss Nellie Blaine, daughter of the Secretary of State, the sister-in-law of Postmaster-General Wanamaker, Justice Gray, of the Supreme Court, and the daughter of the late Justice Matthews, of the Supreme Court.

—"A new society," says *The Peculiar People*, "called the Montefiore and Lady Judith Hebrew Association, is being formed in New York for the benefit of Jewish immigrants in that city. Its object is, we believe, by the advice and co-operation of such men as are familiar with the language and nature of the immigrants, to Americanize them and provide employment for them.

—The colored Episcopalians in South Carolina are not yet satisfied with their position in the Protestant Episcopal Church. A compromise was offered in the convention proposing to admit colored ministers who have been in the church twelve months prior to May 18, 1888. There is no provision for lay delegates. This does not satisfy the colored churches. They threaten to carry the case to the General Convention.

SECULAR.

—Three inches of snow fell at Dickinson, Dakota, the 14th inst.

—The Supreme Court of the United States has adjourned until October.

—There is a bare possibility of work being resumed on the Panama Canal.

—A sharp shock of earthquake passed over Central California the morning of the 19th inst.

—An immense landslide recently occurred near Berne, Switzerland, destroying villages, forests, and cattle.

—Recent cable dispatches intimate the possibility of the Prince of Wales becoming the Viceroy of Ireland.

—Samuel C. Wright, of Nevada, has been appointed superintendent of the United States Mint at Carson City.

—Six thousand people were rendered homeless on the 16th inst., by a disastrous fire in St. Sauveur, a suburb of Quebec.

—The first man-eating shark ever caught in San Diego harbor was taken in a net by a fisherman there on the 14th inst.

—Railroad rates are being cut on trans-Continental lines from San Francisco to New York, Chicago, St. Louis, and other Eastern points.

—Hippolyte has gained another decisive victory over Legitime in Hayti, and has captured the towns of Murchaud, Marmalade, and St. Michael.

—The Young Men's Democratic Club of New York will honor ex-President Cleveland by a grand reception and dinner at the Fifth Avenue Hotel the 27th inst.

—Heavy rain-storms in Kansas and Missouri are reported under date of May 17. Railroads were blockaded, bridges washed away, and considerable other damage done.

—William O'Brien, member of Parliament, has obtained a writ against Lord Salisbury, the British Premier, on the charge of libel. The trial will take place at Liverpool.

—An extensive conspiracy has been discovered among the military officials in Russia, and a large number of the conspirators have been arrested.

—Allen Thorndike Rice, recently appointed United States Minister to Russia, died at New York, May 16, of tonsillitis, after an illness of only five days.

—Suit has been brought in the name of the people of New York against the fraudulent Electric Sugar Company, to have the corporation dissolved and a receiver appointed.

—Two young men at Chicago drank a bucketful of raw whisky between them May 14. One of them died two hours afterward and the other was not expected to recover at last advices.

—One hundred persons were poisoned by ice-cream at a festival held in South Glastonbury, Conn., the 16th inst. At last accounts thirty-four of the victims were not expected to recover.

—A terrific thunder-storm passed over Paris the 15th inst., exceeding in violence anything experienced there for years. Considerable damage was done to some of the exposition buildings.

—The President has designated two revenue cutters under the recent act of March 2, to seize all vessels and arrest all persons found violating the laws of the United States in Behring Sea.

—The most severe storm ever known on Puget Sound passed over Tacoma, W. T., May 13, demolishing several buildings. Of eight men who were buried in the ruins, six were taken out dead.

—The historic piece of property in Elberon, N. J., known as the "Garfield Cottage," in which the murdered President passed the last weeks of agony which preceded his death, was sold for \$25,000 the 13th inst.

—A St. Petersburg dispatch of May 14 states that a high Russian official has been arrested for attempting to shoot the Czar. A pistol was used, and the bullet passed only a few inches from the emperor's head.

—Owing to the difficulty found by the French Senatorial Court in framing specific charges against Boulanger, it is now thought that the proceedings will fail and the prosecution by Rocheforte will be abandoned.

—Judging from the tone of certain South American journals, trouble is threatening between Bolivia and Paraguay. Everything indicates that war is imminent, and the Brazilian Government is powerless to prevent it.

—The first sentence under the new law of New York requiring the death penalty to be inflicted by electricity was passed at Buffalo, May 14, upon William Kemmler, convicted of murder. He will be executed next month.

—The famous Myra Clarke Gaines suit against the city of New Orleans was finally disposed of by the United States Supreme Court May 13. The court awards her heirs \$567,000. The suit has been in the courts for more than fifty years.

—Hostilities have been resumed between the Dutch and Malays at Sumatra. As the result of a recent battle at Edi, the Dutch garrison lost twenty-seven, five killed and twenty-two wounded. The Malays left 150 dead on the field.

—The steamer *Nanticoke*, which arrived at Key West the 14th inst., ran out of coal when 185 miles from her nearest port, and was obliged to burn the cabin, roof, part of the sides of the vessel, and at last a portion of the cargo, in order to reach harbor.

—A notable murder case has been attracting much attention at Salt Lake recently. Herbert O. Spencer and George Stringham, both Mormons and well advanced in years, have been charged with the murder of Sergeant Pike, of the United States Army, in August, 1859.

—The Supreme Court of the United States has declared the Scott Exclusion Act valid in the Chae Chang Ping case. This settles the Chinese question for the present, and they will be denied the right of immigration to this country, under the provisions of the act referred to.

—The steamer *Alaskan*, of the Oregon Railway and Navigation Company's line, went to the bottom during a storm off Cape Blanco, on the southern coast of Oregon, on the night of the 13th inst. No one but the crew was on board at the time, so that no large loss of life is reported. It is feared, however, that about twenty lives were lost.

—Rev. Edward C. Towne, of Washington, late of Cambridge, Mass., declares that Chauncey M. Depew is indebted to him in the sum of \$1,500 for literary labor performed in compiling Depew's oration on the occasion of the recent Washington centennial celebration, and that he proposes to enter suit for that amount at once if the money is not immediately forthcoming.

—The latest news from the Samoan Conference at Berlin is to the effect that Germany has at last consented to the American plan of a tripartite government in Samoa. It is thought that the restoration of King Malietoa to power is assured. The work of the commission is practically over.

—The statement is denied that Miss Kate Drexel, daughter of the late millionaire Drexel, is to enter a convent and leave her immense property to the Catholic Church. She only desires to become more familiar with the interior religious life of the convent, and her retirement will only be temporary.

—The British ship *Altmore*, from Sydney, New South Wales, April 8, for San Francisco, has been wrecked at Neirai Island, in the South Pacific. The captain and a portion of the crew landed at Levuka. The first officer was drowned. A boat containing the remainder of the crew and passengers is missing.

—The Mexican Congress has granted valuable concessions in the way of manufacturing and colonization privileges to an American company with Caleb W. Mitchell at its head, and which proposes to organize large colonies or industrial establishments, to develop and utilize some of the many latent resources of Mexico.

—The new armored coast defense vessel, the contract for whose construction has recently been let to the Union Iron Works of San Francisco, will cost \$1,628,950, and will carry the most formidable battery of big guns of any vessel of the United States Navy, of which one forty-six-ton gun and one of one hundred tons will be a part.

—The new cruiser just built in England for the Italian Government, carries engines of 11,500 horsepower, and makes nineteen and one-half knots per hour under natural draft. With forced draft she has made over twenty-one knots, and is considered a very remarkable vessel. The British Government has made strenuous but unsuccessful efforts to purchase her.

—Washington Irving Bishop, the mind-reader, died at New York, the 14th inst., under the strain produced by a very difficult test which he was performing. An autopsy of the brain showed that death was produced by hysteric catalepsy, followed by coma. Mrs. Bishop insists that he was only in a trance when the autopsy began, and doubts that he died from natural causes.

—General Miles has been calling the attention of the Senate Committee to the defenseless condition of the Pacific Coast in general, and San Francisco in particular. It has been shown that a hostile vessel carrying an eighty-ton gun could anchor outside of the harbor of the above-named city beyond range of her batteries, easily demolish them, and reduce the whole city to ruins in very short order. A thorough system of modern fortifications is called for. All of which shows that the world is very near the millennium of course!

—Investigations concerning the insane asylum at Chicago are in progress in the Cook County court. Some horrible developments are being made. The institution contains room for only 600 patients, but there are 1,000 inmates crowded into it. Some of the rooms containing four persons are only four and one-half by ten feet in dimensions. Insufficient food, and that of an inferior quality, is thrown in to the patients without being served, and the poor imbeciles scramble like hogs to get possession of it. Much other revolting testimony has been brought in.

Obituary.

RUOFF.—Died, in Stockton, Cal., May 8, of heart disease, Charles Ruoff, aged 49 years. Sister Ruoff, who for several years has been a leading representative of the Seventh-day Adventist faith in Stockton, will receive the sympathy of many brethren and sisters, now located in various parts of the great field, who have known of her persistent faith and labors in behalf of the cause. * * *

FAIRCHILD.—Died of epilepsy, at his home in Fish Creek, Wis., April 10, 1889, Brother Charles Fairchild, aged 58 years, 11 months, 1 day. He was born at Bethlehem, Conn., May 9, 1830, and resided there the greater part of the time until he removed to Wisconsin, in 1861, from which date he has been a resident of this place. He embraced the S. D. A. faith about the year 1875, and was for several years an active member of the church, being at one time the leader. He has been a great sufferer for the past seven years. He leaves a wife and five children, three of whom are married and have families. In the absence of a minister, a few remarks were made by the writer from 1 Cor. 15. May God bless the surviving members of this dear family, and may they prepare to meet the loved ones gone before, in the first resurrection. STEPHEN NORTON.

S.—What do they use?

T.—Sometimes they use beads, ivory, and cotton cloth, and in some sections, especially along the Congo, brass rods.

S.—Brass rods! That is the strangest of all. How much are they worth?

T.—About twelve cents and a half by the time they get to Africa, and it takes five of them to make a pound.

S.—How large are they?

T.—About twenty-six inches long. When Mr. Stanley was in Africa he used these rods, and at one time had four tons of them in his store-house on the Congo River.

S.—They must be very inconvenient to carry around.

T.—They do not carry them around as we do our money, but keep them stored away, and only bring them out when they want to trade.

S.—What do they buy?

T.—Whatever they want. There are some things they never buy, because they do not wear them, such as boots, caps, trousers, and coats. Their only covering is a piece of cotton cloth wound around the loins of the grown people, while the children often are without even that. You see they don't spend money on dress, nor waste time in fixing up. One of the evil uses they make of these rods is to barter with them for human beings.

S.—Do they buy and sell slaves in Africa?

T.—A great many grown people, as well as children, are bought and sold even in those regions where white people are. They will give from two to three hundred brass rods for a good, bright boy.

S.—Are they sold away from their parents?

T.—Yes, they are bought by strangers, who sometimes take them far away from home, and who care nothing for them beyond the labor they get from them. One poor little slave boy came to a missionary and begged him to buy him from his master, for he knew he would be taught and well-treated by the missionary. When the missionary had taken him, and he was dressed as English boys are, he put his arms around him, called him his father, and said that he would always live with him.

S.—Are they doing nothing to stop this wicked thing?

T.—Yes, missionaries are there laboring among these people, and we hope after awhile there will be no more people sold in Africa.—*Gospel in All Lands.*

DURING the hearing before the Massachusetts Legislative Committee on Education, having before it a bill to bring all schools under the inspection of public officers, a liberal and intelligent Roman Catholic witness, named Desmond, was asked: "Supposing the two powers, ecclesiastical and civil, in your judgment, or in the judgment of any good Catholic, were not in harmony, to which would you be called upon to give the precedence, to obey first?" To this he replied: "I should be inclined to obey the ecclesiastical. It would depend somewhat upon the circumstances." And yet there are a great many good people who profess to believe that the Church of Rome exercises no control over its members in civil life.—*America.*

Health and Temperance.

AN INSIDIOUS POISON.

ONE of the most pernicious evils of civilization is one that is doing infinite harm, and yet which attracts comparatively little attention, except now and then from an occasional physician, or some other expert, each of whom is regarded as a crank.

Whisky and all other kinds of alcoholic stimulants do attract notice for the reason that their evil results, when excess is indulged in, become conspicuously apparent. They flush the complexion, they redden and swell the nose, they blur the eyes, bloat the liver, inflame the stomach, derange the nervous system, and impair the qualities of the brain. These effects are so marked that they cannot escape notice, and hence the abuse of alcohol is regarded as a supreme evil, and is made the subject of repressive and reformatory action throughout all civilization.

After something of the same kind is the opium habit. It forces itself upon the notice of the world by its rapid development of destructive symptoms. It produces in the victim excessive exaltation, alternated by a frightful depression. The necessity of larger doses of the drug incessantly increases; the periods of felicity in heaven grow constantly shorter and those in hell more extended, until there comes a time when death, or worse, idiocy, puts an end to the disease. On account of palpable developments the opium mania is brought within the notice of the world, and is the object of widespread and earnest reformatory action.

The tobacco habit differs from others in an essential particular. It is slow moving and insidious beyond comprehension. Alcohol and morphine no sooner enter the human system than danger signals at once give notice of the presence of the enemy. Not so with the nicotine mania. It exists for years without giving the least warning. It is the slowest, the subtlest, the most deadly of poisons. Somewhat like the fabled vampire, it soothes its prey with the caressing kisses of its wings while it sucks the life-blood from its veins.

The evils of the tobacco habit only begin to be felt long after they have become incurable and the mischief is already accomplished. Difficult as it may be to break the chains of the inebriate or of the opium eater, those which pinion the confirmed smoker are capable of infinitely greater resistance. There are reformed drunkards, here and there, and now and then is to be met a man who has been redeemed from the slavery of the poppy; the cases of those who have ever been emancipated from the tobacco mania are of the rarest occurrence.

Long before the victim suspects that there is anything wrong in his condition; long before he knows there is an enemy in the vicinity, the work of investment is completed. He suddenly discovers that his memory is not as retentive as it has been, and in reading, and in listening to a speaker, he finds by degrees that he does not comprehend what he hears and sees with distinctness. He finds himself subject to moments of impatience; he is irritable; events which once caused him no pain now afflict him grievously. His ap-

petite decreases, his digestion is impaired, his heart takes on an irregular pulsation, he is startled at the most trivial surprise, and worse than all else, there rises in his brain a fog-like exhalation which obscures its clearness and obliterates the pathway of thought.

All these developments have come without warning. He studies them. He never learns that he is suffering from nicotine infusion. It is malaria, the weather, the climate, the east wind, heredity; it is never tobacco. He is overworked, he needs a vacation, a rest, and all the while he inhales the deadening vapor whose malign influence is the cause of all his ills.

For the reason that tobacco is so insidious in its action and destructive in its ultimate effects; for the further reason that, unlike alcohol and opium, it is sought for by mere children, and often begins its work in the immature nerves and tissues of the young, and thus materially enlarges its area of action, it is far more deadly than either of the others.

The pulpits, legislation, reformers, and philanthropists are failing in their duty in not denouncing with all their might an evil which is doing more than any other one to undermine American civilization.—*Chicago Herald.*

If intemperance were a new evil, coming in upon us for the first time like a pestilence from some foreign shore, laden with its awful burden of disease, of pauperism and crime, with what horror would the nation contemplate its monstrous approach! What severity of laws, what stringencies of quarantine, what activities of resistance, would be suddenly aroused! But, alas! it is no new evil. It surrounds us like an atmosphere, as it has our fathers through countless generations. It perverts judgments, it poisons habits, it sways passions, it taints churches and tears consciences. It seizes the engineery of our legislation, and by it creates a moral phenomenon of perpetual motion, which nature denies to physics; for it licenses and empowers itself to beget in endless rounds, the wrongs, vices, and crimes which society is organized to prevent; and—worst of all for our country—it coils parties like the serpents of Laocoon, and crushes in its folds the spirit of patriotism and virtue.—*New York Tribune.*

THERE are tobacco-using men by the hundred in California, who are daily committing cruel outrages upon their own and other people's children. When the little innocents are sleeping, these ignorant men are filling the room with their noxious smoke, poisoning every breath they inhale, implanting seeds of disease and death, which are murderous in their tendency, and inflict curses upon them which last through life. When the children are up and awake they are subject to the same cruelties; and when one after another of the helpless little ones, half murdered in this way, falls a victim to some disease that would not endanger the life of a healthy child, and is carried out to its little grave, its parents wonder why the Lord "has seen fit to deal so hardly with them," and they go on and kill another the same way. There are parents who sin in ignorance and recklessness in this way, who would commit a less cruelty if they killed their children at once with a dose of laudanum.—*Rescue.*

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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.

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, MAY 27, 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:—

*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

DR. CRAFTS'S visit to the Pacific Coast in the interests of the so-called American Sabbath Union, has been postponed till August and September.

FOR answer to the question, Who spoke the law? inquirers are referred to the article, "The Gospel in the Old Testament," on page 308 of this paper. See also "Spirit of Prophecy," Vol. 2, top of page 217.

THE *Pacific Union*, a labor paper, remarks that "Los Angeles last year exported 8,095 tons of citrus fruits, and imported 7,021 tons of beer," and asks, "How much did the country gain?" Nothing.

MAY 17 the senior editor of this paper, Elder E. J. Waggoner, left for the East, to be absent probably until about the first of September. After visiting his mother, who has just returned to Michigan from Basel, Switzerland, Brother Waggoner will attend the Pennsylvania and New York camp-meetings, subsequently spending some time with Prof. Wm. R. Harper, at Philadelphia and Chautauqua, for the purpose of completing a course of study in Hebrew which he has been pursuing for several years.

MAY 22 to June 10 Brother Waggoner will be at Williamsport, Penn.; June 10 to 17 at Rome, New York; June 18 to July 3 at Protestant Episcopal Divinity School, Fiftieth Street and Woodland Avenue, Philadelphia, Penn., and from July 5 to August 15 at Chautauqua, New York. Those wishing to write to him personally will govern themselves accordingly. Matter intended for the SIGNS OF THE TIMES or *American Sentinel* should be sent to the office of publication as formerly.

A BAPTIST minister in Eureka, this State, recently preached a sermon in which he took strong ground against all religious legislation, including the Blair bills recently before Congress. He declared that such measures were opposed to Baptist principles. His church, however, seem to have taken quite another view of the case, for we understand that they were so displeased with the sermon that they requested the resignation of their pastor, and will employ some man who will suit them better. Times change, and it seems that Baptists change with them.

It is stated that Worcester, Mass., has a religious society called "Faith Home." The members, who number a dozen only, unable to obtain spiritual satisfaction in the churches, meet every Sunday and study the Bible to suit themselves. They believe that they can reach perfection and an equality with Christ, and thus resist death and live an eternity on earth. To do this they believe that the body must be regenerated by means of certain mental and physical preparations. Of course all this is contrary alike to the teaching of the Scriptures and to the tangible experience of the human race, and for the latter reason of course few will believe it; but it is really no worse to believe that the whole man may resist death than to hold that the most important part of man is now immortal, and that that which we call death is only transition. Truly there is no telling to what lengths of absurdity people will go when they repudiate the teaching of the word of God.

"How will it end?" meaning the world, is a question which is discussed in the *San Francisco Chronicle* of May 19, and as usual the religious editor of that paper has shown that whatever other virtue he may possess faith in the Scriptures is not a part of his stock in trade. Referring to the testimony of Inspiration, he says: "A sacred writer has remarked that when the final catastrophe comes the heavens will be rolled together as a scroll, and the earth will melt with fervent heat. He had probably seen volcanoes, experienced earthquakes, and so gained some idea of the irresistible character of subterranean forces." And that is all. He then turns to the vague theories of science falsely so called, and dwells at length upon the hair-brained idea that the world is destined to freeze up. Anything is, it seems, preferred to that which the word of God teaches. But the newspapers are not to blame, they are only following the lead of the popular ministers who speak smooth things and prophesy deceits.

BRANCH OFFICE IN LONDON.

AT a meeting of the Board of Directors of the Pacific Press Publishing Company held on Thursday, December 27, 1888, the following communication from the Trustees of the Review and Herald Publishing Association was presented for action:—

"At a meeting of the Trustees of the S. D. A. Publishing Association, held November 20, 1888, at Battle Creek, all being present, the General Conference resolution No. 12 was fully discussed, and the following resolution was adopted:—

"WHEREAS, The Review and Herald Office was requested by a vote of the General Conference to take immediate steps to establish a branch office in London, if in our judgment it seemed advisable; and,

"WHEREAS, It is our opinion that the Pacific Press could establish a branch office there to better advantage, in some respects, than ourselves; therefore,

"Resolved, That it is our preference that the Pacific Press establish and conduct said office, if their Trustees are willing and can see their way clear to do so, and we will waive our decision in the matter until we learn whether they will undertake that enterprise or not."

By special invitation quite a number of our

leading brethren and sisters were present at the meeting called to consider this proposal, and after due deliberation the following resolution was adopted:

"Resolved, That, acting in harmony with the resolution passed at the last session of the General Conference, and at the request of the Board of Trustees of the Review and Herald Office, as indicated in the above communication, the Pacific Press Publishing Company proceed at once to establish a branch office in London, England, praying God to open the way."

At the last annual meeting of the stockholders, held on Monday, April 22, 1889, the above action of the Board of Directors was ratified, and Brother Wm. Saunders named as the one to take charge of the enterprise.

In harmony with this recommendation, Brother Saunders left Oakland Thursday, May 16, on his way to London, where he will at once enter upon the work of establishing a branch office in that city. This is one of the most important steps ever taken by the Pacific Press, and but few can realize its magnitude, or the bearing it will have upon our work at large. Already arrangements have been made for publishing several important works, and others are in course of preparation. It is expected that not only England, but most of the British Colonies as well, will be supplied with books from the office in London.

Brother Saunders is eminently qualified to fill the position which has been assigned him as manager of this branch office, having been engaged nearly all his life in some branch of the printing business, and for the past few years has been connected with the main office here in Oakland. Beside this, the fact that he is a native-born Englishman will be to his advantage in that country.

In 1883 Brother Saunders was elected a member of the Board of Trustees, and in 1888 was made vice-president of the association, which office he held till called to fill this more important position. We are sorry to have him go, but it is not like seeing him separated from the work. His sphere of usefulness has only been enlarged.

Brother John I. Gibson, who has also been connected with our work here in the office for the past two years, goes to London with Brother Saunders to assist in the publishing work. They expect to sail from New York in company with several other workers, on or about June 9.

Of necessity, the establishment of a branch office in London will call for quite an outlay of means, especially during the first year or two, but we are glad to know that the Lord is moving upon the hearts of individuals to help forward this enterprise. Already one sister has placed \$500 in our hands to be used in this work. Others have expressed a desire to help, and to all who feel willing to loan or donate something to this branch of the work, we would say that a separate account will be opened with the London branch, and the money can be applied there if they so desire.

May the blessing of God attend these brethren in their new field of labor, and means be provided to successfully carry forward the work.

C. H. JONES.

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