

THE Signs of the Times

Sec. Gen. Conf.

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

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The Signs of the Times.

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A WRITER in the *Missionary Review* says that out of 3,000,000 converts in all the foreign mission fields, 30,000 have gone as workers into the field, or one out of every 100, while Protestant Christendom has sent forth but one out of every 5,000. The odds are greatly in favor of the converts from among the heathen.

THE Christian life is a warfare, therefore do not be discouraged when trials and temptations come. Have you failed to realize all that you had hoped to attain ere this? Do not lose courage; thank God for the help that he has given you, and trust him for still greater blessings. Humble yourself under the mighty hand of God and he will exalt you in due time.

THE *California Prohibitionist* says:—

"Adherents of high license admit that it incites to illicit selling. But they say this can be prevented by the earnest endeavor of honest officials. True, but would not the same amount of honest endeavor wholly prevent the sale, and so make prohibition prohibit?"

The question is pertinent and we would like to hear it answered by some ardent advocate of high license.

ACCORDING to the *Church News* (Catholic), the ruins of the tower of Babel have been turned to some account at last. The Carmelites of Bagdad have recently erected a statue of the Virgin Mary on the highest portion of the wall which remains standing. Considerable doubt formerly existed in the minds of many antiquarians as to whether the tower of Babel in reality ever had any connection with the ruins which now go by its name, and some have gone so far as to state that even the site of Babylon (supposed to be the ancient Babel), is at present unknown. But of course this difficulty is now all cleared away by this action of the Romish Church. In her supreme wisdom and infallible judgment she has forever decided the matter by celebrating the mass on the spot, and then setting up the statue of the "blessed lady," as before referred to. Well, so be it. Inasmuch as Babel means confusion, and the name is perpetuated in the Greek word Babylon, we can conceive of no more appropriate place for the great mysterious Babylon, the mother of harlots, to set up her idolatrous shrines, and practice her iniquitous mysteries than she has found in this instance.

THE *Japan Christian Advocate* says: "The assassination of Viscount Mori, Minister of State for Education, with subsequent explanations given for the deed, would indicate a deep-rooted devotion among a certain class of Shinto believers. It may indeed be that the quiet, unobtrusive cult of ancient Japan may prove in the end to be a stronger adversary of Christianity than even Buddhism. Buddhism is, after all, an alien religion; Shintoism is the original Japanese religion, and is to be found nowhere else. From time immemorial it has held its own, and has for all these ages lived to sustain a national reverence for the emperor."

MASSACHUSETTS is the most illiterate State of the Union. Cardinal Manning, in his article on public schools in America, refers to this; but, as the *Churchman* says:—

"It is mainly owing to the cardinal's own brethren, who have taken possession of it to an overwhelming extent, that the State has changed from having the smallest number of illiterates of any State in the Union, compared with its population, to the one which has the greatest number. It is the immigration from the French parts of Canada and from the south and west of Ireland, which has filled the cities and manufacturing towns of Massachusetts, and of the adjoining States, with their present illiterate population. The number of native illiterates, leaving out the foreign element entirely, would not be one-hundredth per cent. of the population. A large proportion of the newcomers from Canada and Ireland can neither read nor write."

Education or enlightenment of the people has never been a part of Rome's mission. Her mission is to enslave and blind.

It is stated by a French missionary who has been through Ecuador that the Indians there, though nominally free, are really in a state of slavery. They are bought and sold, bequeathed by will, seized by a creditor in payment of debt, and really in no way distinguishable, in such respects, from a beast of burden. This state of things has been brought about by the law which allows an Indian to sell himself into slavery when he is unable to satisfy his creditor in any other way, and once a slave he is rarely able to extricate himself. His wife and children share his miserable lot. The greater part of the Indians, this missionary says, are reduced to this condition, and live a life of the utmost degradation and misery. As Ecuador is a strongly Catholic country, the Pope, who has of late been posing as an ardent anti-slavery advocate, might show his faith by his works, and order his vassals to use their influence for the abolition of slavery in that country. We have no idea, however, that the crafty Leo will trouble himself about the matter in the least; it will be much easier for him to do nothing, and then with a great flourish of trumpets carry off the honors after others have done the work.

HYMN OF TRUST.

O Love divine, that stooped to share
Our sharpest pang, our bitterest tear,
On thee we cast each earth-born care,
We smile at pain while thou art near.

Though long the weary way we tread,
And sorrows crowd each lingering year,
No path we shun, no darkness dread,
Our hearts are whispering, Thou art near!

When drooping pleasure turns to grief,
And trembling faith is turned to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us thou art near.

On thee we fling our burdened woe,
O Love divine, forever dear,
Content to suffer while we know,
Living or dying, thou art near!

—Oliver Wendell Holmes.

FAITH AND ITS EFFECTS.*

BY MRS. E. G. WHITE.

OUR citizenship is not in this world. We are pilgrims and strangers on the earth, and we look for a city which hath foundations, whose builder and maker is God. Christ has said, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The consolation of these words has come down to our times to comfort the hearts of believers on Jesus in this our day. Our whole being should be thrilled with fervent gratitude that we have such a hope set before us. If we are co-workers with Christ, denying self, we may have connection with God, and obtain grace to help in every time of need, so that we shall not be found wanting when the Saviour comes to redeem his people. We may be found ready to be translated at the glorious appearing of our Lord and Saviour. I cannot make preparation for you. I cannot repent for you. This is work between God and your soul. If you are defiled in heart, you must go to him who can cleanse you from all unrighteousness. You must seek God. You must have the soul temple purified, if you would have the blessing of the Father rest upon you.

We cannot bless one another. My faith cannot save you, nor your faith avail for my

*Sermon at Pottersville, Mich., December 19, 1888.

salvation. Though Noah, Daniel, and Job were in the land, they could deliver neither son nor daughter by their righteousness; they could only deliver their own souls. We should seek God now for his pardoning grace. Now is the time to obtain a genuine religious experience for the trying scenes that are just before us. God wants us to be in earnest, he wants us to be happy. When he gave Christ to the world, he gave all Heaven in that one priceless gift. He opened up to us all the treasures of his power and grace. By living faith we may grasp the hand of Infinite Power. We may be so connected with the God of Heaven that his grace may be found sufficient in every emergency of life. Says the prophet, "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."

Open the door of your heart, and Christ, the heavenly guest, will come in. Are there any here who feel rich, and increased with goods, and in need of nothing? Are there any here who feel whole, and do not realize their need of a physician? They must fall upon the Rock and be broken, or the Rock will fall upon them, and crush them to powder. Why cannot we take hold of the righteousness of Christ this very day? There are many of you who profess to believe the present truth, but do you believe in Christ as your personal Saviour? You may have a nominal faith, just such a faith as the people had who crowded about Jesus in the streets of Judea, but this faith will not connect you with him. You need a faith similar to the faith of the poor woman who had been diseased for many years. She had sought help from the physicians, but her disease grew worse and worse. She heard of Christ, and her faith went out to him. She believed that if she could only touch the hem of his garment she would be made whole. Christ understood the longing of her heart; he understands the desire of every heart that is drawn out after him, and he responds to it. This poor woman who yearned after help improved her first opportunity to come into the presence of Jesus. The multitude were all about him, but she pressed through the crowd, until she could touch his garment, and that moment she was healed. Christ realized that virtue had gone out of him. The woman had felt her desperate need, and her faith had made her whole. So it will be with every one of you who go in your need to Jesus and lay hold upon him by living faith. Christ asked who touched him. His disciples were astonished that he should ask such a question when he was surrounded by a great multitude. They said, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" But Jesus knew that somebody had touched him with no casual touch, but with the touch of faith. A longing soul had reached out to him for help which no one but he could give. Jesus said, "I perceive that virtue has gone out from me. And he looked around about to see her that had done this thing," and when the woman knew she was not hid, she acknowledged the good work that had been wrought in her. She told the story of her suffering and her hopeless condition, and her act of faith in touching his garment. He said unto her, "Daughter, thy faith hath made thee whole."

Brethren, if we will come to Christ by living faith, we may receive virtue from him. Thank God, there is an abundant supply of grace in him. Jesus wants us to exercise simple faith, that we may have his virtue. If we will only give the touch of faith, the light, the glory, and the power of God will be imparted unto us. You say that you believe in Jesus, and we have a right to expect that your faith will manifest itself in works of righteousness. We have a right to expect that you will have a sound, healthful experience, that in contrition of soul you will present the offering of praise and thanksgiving to Him who has bestowed rich blessings upon you. Are you willing to work for the glory of God? You say, "I believe." How do you believe? Do you believe that Jesus saves you now? Do you believe that you can appropriate the merits of your Saviour to yourself? Do you believe that you can cast your helpless soul upon Christ, and that his righteousness will be imputed unto you? If you have genuine faith, you will confess your backslidings and sinfulness. You will no longer stay in the darkness of unbelief; you will come to the light of Heaven. Says the Saviour, "He that followeth me shall not walk in darkness, but shall have the light of life."

Living faith makes itself manifest by exhibiting a spirit of sacrifice and devotion in the cause of God. Those who possess genuine faith stand under the banner of Prince Emmanuel, and wage a successful warfare against the powers of darkness. They stand ready to do whatsoever the Captain of their salvation commands. They are enabled through the grace of Christ to be an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. There is a great work for us to do if we would inherit eternal life. We are to deny ungodliness and worldly lusts, and live a life of righteousness. Says the word of God, "Faith without works is dead." We are to "fight the good fight of faith, lay hold on eternal life," deny self, take up the cross, and follow daily in the footsteps of our Redeemer. We are exhorted to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Jesus says, "I am the way, the truth, and the life." And he bids us follow him. If we make him our example, we shall not fail of an entrance into his everlasting kingdom. There is a cross to be lifted, if we follow Christ. We shall find that there is a high wall to be scaled, a ladder to be climbed, before we can enter the eternal city; but as we realize our own inefficiency, and cry for divine power, the voice of Jesus will come to us saying, "Take hold of my strength, 'lo, I am with you alway, even unto the end of the world.'" The strength of Jesus will be imparted to every soul who strives lawfully for the mastery. All may be overcomers.

BE WHOLE-HEARTED.

A HALF-HEARTED, hesitating service, it matters not to whom it is rendered, is generally irksome and unprofitable. But when a man works with enthusiasm and energy, he generally takes pleasure in his work, and his work proves profitable. This is as true in regard to men's efforts in religion as in anything else.

A man who seems to hesitate between the service of God and the service of sin, although he makes some little effort to be religious, has very little spiritual enjoyment, and does but little to promote the cause of Christ. A man must give his whole heart and life to the Lord if he would have true spiritual enjoyment in his service and be instrumental in promoting his cause. What we need is, more soul in religion, more consecration to the service of God, a single eye in all that we do to his glory. If this were the case there would be more happy Christians, and more successful Christian workers.—*Methodist Recorder*.

COMFORT VS. PETTING.

THERE is a vast difference between comforting people and petting them. We are enjoined to "comfort one another," to "comfort the feeble-minded," but care should be exercised lest the solid comfort of the gospel degenerate into sickly sentiment and a man-pleasing spirit. The gospel is not a thing of mere sympathy; it is a system of remedies; it proposes to comfort by curing, not by administering anodynes. It not only says at the tomb of Lazarus, "Thy brother shall rise again," but it brings him to life. It proposes to comfort, not by hiding the coffin with flowers and eulogizing the dead, but by sanctifying and fortifying the living while living so that when dead he may yet speak for himself, and neither flowers nor eulogium be necessary.

Comfort means to make strong as well as to soothe. It includes the edification and fortification accomplished under the magical touches of Faith, Hope, and Love. These are all strengthening, nerving, inspiring. They impel to the most wonderful achievement, they inure to the severest hardships. They give genuine comfort. This comfort saints need, and must have.

But petting is not comforting. On the contrary, it in the end breeds discomfort, discontent, if not schism and mutiny. It makes the present incumbent exceedingly popular for a time with the class which is susceptible of that sort of work; but woe betide his successor. For him is prepared a pathway of thorns.

Petting spoils. It emasculates, enervates, demoralizes. It substitutes forces personal, sentimental, animal, for those which are religious and spiritual. It ignores God, truth, and conscience; it exalts self, art, and prejudice. It spoils both him that gives and him that takes; debauches both the *petter* and *petted*. It spoils, because it temporizes with evils which it has not the courage to cure until conviction evaporates and they become set fast, ineradicable. It feeds on sweets until the appetite is depraved and the system weak and anemic. It invents stays and props and pillows until all stamina and backbone have disappeared. It pleases until the taste is implacable; stimulates and caters until all desire for proper and substantial food is gone; and rears a sickly tyrant where else had been a saintly warrior; a spoiled and worthless servant where else had been an obedient, laborious, and sacrificing son.

The facile, the weak, the insincere, may pet, but only strength, trueness, and saintliness can comfort. He only whom God fills with strength can fill others with comfort.

Comfort is a Jonathan in Ziph. Petting is an

Absalom in the gate. The one builds for God; the other undermines for self. One is the love which edifieth, the other the sentiment which prostitutes.

The Holy Ghost is the great Comforter. Was his mission to soothe, to narcotize, to pamper lust, to apologize for sin? Did he come to close the eye with gentle stroke and lull to sleep with heavenly song?

When he came on the day of Pentecost, what was the character of the "comfort" bestowed? Did the apostles weep with self-pity or shout with self-satisfaction? "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." It was not soothing, not quieting, not stupefying; it aroused them to the boldest utterance and most vehement action. Every dormant energy was awakened, every nerve thrilled, every muscle made to quiver. The spirit of prophecy, such as fell upon Ezekiel and carried him away in bitterness of spirit, fell upon son and daughter, young man and old, servant and handmaiden, till every heart was heated with the fire that was in it, and every tongue vied with the other for a hearing. And what was the message?—Sin, righteousness, judgment to come; "God hath made that same Jesus whom ye have crucified both Lord and Christ." The effect of this was that "they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" If he ever preached on "heavenly recognition," we do not know it; certain it is he made no mention of it then.

The "comfort of the Holy Ghost" is the impartation of strength, manhood, martyr spirit; "strengthen you by His Spirit with might." Under the influence of His baptism "they spake the word with boldness." By Him as the comforter they were not only able to stand before governors and kings, reasoning of righteousness, temperance, and judgment to come, but they were "strengthened with all might according to his glorious power unto all patience and long-suffering with joyfulness." This was none of your drawing-room, rose-scented, feather-bed piety. It bred soldiers and martyrs. The comfort that we need is not the comfort of poetic sentiment, the incantations of charmers, the romancings and speculations of "filthy dreamers." The gospel preacher is no barber, no manicure, he is no soothsayer. He comforts by the "sword of the Spirit" as well as by the balm of Gilead. He is not only to "bind up the broken-hearted," but to preach "the day of vengeance of our God," that he may have broken hearts to bind up. The true gospel preacher makes peace and gives comfort not by surrendering to worldliness, compromising with sin, and cajoling with sinners, but by getting men to repent of their sins and lead holy lives.

There is no sorrow but in sin; there is no comfort but in holiness, and they are the world's best comforters who, as vehicles of the Holy Ghost, reprove the world of sin, of righteousness, and of judgment to come, and make men holy. Let us have earnest, honest workers—men of faith, conscience, and patience; let them subsoil the individual, the Church, with the plowshare of conviction; break up the fallow ground; pull up the thorns; plant the rose of Sharon; water it, like Magdalene, with tears of holy grief—then

beholdeth himself, and goeth his way, and may we say, Grace, grace unto it; comfort ye, comfort ye, my people.—*St. Louis Christian Advocate.*

THE PATTERN IN THE MOUNT.

BY FANNIE BOLTON.

THE man of God went to the mount of God,
Veiled in mystery of clouds. He trod
The mountain paths till, lo! there blazed
Glory unseen by mortal eyes. Amazed
He looked upon the wondrous scene. He saw
The Majesty of Heaven uplifted high. Awe
Hushed his soul. There he beheld great things,—
Angels with faces veiled in shadowing wings,
Worshiping low with great celestial awe
Before the throne, the ark, the fiery law,
That sent great meanings to his heart, and fell
Like terrible light that seemed unbearable
With infinite might. Patterns to him were shown
Of God's high tabernacle, and from the throne
A voice fell, full of sweetness, "See that thou
Make all things like the pattern shown thee now."

Then lo! before him passed the lamps of gold,
The ark, the altar, and the curtain's fold,
Brodered with angels' forms, the tabled bread,
From which all Israel's tribes were to be fed;
The lamb of sacrifice, the incense mist,
And the high throne that shone like amethyst
In the most holy, and the great high priest,
With Israel's tribes ensembled on his breast;
And then, O wondrous vision! in death and loss,
Afar he saw the Lamb on Calvary's cross.
There type met antitype. In Christ he saw
The glorious righteousness of Heaven's high law,
In him man's substitute and surety,
In him his merit and his purity,
In him the bread of life, the incense rare,
That makes acceptable a mortal's prayer;
In him the light, in him the great High Priest,
Bearing humanity upon his breast.
In him the life, the truth, the living fount,—
This was the Pattern shown him in the mount.

And once with Jesus, stood the beloved three,
His followers, and saw his majesty
In the transfiguration mount, and there
Moses and Elias stood with Christ, the fair;
And a great glory shone unutterable.
"Let's make three tabernacles in which may dwell
Our Lord, and Moses, and Elias here."
Then suddenly, o'erwhelmed with awful fear,
They stood, the glory fled, in darkness lonely;
But when they looked again, saw Jesus only.
O glorious one! of life and light the fount;
He was the Pattern shown them in the mount.

And are these only privileged to be
Beholders of high Heaven's Majesty?
May we not pray, as Moses long ago,
"O Lord, reveal thy glory to me now?"
Is he a partial God, respecting more
Those who have lived and loved him long before?
Nay; e'en to-day the vision is for man.
Nay; e'en to-day the great redemption's plan
Opens its glory to our wondering souls,
And Heaven's light in marvelous pageant rolls.
Faith walks the mount, and from the glorious cloud
Hears that great voice, the trumpets long and loud,
Sees depths of glory, thrills again with awe
To note the mighty meanings of the law,
And the great Pattern of the high and holy
Illumes for hearts that contrite are and lowly.

But when such views of Heaven and Christ are
thine,
'Tis but to make thee more like the divine.
When thou hast tasted of the heavenly gift
'Tis to go forth some other heart to lift,
To carry living water from the Fount,
To reveal the Pattern shown thee in the mount,
That men may look upon thee and divine
What makes thy life with unwonted glory shine.

"ALL discouragement is based on the thought that God loves us less than we thought he did."

CHRISTIANITY is not a theory or a speculation, but a life.—*Coleridge.*

THE GOSPEL INVITATION.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 28-30.

THIS invitation is extended to all the human race, from the fall of Adam to the close of probation. It is an invitation to the sinner, who needs pardon. Sin has brought upon him a heavy load. Paul, in Hebrews 12: 1, speaks of sins as weights, and calls upon the sinner to lay these weights aside, and thus free himself from this burden.

Paul knew from a sad experience the burden of sin. He was led to cry out in the agony of his soul, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7: 24. We learn that the psalmist had a similar experience; but he was not left in despair. "This poor man cried," he says, "and the Lord heard him, and saved him out of all his troubles." Ps. 34: 6.

Mercy's door is still open to all; and the words of our Saviour are still in force: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17. This is a general invitation, which is accompanied by the operation of the Spirit of God upon the heart, showing us our need of a Saviour. Then commences the work of disposing of our burden of guilt, which separates us from God.

Our first inquiry is, What is sin? We go to the word, and find that "sin is the transgression of the law." 1 John 3: 4. The law shows us our true condition. It was through the law that the apostle Paul became convicted of sin, as we learn from the following: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7. And when perfect submission to the law of God was wrought in him, he could say: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8: 1. The carnal mind had been brought into subjection to the will of God; "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

Thus we learn that in coming to Christ we must lay down our rebellion against the law of our Creator. We must follow the example of our Saviour, who came, not to do his own will, but the will of Him that sent him. John 6: 38. And in his own words we are told what the will of the Father is: "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." John 15: 10.

Our love must be supreme, as we learn from the following text: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6: 5. A partial service will not answer the demands; we must be doers of the word. Says the apostle James: "If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he

straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1: 23-25.

From this testimony we learn that we must constantly look into the law of liberty; and if we do so, and obey it, we shall be Christ-like. Obedience to this law is what constitutes righteousness. "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6: 25.

When we are in harmony with the law of God, then we are in harmony with Christ; and this harmony will bring rest to our souls. Nevertheless, it will involve a cross because of the separation from the world which is required. The new birth has taken place. Old things have passed away, and our steps have been directed into the narrow path. Temptation will assail us on every hand; but we do not have to battle in our own strength, for Christ is our help in every time of need. We are now brought into the school of Christ, and are admonished to learn of him, our perfect Pattern. His chief characteristic is meekness, which consists in perfect submission to the will of God. This is verified by his own statement: "My meat is to do the will of Him that sent me." John 4: 34. And again he says: "I can of mine own self do nothing. As I hear, I judge; and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me." John 5: 30.

We here learn what constitutes true meekness. Christ has set us an example; and we are admonished by the text to learn of him. In order to be followers of Christ, we must do as Christ did; hence it stands us in hand to study his character, imitate his example, and walk in his footsteps. We cannot do this in our own strength, but help is promised. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." John 16: 13. And our experience will teach us that his yoke is easy and his burden light.

WM. INGS.

SELF-DECEPTION.

It is not natural for the human heart to confess its own faults without any effort at extenuation. We feel a disposition to palliate and excuse our wrongs, and to lay the blame on others. Adam's excuse was that the woman which God had given him, gave him of the fruit of the forbidden tree; she claimed that the serpent beguiled her; and from that day to this the race have been disposed to follow their example.

It is easier to confess other people's faults than our own; hence we often hear one undertake the work of confessing his faults, but before his work is half done he begins to give extenuating reasons for his course, reasons that transfer his blame to others, and instead of frankly confessing his own sins, and lamenting over the deep depravity of his own corrupt and deceitful heart, he is found confessing the sins of others, which made his own barefaced and enormous sins almost, if not quite, a matter of necessity. Of course, it was sin against a plain command of the decalogue,

but then he was so beguiled and infatuated that he could hardly be said to be in his right mind.

That may be so. The apostle speaks of the "deceitfulness of sin;" and it is presumable that when one yields to temptation, it really seems to him that he will be the gainer. This is all deception; for the sinner is the loser every time. Therefore, in a sense, the sinner is not of a sound mind; and the plea of insanity, which is so often made, is not so very far out of the way.

This being a known and established fact, it is not necessary to revert to it in our confessions. Better, like David in Ps. 51, confess frankly to the enormity and blood-guiltiness of our transgressions, and, with a realizing sense of our deep depravity, plead for undeserved pardon.

R. F. COTTELL.

THE CENTER OF THE SCRIPTURES.

CHRIST, the Son of God, is the center of Scripture, and the Book—whatever be the historical facts about its origin, its authorship, and the date of the several portions of which it is composed—the Book is a unity, because there is driven right through it, like a core of gold, either in the way of prophecy and onward-looking anticipation, or in the way of history and grateful retrospect, the reference to the one "name that is above every name," the name of the Christ, the Son of God.

And all its incompleteness, its fragmentariness, its carelessness about persons, are intended, as are the slight parts in a skillful painter's handiwork, to emphasize the beauty and sovereignty of that one central figure on which all the light is concentrated, and on which he has lavished all the resources of his art. So God—for God is the Author of the Bible—on this great canvas has painted much in sketchy outline, and left much unfilled in, that every eye may be fixed on the central figure, the Christ of God, on whose head comes down the dove, and around whom echoes the divine declaration, "This is my beloved Son in whom I am well pleased."

But it is not merely in order to represent Jesus as the Christ of God that these are written, but it is that that representation may become the object of our faith. If the intention of Scripture had been simply to establish the fact that Jesus was the Christ and the Son of God, it might have been done in a very different fashion. A theological treatise would have been enough to do that. But if the object be that men should not only accept with their understandings the truth concerning Christ's office and nature, but that their hearts should go out to him, and that they should rest their sinful souls upon him as the Son of God and the Christ, then there is no other way to accomplish that but by the history of his life and the manifestation of his heart. If the object were simply to make us know about Christ, we do not need a book like this; but if the object is to lead us to put our faith in him, then we must have what we have here, the infinitely touching and tender figure of Jesus Christ himself set forth before us in all its sweetness and beauty, as he lived and moved and died for us.—*Alexander Maclaren, D. D.*

THERE are 5,000 Hebrews in Minneapolis.

HIS GREATEST ERROR.

MR. PARNELL, Ireland's leading champion in the English Parliament, has made a great "political blunder." As a leader of the Irish Home Rule cause for several years he has made warm friends and bitter foes; but at last he has committed a blunder that calls forth the condemnation of both friends and foes. It is well known to the reading public that the long political contest in which he has been engaged has culminated in the creation of a special court of inquiry to investigate grave charges made against Mr. Parnell by the *London Times*. It was while on the witness stand, testifying in his own behalf before this court, that Mr. Parnell committed the shocking deed. Those who have not read the account will be curious to know what this awful blunder was. Well, he actually and "without evasion," confessed a fault. This is the incident that is so out of harmony with the usages of the political world. He frankly confessed that in a speech delivered in the House of Commons in 1881, he made a false statement for the purpose of misleading the House concerning Irish affairs. For lawyers and politicians of Mr. Parnell's rank to evade the truth for the purpose of carrying some great measure is not at all uncommon, but that one should confess such a crime when he might have evaded the confession, is, in the language of a prominent journal, "almost inexplicable."

The *New York Herald* says: "What Mr. Parnell's purpose or motive could have been in making that remarkable confession is difficult to say. But it is easy to see that the confession is likely to prove a political blunder. For, however it may be looked upon among his own friends and followers, his opponents will be quick to seize upon it as a weapon to damage both him and the cause he represents. The most amazing aspect of it is the readiness, the almost alacrity, with which the avowal was made. He might have parried the attorney-general's questions. He might have declined to answer them and remained silent, at least until driven into a corner. He might, without misrepresentation, have stripped his replies of much of that boldness and bluntness which will be used against him with no little effect. But, instead of that, he confessed with a freedom akin to zeal."

It will be noticed that it is not the misstatement that is here condemned, but the confession. And to give his adversaries "so unnecessarily the chance of which they will now make the most, was a mistake which a leader of Mr. Parnell's shrewdness cannot commit without surprising his foes as well as his friends."

Neither do any of us know what Mr. Parnell's purpose was in making this confession; but this incident and its effect upon those most interested, both *pro* and *con.*, serve to illustrate the contrast between the way of the world and the requirements of God. Confession of sin is one of the principal conditions of reconciliation with Heaven; yet it is the one thing of all others that the carnal man will not do unless driven by circumstances or induced by expediency. It is no wonder that Mr. Parnell's confession, when he might have evaded it, involving so much of political importance, was a great surprise

to politicians. It is no wonder that Christ should say, "My kingdom is not of this world." It is no wonder that his disciples should be admonished to avoid the ways of the world, when its politics is so directly opposed to the principles of their Master's kingdom. In politics, the confession of sin at a critical period of some important movement may be a great mistake which a shrewd operator will avoid; but in the kingdom of Christ, confession of sin is a forerunner of success. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." W. N. GLENN.

SINAI NOT EXTINGUISHED.

SOME people imagine that Sinai is extinct. Certain pulpits seem to be pitched so far away from the sublime mountain that its august peak is no longer visible, and its righteous thunders against sin are no longer audible. With this class of rose-water ministers, the theology of law is voted obsolete and barbarous, the world is to be tamed and sanctified entirely by a theology of love. They preach a one-sided God—all mercy and no justice—with one-half of his glorious attributes put under an eclipse. Even sinners are not to be warned, with tears and entreaties, to flee from the wrath to come. They are to be coaxed into holiness by a magical process which makes nothing of repentance, and simply requires a "faith" which costs no more labor than the snap of a finger. This shallow system may produce long rolls of "converts," but it does not produce solid, subsoil Christians. Sinai is not an extinct mountain in Bible theology. Not one jot of its holy law has been lowered or repealed.

In one very vital sense, no Christian is "free from the law." It would not be a "happy condition" for him if he were so, any more than it would be a happy condition for New York or Chicago to disband their police, and to let loose their criminals into the street. So far from being a kindness, it would be eventual cruelty to any man or any community, to place them beyond the reach of the just penalties of divine law. This is especially an unfortunate time in which to preach a limber-backed theology, which has no stiffening of the word "ought" in its fiber, and which seldom disturbs men's consciences with the retributions of sin. Society will not be regenerated with cologne water. We need more of the sacred authority of law in our homes, more reverence of God's law in our hearts, more law preaching in our pulpits, and more "law work" in the conversion of souls which are to represent Christ by keeping his commandments.—*T. L. Cuyler.*

THE external life is a stream flowing from the fountain of the heart. Some ministers are ever exhorting the people to live, when, indeed, they have nothing to live. Many persons are ever trying to mend their lives, as if attention to a stream would purify its waters. It is the fountain that needs attention. This purified, and the streams take care of themselves. A holy heart will produce a holy life, while a blameless life may cover a corrupt heart, and hence deceive the world by its hypocrisy. Let us get the fountain pure.—*Christian Witness.*

THE BEST QUALIFICATIONS.

Now and then we meet a man engaged in preaching who has been converted from a very dissolute kind of life. He seems to think that he has special claims upon the attention of others, and peculiar power over them, because of that reckless, sinful course. He delights in recounting the evil deeds of his former life, and minutely dwells upon them, with a sort of satisfaction to himself and a ghastly pleasure to the mass of his hearers. His speeches, partaking more or less of the sensational character, often draw large crowds to hear them. But for what purpose do they go? Is it that they may learn to lead a better life? I fear not. It is not so much to hear of a purer life to be lived, as to hear the details of a sinful life past; not so much to learn what to do to be saved, as to learn how much a man may do in sin, and then have a brilliant conversion, and get to Heaven.

The retailing of the deeds of a dissolute life has a charm for some people. They will attend criminal trials and sit for hours, never weary, to hear these secret plots of crime unfolded, and to listen to the harrowing tales of darkest deeds.

But why should a preacher like to tell of his past wicked life? Why dwell on it? Why not, as Paul did, "forgetting the things that are behind," go on to something better? Why not drop the veil over those deeds of which they ought to be ashamed? We rejoice to know that the very wicked are often converted, but I would rather hear the man preach who has never led such a life. I would rather hear one tell his experience who has one more in keeping with common mortals and the declarations of the New Testament. No preacher ought to glory in that which should be his shame. Let him show by a godly walk and conversation what the Christian life is, and not for sensation's sake relate what his former evil life has been.—*Truth.*

ROME AND THE PUBLIC SCHOOLS.

CATHOLIC hostility to public schools is not easily located and bounded. It exists in varying degrees of intensity in different parts of the land. A considerable fraction of the Catholic population of the Union send their children to the public schools, unhesitatingly, where there are no parochial schools; with fear and trembling where the latter exist. Probably, if there were no priestly influences to the contrary, the number of Catholic children in the public schools would rapidly increase, and the parochial schools would be pretty generally abandoned. The inferiority of the latter is easily apparent to the intelligent observer.

But there are such priestly influences at work in nearly every parish. Occasionally we are called upon to note an individual exception to the rule. Even a bishop has been known to say kind words of the public-school system. The prevailing feeling among the priests and their superiors, however, is one of hostility. And it prevails for the very reason confessed by Cardinal Manning (who is no more un-American than many prelates and priests who live in America), namely, that the public-school system lessens the control of the priests over the people. Believing that

the Pope is the divinely appointed master of all human concerns, spiritual and temporal, he wants the Pope's bishops and priests to have absolute sway over children and parents, homes and schools. The same desire is shown by divers American bishops, who have refused absolution to Catholic parents for preferring the public to parochial schools.

The priests, as a rule, eagerly second the repressive measures of the bishops. All this tends to diminish the regard of Catholic laymen for public authority and institutions, and to fasten tighter upon them the bonds of Papal rule. It becomes the more offensive and deplorable, now that the plans for a Catholic university at Washington are being worked out. Soon we shall have a fully organized Catholic educational system, from primary grade up to the highest attainable. The whole thing will be welded together, and the parochial school at the base will become a most important part thereof. Protestant universities and colleges are content to receive the youth who come to them from the public schools. In that way they recognize and respect the duty of the State to provide for the primary education of its oncoming generations. And this is one of the marks of difference between those who honor the Government which protects them, and those who will pay it and its institutions only so much honor as the Pope of Rome permits.—*Interior.*

FIGHTING THE DEVIL.

THERE are two ways of fighting the devil—at long range and at short range. The adversary, who is ingenious in his devices, prefers to attack the believer at "long range," in which he has many and obvious advantages. In such a contest we are generally badly beaten, when we are in such fear that we may not glorify God under some imaginary future conditions, that we let down our shields against present assaults. We are so afraid that we shall not have "dying grace" that our supplies of grace for living are cut off; and so this long-range fight with the evil one works against us in many ways. It is much better for us to be content to combat present and real instead of future and imaginary foes. The present hour is always our present battlefield. If the Christian knows his weapons and how to use them he will prefer to fight his great enemy at short range—that is, to meet present and immediate dangers rather than those which are future and remote. Let him pray every morning that God will give him grace to go through one day; to give him courage and patience and fidelity, and deliver him out of all trials and temptations. If he can by God's help always take good care of to-day, next week or next year will take care of itself.—*The Evangelist (Presbyterian).*

THE personal, the divine, Word or *Logos* mentioned in John's Gospel that "was made flesh," is the historic Jesus Christ of Nazareth. This same Jesus Christ appropriated by faith appears in Paul's Epistle to the Romans as "the power of God unto salvation to everyone that believeth." One who reads the Gospel and the Epistle together will be at no loss in understanding how a sinner is to be saved, or in understanding the fact that the Gospel itself is the "great salvation."—*Independent.*

The Signs of the Times.

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

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MANNER OF CHRIST'S COMING.

THE subject of the second coming of our Lord is one which has ever been dear to the Christian heart, and so plainly do the Scriptures teach the doctrine, that, notwithstanding all the unbelief there is in the world, few comparatively who profess any faith whatever in the sacred word are found to deny that Christ will come again. But strange as it may seem, while the Scriptures are equally clear as to the manner of his coming, the subject is far less clearly understood than the fact of that coming. We propose, therefore, to show what the Scriptures teach upon this important subject, first, however, reminding the reader that every text which speaks of the manner of our Lord's coming is also positive evidence that he will come as promised in John 14:1-3 and Heb. 9:28.

In his first letter to the Thessalonians, the apostle Paul warns the brethren against indulging in hopeless sorrow for their dead friends, as though they were lost. He assures them, "by the word of the Lord," that those who live until the Lord comes will have no precedence over those who fall asleep in Jesus. We will not be with Christ any sooner than they are. And then he proceeds to tell how this can be: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

We shall have occasion to use this text again, and we pass it for the present. Turning to the first chapter of Acts, we read the account of Christ's ascension. In his Gospel, Luke had previously written: "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24:50, 51. In Luke's second narrative we have this account: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

There is no mistaking these words. Christ was there in person. In bodily form, while in the act of blessing his disciples, he ascended to heaven. And the angels declared that "this same Jesus"—"the Lord himself" (1 Thess. 4:16)—should come in exactly the same manner as he had left the earth. Now, as showing the perfect harmony of the Bible narrative, we quote right here the words of John: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7. The one who claims that the coming of Christ is death, or con-

version, or anything else than a literal return to earth, squarely contradicts these plain texts.

Our Saviour foresaw that before his return many would be engaged in this very work. In order to draw the attention of men away from the real advent of Christ, as described in the Bible, Satan and his angels will transform themselves, not merely into angels of light, but into the appearance of Christ himself, and will "show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." Matt. 24:24. They will claim that Christ has already come, and will work miracles to support the claim. How, then, can we be sure that they are not the Christ? Here is the sure guide: "Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chamber; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24:26, 27. The reason why it will be impossible to deceive the elect, is because they will remember and implicitly believe the plain declarations of the Bible.

These texts prove not only that the coming of the Lord is a literal event, but that it is yet future. Do you still say that it took place on the day of Pentecost? We answer that Paul's words in Heb. 9:28, "Unto them that look for him shall he appear the second time without sin unto salvation," were written many years after that notable Pentecost. None of the apostles had written a line at that time, and, since the resurrection of Christ, had engaged in no public work whatever. But they all speak of that day as still future. Is it claimed that the destruction of Jerusalem answers to the coming of the Lord? We remind you that the book of Revelation was written more than a score of years after Jerusalem was conquered by Titus; and in that book, besides the description already quoted (Rev. 1:7), almost the closing words are these: "And, behold, I come quickly; and my reward is with me, to give every man according as his works shall be." Rev. 22:12. "He which testifieth these things saith, Surely I come quickly." Verse 20. These forbid the application of the promise to any event before the close of the first century.

Again, no event has ever yet occurred comparable to the coming of the Lord as described in the Bible. Peter, in answer to those who, professing to be able to see no signs of such an event, derisively ask, "Where is the promise of his coming?" says: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3:10.

The psalmist says: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:3-5.

The heavens have not departed as a scroll when it is rolled together; not yet has the glorious appearing of the Son of man in those opening heavens dazzled every eye as does the vivid lightning flash. Not yet have "the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:15, 16. The time is still future when the voice of the Archangel and the trump of God shall call the dead in Christ from their graves, and when the living righteous, with glad accord, shall unite in the exclamation: "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will

be glad and rejoice in his salvation." Isa. 25:9.

That day will not pass and leave saints and sinners alike unconscious of its arrival. The Lord comes not as an intercessor, but as a king, "without sin." There is thenceforward no more mercy for sinners—they receive according to their deeds; no more trials for saints—he appears to them unto salvation. This being so, it is manifestly foolhardy in anyone to say, "We shall know more about it when it comes than we do now." Yes, we will; but those who put off their knowledge of it until it comes, will learn to their sorrow. While the signs that show that coming near are fulfilling all around us, let us search the Scriptures that we may be children of the light, and, having our lamps trimmed and burning, be able to hail our Lord with joy when he returns. E. J. W.

JUSTIFICATION.

"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:20, 24.

JUSTIFICATION is declaring or making just or righteous, and always has reference to the past. The above texts show us where we cannot and where we can obtain justification. We cannot be justified by the deeds of the law, and yet the apostle says in Rom. 2:13, "The doers of the law shall be justified." Is there contradiction in the apostle's statements?—Not at all.

The law which condemns sin must necessarily be a just law. It is the very opposite of the sin which it condemns. Sin is its transgression. 1 John 4:5. Says Paul, "Nay, I had not known sin, but by the law." Rom. 7:7. God's law, therefore, condemns all sin and embraces all righteousness. Isa. 51:5, 6. There can be no sin that is not its transgression; and no righteousness can overlap its exceeding breadth.

It therefore follows that the doer of a just law will be just, or righteous; and when his probation is ended, the judge will declare him justified. He has kept the law, therefore the law does not condemn him. So it will be with the angels who have never fallen. Those spiritual beings have been doers of the law, and will be declared justified by the Judge of all.

But not so with man. "The carnal mind is enmity against God; for it is not subject to the law of God." Rom. 8:7. "For all have sinned, and come short of the glory of God." "Now we know that what things soever the law saith, it saith to them who are under the law [within the law, or subject to the law]; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:23, 19. "Therefore by the deeds of the law there shall no flesh be justified;" because the law condemns all flesh. It knows no pardon. It reveals to man that he is a sinner, but it presents no remedy for his sin. Man cannot go back and live his life over again, his past deeds are done forever. And it would not help matters if he could; for as the carnal mind is enmity against God and his law, he would be a transgressor the same as he was on his first trial.

Neither can man justify his sins of the past by future obedience. If he who had sinned for twenty-five years should begin his twenty-sixth year a perfect life to continue to the end of his existence, his past life of sin would remain against him. His present perfect life would only meet the *present* requirements of a perfect law. He could perform no deeds of supererogation, he could not do superabounding duty, for the present demands of the law require all the heart, might, mind, and strength.

Mr. A could not say to his merchant, whom he was owing fifty dollars, "I will trade with you all the years to come and pay for all I get; never mind the fifty-dollar debt." The merchant would

say, "I must have what is due me. What you pay for present purchases will not meet past obligations." Take another illustration: B has stolen horses, passed counterfeit money, and broken the law generally. He is apprehended, tried, and convicted of crime. But he says to the court, "I will keep the law in the future, if you will say nothing about the crimes of the past." But the judge would reply, "The law demands that you shall be punished for your past crimes; it has condemned you, and the future demands obedience from you whether you are a criminal or not." And the judge would say truly. By the deeds of the law neither criminal nor sinner can be justified. The law condemns his past course, it offers no means of pardon, and the sinner not only can do no superabounding works, but his nature unfits him from ever keeping the law in the future.

But is there no means by which the sinner may be justified? Has God condemned him to destroy him? Has the "law entered, that the offense might abound" (Rom. 5:20), in order that man might be driven to despair?

God forbid; but he has thus revealed to man—all men—his sins that he might have mercy upon him. Locked up in the prison of sin, he finds but one door from that terrible pit, and that is the door opened by Divine Wisdom, the Lord Jesus Christ. "Being justified freely by his grace through the redemption that is in Christ Jesus."

We can see a reason why God has thus dealt with man. If it were possible for man to justify himself, it would be to him a cause of boasting. It would thus increase his selfishness, and would lead him to glorify self rather than God. But God has concluded all under sin, that he might have mercy upon all. Gal. 3:22; Rom. 9:32. No works that man may do, no sacrifice that he may make, will ever justify one single sin. God in his mercy to man, in order to more fully strip from man his selfishness, has made that justification dependent on his own rich, unmerited favor alone. "Being justified freely by his grace [favor] through the redemption that is in Christ Jesus."

And what conditions are required of man in order that he may be a recipient of this grace?—Simply *faith*. He who realizes his own sinful, lost, helpless condition, and comes to God by faith in the Lord Jesus Christ, will be justified. "Therefore," says the apostle, "we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28. "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." Verse 27. And how much does this justification mean?—It means that "the righteousness of God" is counted for the past life of the justified sinner; that this righteousness which is by faith in Christ Jesus our Lord is imputed to us for all past sins. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25. It means that Christ, the blessed Son of God, the righteousness of God (for he was God's law incarnate), was made sin for us, "that we might be made the righteousness of God in him." 2 Cor. 5:21. See Isa. 5:3. Justification means that all the iniquities of the past are forgiven, that all the sins are covered by the perfect righteousness of God. It means that God counts us not sinners, that he looks upon us as though we had never sinned. Rom. 4:5-8.

And all this, fellow-sinner, the Lord offers thee "freely by his grace." He invites you to come. Are you weary of the load? Do you wish to cease your warfare with God? Do you wish to remove the black record and start a new one? Jesus stands anxiously waiting to cover it all over with his own perfectness, wash it all away in his own precious blood. Will you not believe? Accept, and accept now; lay down the weapons of war-

fare, and be at peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. Precious boon! Blessed is he who spurns it not away. M. C. W.

NATURAL IMMORTALITY.

THE *Christian at Work* is jubilant over the fact that Prof. Joseph Le Conte, of the University of California, a leading evolutionist, has declared in favor of the natural immortality of the soul. The professor's great argument is that a man can examine the thoughts of his own mind. "To animals," says the *Christian at Work*, in giving a *résumé* of the professor's argument, "there is certainly no self-consciousness, no turning of thought in observation upon self, no inside view of brain phenomena. Is not this a whole world occupied by man alone? Here, then, man differs totally from the animal, showing himself possessed of a spirit, self-conscious, self-acting, and, as we hope, immortal."

Perhaps it is all right for Professor Le Conte to reason in this way, since he has no faith in divine revelation, and of course can have no hope of immortality from a Bible standpoint. But why Christians should adopt such reasoning is not apparent. Life and immortality are brought to light only through the gospel, and had the *Christian at Work* a single text to support its view of *natural* immortality, it would certainly consider it worth more than the vague speculation of mere philosophy. It simply shows that there is no Scripture for natural immortality, and this our contemporary virtually confesses when it says: "The Christian sees clearly that without immortality life would not be worth the living, and if faith in it be a sham then all else is a sham, and man might as well lie down at once to die as the brute dieth. But with the resurrection of Jesus historically proved a belief in immortality is now the most rational and certain of truths, as it tends to the noblest aspirations and endeavors of the soul."

What we cannot see is how *natural* immortality is proved by the resurrection. Indeed, it seems to us that it proves that without a resurrection there can be no immortality, and we feel the more sure of this because it is the teaching of the word of God. Says the apostle, "If the dead rise not, . . . then they also which are fallen asleep in Christ are perished." And we believe his words.

C. P. B.

"ARE THERE FEW THAT BE SAVED?"

WHILE we hear less than we used to about universal salvation, the doctrine is rapidly gaining ground, even among those who would not answer to the name of Universalists. This change in sentiment is not due to a better understanding of the word of God, but to looser views of the requirements of the divine law. When the angels appeared to the shepherds on the plain of Bethlehem to announce the birth of the Saviour, the first strain of their song was, "Glory to God in the highest," and the second, "On earth peace, and good-will to men;" but while the last part of that matchless anthem is magnified, the first part is almost entirely lost to view and forgotten; God's honor is left out of the question, and only that which is supposed to speak of man's good is considered.

True it is that the Scriptures present God as a being of infinite mercy; but he is also represented as a being of infinite justice, one who cannot look upon sin with allowance. To compromise with sin would be to deny himself and to destroy his own attributes. He delights in mercy, but that mercy must be extended under conditions consistent with the nature of the divine being, namely, by putting away and destroying sin. It is not

the purpose of this article to show how this is done. We will simply say that it is by atonement for past sins, and by a guarantee that in the future sins will not be committed. Christ has given himself a sacrifice for sin, and thus provides for the atonement, and has himself become surety for those who are saved through him. Understand that we do not mean that those who accept Christ can never afterward commit sin. We know by sad experience that such is not the case. What we mean is that Christ engages to bring those who accept him into perfect harmony with the divine law, so that in their salvation the law will be honored and its Author glorified; but this requires co-operation on the part of those who are saved. It requires submission; and it follows that they only who submit can be saved. God must be honored in the salvation of his creatures. This is the reasonable view of the matter, and by examining the testimony of Inspiration upon the subject, we shall find that it is also the scriptural view. The doctrine of Universalism could never obtain among men were it not for false views and erroneous ideas of the character of Deity.

If we believe that God is an infallible being, and that as such he created all things, we must believe that he had a purpose and design in that creation. What his purpose was concerning this earth, we learn from Isa. 45:18: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." The character of the beings which he designed should inhabit the earth would be inferred from the fact that "God made man upright." But we are not left to inferences on this important point, for we find oft repeated in substance the declaration, "The righteous shall inherit the land, and dwell therein forever" (Ps. 37:29); and, "Blessed are the meek; for they shall inherit the earth" (Matt. 5:5); while in perfect accord with these texts are the words of the apostle Peter, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

God certainly designed that this earth should be peopled with intelligent, loyal subjects; not with stocks nor with stones, nor even with beasts which have not understanding, but with beings endowed with volition, and capable of serving their Creator from choice, "not from constraint but willingly." This purpose made probation a necessity and sin a possibility. It is useless to discuss the whys and wherefores of the case, for we are not ignorant of the sequel,—man sinned and fell; but "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Observe, however, here as well as elsewhere in the sacred word, the promise of eternal life and salvation is conditioned on belief. And this Son so freely given by the Father himself, tells us that "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. This text must forever stand against the theory of universal salvation.

Another scripture which forbids the acceptance of the doctrine of the final restoration of all men to divine favor, is Eze. 18:26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Here two deaths are clearly brought to view, namely, the death which is common to all mankind, and, following that, it is declared of the man who dieth in his iniquity, that "for his iniquity that he hath done shall he die." This death is in Rev. 20:6 called the second death, and it is clearly the condition into which all pass who are not under the transient but under the abiding wrath of God.

One resurrection, or one return to life, is promised to all men, and only one. They who suffer the second death become "as though they had not been." Obad. 16. They are brought into the condition described in Mal. 4:1: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Or, as the psalmist says, "Into smoke shall they consume away." Ps. 37:20. And in the words of the Saviour, "They shall not see life." But some may say, While this may be true of a very few, it certainly is not true of any considerable portion of the human family. God wills that all should come to repentance, and surely almost if not quite all will repent. Such reasoning requires no answer except the words of our Saviour when one asked him, saying, "Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

Space forbids further quotations or a more extended examination of this subject, but the reader will please turn to his Bible and read Luke 13:13-27. It contains much food for reflection for those who desire to believe that all will be saved, or that in the future state they will enjoy a more favorable opportunity of making their peace with God. "Behold, now is the accepted time; behold, now is the day of salvation." C. P. B.

"HOW FAITH ACTS."

"How FAITH ACTS" is the title of an article in a recent number of the *Golden Gate*, in which exception is taken to the following paragraph, which appeared in this paper a week or two since:—

"Faith has, as it were, two hands. With the one hand it is constantly rolling upon Christ every worry, every sorrow, every trial, every crushing and overwhelming demand, so that never a thing comes to the soul for a moment or touches it, but that the soul at once relieves itself of its burden by casting that burden upon the Saviour."

The *Golden Gate* says: "We do not call that faith but selfishness. What on earth or in heaven did that man Christ do to receive such inconsiderate, cruel treatment from mankind, and how contemptible does man become in thus shirking the burdens of life, that are evidently designed for each mortal wayfarer to share in bearing!"

Our critic evidently misapprehends the nature and design of faith. And as to the question, "What has Christ done to deserve such treatment?" we reply, He died that he might bear the burdens of those who put their trust in him. He has invited all to cast their burdens upon him, he has promised to sustain them in so doing, and there is no selfishness in availing ourselves of this privilege. The expression, "casting our burdens upon the Lord," can be fully understood only by those who have experienced the relief to be obtained in this way. It adds nothing to the burdens of the Lord, as he is infinite, neither does it relieve the Christian of all responsibility or of all agency in the matter. It is simply the exercise of that faith which assures the possessor that "all things work together for good to them that love God;" a feeling of perfect resignation and assurance that God doeth all things well. And with this feeling of trust and confidence in God, comes relief from the burden which before seemed so heavy.

We may illustrate this matter thus: A ship is at sea in dark, cloudy weather. The man at the wheel is steering according to the captain's directions, whom he knows to be an excellent seaman, but as the weather becomes more threatening, he loses courage and is in a perfect agony for fear

the vessel is about to be dashed upon the rocks. But a comrade reasons with him and says: "Why not trust it all to the captain? You are bearing a great burden which was never designed for you; just trust it all to the captain. Exercise faith in his ability to navigate the ship, and all will be well." The poor man at the wheel heeds the advice, he recognizes the truth of what his friend has said, and immediately his great burden is gone. Nevertheless the man remains at his post ready to obey every command. He works just as he worked before, but without the burden. And just so it is with the Christian; he has his work to do according to the directions which he has from the great Captain of his salvation, but it is his privilege at all times to cast his burden of care on that Captain, knowing that, whatever happens, all will be well. C. P. B.

WRESTING THE SCRIPTURES.

IN his second epistle the apostle Peter speaks of some who wrest the Scriptures, that is, turn them aside from their true meaning, and of that we see many examples at the present day. One of the latest of these which has come under our notice is in the *Christian Oracle* of May 9. A contributor to that paper says:—

"That we may be safe and efficient, God inspired the apostles to teach us all things that pertain to Christian life and godliness. Their teaching is sufficient to make men perfect, and thoroughly furnish them for all good works. False doctrines will arise that may blind and deceive, that may seem plausible or profitable, but which end in strife, envy, and divisions. Beware of the doctrines of men; be not carried about by them, but be steadfast in the apostles' doctrine. Prove all things by them, and hold fast what they approve."

It may be true as he says that the teachings of the apostles are sufficient, but it is not true, as he implies, that the Scriptures themselves tell us that such is the case. In his second letter to Timothy the apostle says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." But he wrote not of the New Testament but of the Old, a part of the Scriptures which some people esteem very lightly nowadays, and we suspect that this is the case with the *Oracle's* contributor. If one compares his language and that of the apostle, it is difficult to avoid the conclusion that he intended to convey the idea that the apostle's words applied to the New Testament; but he must know that such is not the case. Paul wrote to Timothy: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus;" and those same Scriptures are no less potent for good to-day. Let us take heed that we do not despise and neglect them. C. P. B.

THE Catholic Mirror says:—

"One of the most significant things in connection with the recent national celebration of the Washington inauguration centenary was the fact that in New Hampshire, the only State in the Union where Puritanic prejudice against Catholics finds expression in the statute books, the sole patriotic commemoration of the event was the celebration held in Manchester under the auspices of the Catholic Young Men's Societies."

We have no sympathy with the spirit of intolerance which excludes anyone from participation in the affairs of State because of his religious views, and are in favor of granting the fullest civil and religious liberty alike to Catholics and Protestants; but we cannot help thinking that Papists are the last people on earth who ought to find fault because religious prejudices find expression in the statute books. There is not a Catholic country in the world where such prejudice does not find just such expression.

WHY WE OPPOSE THE MAKING OF THE IMAGE.

A CORRESPONDENT writing from Alameda seems perplexed over the fact that Adventists oppose the enactment of a religious amendment to the Constitution. Admitting that such an amendment would be a union of Church and State, and that such a union would be the completion of the image to the beast brought to view in Rev. 13, he asks: "If you succeed in preventing it from becoming a part in our Constitution, how will the Scriptures be fulfilled?"

Before directly answering the question, let us ask another by way of illustration. In 2 Tim. 3:14 is a prophecy that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Now shall we cease all gospel effort, all opposition to wickedness, lest these wicked men and seducers become converted and the Scripture be not fulfilled? or shall we continue to hold up the light of truth, that some may be saved from their deceptions?

But in reply to the previous question, attention is called to the message of the "third angel," beginning with the ninth verse of Rev. 14: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

We learn from Rev. 13:14 that those who make this image are deceived, and of course all who receive his mark, that is, worship it or yield to its demands, are also deceived. Then what is our duty toward persons whom we know are liable to be deceived? is it not to promptly warn them? Suppose the masses will not heed the warning, our duty to give it is none the less imperative. Some will give heed, and are doing so continually. The Angel of God has given the warning through revelation to the church; and what is the duty of the church? is it not to give the word of God to the world, that all who will receive it may escape the wrath to come upon the children of disobedience?

Read that message over again; is there not a most fearful denunciation against those who fall into the terrible snare of doing homage to the beast or his image? Can any man with any measure of the Spirit of Jesus in him neglect to give a most earnest warning to his fellow-creatures who stand upon the brink of such a visitation of the wrath of God? Think of it again; yes, over and over again. He shall "drink of the wine of the wrath of God poured out without mixture." Are your family, or your friends, or your neighbors in danger of being deceived by a movement to which is attached such dire consequences, and will you not warn them by exposing the real nature of the work? "He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Who will withhold the warning voice that might pluck even one brand from such a burning?

There is no fear that the Scripture will not be fulfilled. When every possible effort shall have been put forth, the masses will prefer to be deceived because the majority will be on that side. There will be some who will walk in the light; some who will flee from the wrath to come, when the iniquitous character of the work is brought before them; some in every nation, and kindred, and tongue, and people, who will resist the mark of the beast and the mark of his image; but the multitude will continue in the broad road of popularity. Surely it is a time to take advantage of every opportunity, that we "might by all means save some."

W. N. GLENN.

The Sabbath-School.

Old Testament History.

THE WAGES OF UNRIGHTEOUSNESS.

(Lesson 25, June 22, 1889.)

1. How was Balak, king of the Moabites, affected by the success of the Israelites?

"And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho. And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many; and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time." Num. 22:1-4.

2. To whom did he send messengers?

"He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me." Verse 5.

3. What did he want Balaam to do?

"Come now therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." Verse 6.

4. When the elders of Moab brought the rewards of divination to Balaam, what did he say?

"And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me; and the princes of Moab abode with Balaam." Verses 7, 8.

5. What did the Lord tell Balaam?

"And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people; for they are blessed." Verse 12.

6. Did Balaam plainly understand that the Lord did not want him to go to curse Israel?

"And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; for the Lord refuseth to give me leave to go with you." Verse 13.

7. When Balak received Balaam's reply, what did he do?

"And Balak sent yet again princes, more, and more honorable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me; for I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me; come therefore, I pray thee, curse me this people." Verses 15-17.

8. What reply did Balaam give to the messengers?

"And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." Verse 18.

9. Nevertheless, how did he show that he greatly desired to go?

"Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more." Verse 19.

10. How much permission did God give him?

"And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do." Verse 20.

11. Did Balaam go on this permission?

"And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab." Verse 21.

12. Was God pleased with Balaam's course?

"And God's anger was kindled because he went;

and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him." Verse 22.

13. Relate what followed.

"And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam; and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me; I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay." Verses 23-30.

14. When Balaam's eyes were opened, what did he see?

"Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand; and he bowed down his head, and fell flat on his face." Verse 31.

15. What did the angel of the Lord say of Balaam's course?

"And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me." Verse 32.

16. What did he say would have been done to him if the ass had not turned aside?

"And the ass saw me, and turned from me these three times; unless she had turned from me, surely now also I had slain thee, and saved her alive." Verse 33.

17. How much more could the Lord have said and done to show that he did not want Balaam to go to Balak?

18. Notwithstanding this, what did Balaam say?

"And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me; now therefore, if it displease thee, I will get me back again." Verse 34.

19. What did the angel of the Lord reply?

"And the angel of the Lord said unto Balaam, Go with the men; but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak." Verse 35.

20. When people show a strong determination to have their own way, regardless of the expressed will of God, how does the Lord deal with them?

"But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust; and they walked in their own counsels." "They would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Ps. 81:11, 12; Prov. 1:30, 31.

21. What will be the final consequence to such?

"For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. 1:32.

22. What was the fate of Balaam?

"And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian; Balaam also the son of Beor they slew with the sword." Num. 31:6-8.

23. What was the secret of Balaam's intense desire to comply with Balak's request?

"Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." 2 Peter 2:15.

24. What is said of those who will be rich?

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9.

25. What of the love of money?

"For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Verse 10.

26. What is said of those in the church who, like Balaam, are greedy for gain?

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Jude 11-13.

27. What are the real wages of unrighteousness?

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23, first part.

28. And what is the gift of God?—*Ib.*, last part.

29. What is indicated by this? *Ans.*—That while those who die as a punishment for their sins, get only what they lawfully deserve, eternal life cannot be earned, but is something infinitely beyond the power of any human being to earn. God does not pay us for what we do, for we cannot do anything that is worth paying for; at the best we are but unprofitable servants. But he gives us all that we have, and all that we can ever receive, because of his own wondrous love and mercy, and the merit of Jesus Christ in whom we live.

NOTES.

It was customary in most Eastern countries, and the practice is still prevalent there, to never approach an individual of prominence or rank for the purpose of obtaining a favor without first bestowing some suitable present upon him. And while the custom was possibly innocent enough in some cases, as, for instance, in Gen. 32:13-20, and 43:11, it was liable to prove a snare. But it appears that on this occasion there were sent gifts of a different character in addition, viz., rewards of divination. Had Balaam been walking in the counsel of God, the fact of these rewards being offered him would, alone, have been sufficient evidence to have justified him in refusing to have anything to do with the messengers of Balak. Sorcery, divination, magic, necromancy, and all such things were expressly forbidden of the Lord, as coming from an evil source. We can, therefore, only draw the conclusion that it was the covetousness of Balaam which caused him to hearken to a proposition whose acceptance would render it necessary for him to walk in direct opposition to the people and work of God.

A PROPOSITION of somewhat similar character was made hundreds of years afterwards, by Simon Magus, who offered money to the apostles, in hopes that the power to work miracles would be given him in return for it; but Peter, indignant at the insult thus offered to God, said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts 8:20. Had Balaam's heart been as consecrated as was Peter's, this would at once have been the feeling actuating him when the messengers made known their errand.

How often we see people to-day repeating Balaam's experiment, dallying with some sin which they know to be wrong, prompted by Satan to hope that in some way God will make it right for them to engage in it. And God does sometimes allow men, to-day, as he did Balaam of old, to walk in their own ways; but when this is the case, they find, as did the disobedient prophet, that the end thereof is death.

OCCASIONALLY we hear people express the idea that it was unjust in God to deal as he did with Balaam, inasmuch as Balaam had told the messengers the morning after their first visit that he could not go with them. In reply we will only say that the prophet was deserving of no credit for this, for every feature in the case points out the fact that Balaam was only hindered from going by the direct refusal of the Lord to permit it. His desire was to obtain the reward, unrighteous though he well knew it to be; and so great was this desire, that at the second visit of the princes of Balak, he went even beyond the permission God had already given him.

THE Lord had told Balaam upon the occasion of this second visit that if, in the morning, the men of Moab came to call him, he might go with them. They, however, were so disappointed and annoyed that they did not make any further request, doubtless expecting nothing but refusal. But Balaam, in his greed for gain, so far misapplied the words of the Lord, that, when the messengers did not call for him, he determined that he would overtake them and accompany them to their land. This action on his part, as we can readily see, deprives his previous deeds of any virtue. He might easily have avoided going with the messengers the second time, and would have obtained God's rich blessing by allowing them to return without accompanying them. It was this willful walking in the ways of temptation that caused the wrath of the Lord to be kindled against him.

MEN sometimes take great credit to themselves because they do not yield to temptation, when, if the truth were known, the only reason for their not yielding is the lack of opportunity to carry out their designs. There is no more virtue in such work as this than there was in Balaam's case. He did not join the forces of Balak at the first call because the Lord absolutely refused him permission. Men who are restrained from stealing the property of others simply because such property is placed beyond their reach, certainly need not pose as saints before their fellow-mortals. The man who reflects upon the possibilities of committing any sin, and yet does not engage in it only because a suitable opportunity fails to present itself, is as guilty in the sight of Heaven as though he had already actually performed it. And this principle is capable of being applied to all the surroundings and circumstances of our every-day lives. Such virtue as this never gained a victory over temptation, and never will.

FOR the sake of obtaining earthly treasure, Balaam forfeited the blessing of God, which would have been worth more to him than all the wealth of Moab. Not only this, but he at last forfeited his own life as the result of his covetousness. Truly "the love of money is the root of all evil." Yet we see men to-day who, rather than take the easy yoke of the meek and gentle Master upon themselves, and be at peace through the riches of his grace, are staggering along under their heavy burdens of selfishness and sin, in their insane thirst for the riches of this world. Will we be so foolish as to imitate their example? Shall we esteem the gold that perisheth to be of greater value than the unsearchable riches of Christ?

May God help us to be so faithful in the use of the unrighteous mammon which he gives us here that we may be found worthy at last to have the true riches committed to our trust hereafter. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Prov. 10: 22.

J. W. SCOLES.

Notes on the International Lesson.

JESUS CRUCIFIED.

(June 15, Mark 15: 21-39.)

Who can comprehend the love here displayed? The angelic host beheld with wonder and with grief Him who had been the Majesty of Heaven, and who had worn the crown of glory, now wearing the crown of thorns, a bleeding victim to the rage of an infuriated mob, who were fired to insane madness by the wrath of Satan. Behold the patient Sufferer! Upon his head is the thorny crown! His life-blood flows from every lacerated vein! All this was in consequence of sin! Nothing but that eternal, redeeming love, which will ever remain a mystery, could have induced Christ to leave his honor and majesty in Heaven, and come to a sinful world, to be neglected, despised, and rejected by those he came to save, and finally to suffer upon the cross.

WONDER, O heavens, and be astonished, O earth! Behold the oppressor and the oppressed! A vast multitude inclose the Saviour of the world. Mockings and jeerings are mingled with the coarse oaths of blasphemy. His lowly birth and humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and the vulgar jest and insulting derision are passed from lip to lip. Satan was having full control of the minds of his servants. In order to do this effectually, he commences with the chief priests and elders, and imbues them with religious frenzy. They are actuated by the same Satanic spirit which moves the most vile and hardened wretches. There is a corrupt harmony in the feelings of all, from the hypocritical priests and elders down to the most debased.

CHRIST, the precious Son of God, was led forth, and the cross was laid upon his shoulders. At every step was left blood which flowed from his wounds. Thronged by an immense crowd of bitter enemies and unfeeling spectators, he is led away to the crucifixion. "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."

His sorrowing disciples follow him at a distance, behind the murderous throng. He is nailed to the cross, and hangs suspended between the heavens and the earth. Their hearts are bursting with anguish as their beloved Teacher is suffering as a criminal. Close to the cross are the blind, bigoted, faithless priests and elders, taunting, mocking, and jeering: "Thou that destroyest the temple and buildest it in three days, save thyself." If thou be the Son of God come down from the cross. Likewise also the chief priests mocking him with the scribes and elders, said, He saved others; himself he cannot save. If he be the king of Israel let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God."

Not one word did Jesus answer to all this. Even while the nails were being driven through his hands, and the sweat-drops of agony were forced

from his pores, from the pale, quivering lips of the innocent Sufferer a prayer of pardoning love was breathed for his murderers: "Father, forgive them; for they know not what they do." All Heaven was gazing with profound interest upon the scene. The glorious Redeemer of a lost world was suffering the penalty of man's transgression of the Father's law. He was about to ransom his people with his own blood. He was paying the just claims of God's holy law. This was the means through which an end was to be finally made of sin and Satan, and his vile host to be vanquished.

OH, was there ever suffering and sorrow like that endured by the dying Saviour! It was the sense of his Father's displeasure which made his cup so bitter. It was not bodily suffering which so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, and a sense of his Father's wrath, that broke his heart. The Father's glory and sustaining presence had left him, and despair pressed its crushing weight of darkness upon him, and forced from his pale and quivering lips the anguished cry, "My God, my God, why hast thou forsaken me?"

JESUS had united with the Father in making the world. Amid the agonizing sufferings of the Son of God, blind and deluded men alone remain unfeeling. The chief priests and elders revile God's dear Son while in his expiring agonies. Yet inanimate nature groans in sympathy with her bleeding, dying Author. The earth trembles. The sun refuses to behold the scene. The heavens gather blackness. Angels have witnessed the scene of suffering until they can look on no longer, and hide their faces from the horrid sight. Christ is in despair! He is dying! His Father's approving smile is removed, and angels are not permitted to lighten the gloom of the terrible hour. They could only behold in amazement their loved Commander suffering the penalty of man's transgression of the Father's law.

EVEN doubts assailed the dying Son of God. He could not see through the portals of the tomb. Bright hope did not present to him his coming forth from the tomb a conqueror, and his Father's acceptance of his sacrifice. The sin of the world with all its terribleness was felt to the utmost by the Son of God. The displeasure of the Father for sin, and its penalty, which was death, were all that he could realize through this amazing darkness. He was tempted to fear that sin was so offensive in the sight of his Father that he could not be reconciled to his Son. The fierce temptation that his own Father had forever left him, caused that piercing cry from the cross, "My God, my God, why hast thou forsaken me?"

CHRIST felt much as sinners will feel when the vials of God's wrath shall be poured out upon them. Black despair like the pall of death will gather about their guilty souls, and then they will realize to the fullest extent the sinfulness of sin. Salvation has been purchased for them by the suffering and death of the Son of God. It might be theirs if they would accept of it willingly, gladly; but none are compelled to yield obedience to the law of God. If they refuse the heavenly benefit, if they choose the pleasures and deceitfulness of sin, they can have their choice, and at the end receive their wages, which is the wrath of God and eternal death. They will be forever separated from the presence of Jesus, whose sacrifice they had despised. They will have lost a life of happiness, and sacrificed eternal glory for the pleasures of sin for a season.

FAITH and hope trembled in the expiring agonies of Christ, because God had removed the as-

insurance he had heretofore given his beloved Son of his approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened him, that his Father accepted his labors and was pleased with his work. In his dying agony, as he yields up his precious life, he has by faith alone to trust in Him whom it has ever been his joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt even by sympathizing nature, the Redeemer drains the mysterious cup even to its dregs. Denied even bright hope and confidence in the triumph which will be his in the near future, he cries with a loud voice, "Lord, into thy hands I commit my spirit." He is acquainted with the character of his Father, his justice, his mercy, and great love. In submission he drops into the hands of his Father. Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary, "It is finished."

NATURE sympathized with the sufferings of its Author. The heaving earth, the rent rocks, and the terrific darkness, proclaimed that it was the Son of God that died. There was a mighty earthquake. The vail of the temple was rent in twain. Terror seized the executioners and spectators as they beheld the sun veiled in darkness, and felt the earth shake beneath them, and saw and heard the rending of the rocks. The mocking and jeering of the chief priests and elders was hushed as Christ commended his spirit into the hands of his Father. The astonished throng began to withdraw, and grope their way in the darkness to the city. They smote upon their breasts as they went, and in terror, speaking scarcely above a whisper, said among themselves, "It is an innocent person that has been murdered. What if, indeed, he is, as he asserted, the Son of God?"

JESUS did not yield up his life till he had accomplished the work which he came to do, and exclaimed with his departing breath, "It is finished!" Satan was then defeated. He knew that his kingdom was lost. Angels rejoiced as the words were uttered, "It is finished." The great plan of redemption, which was dependent on the death of Christ, had been thus far carried out. And there was joy in Heaven that the sons of Adam could, through a life of obedience, be finally exalted to the throne of God. Oh, what love! what amazing love! that brought the Son of God to earth to be made sin for us, that we might be reconciled to God, and elevated to a life with him in his mansions in glory. And, oh! what is man that such a price should be paid for his redemption?

WHEN men and women can more fully comprehend the magnitude of the great sacrifice which was made by the majesty of Heaven in dying in man's stead, then will the plan of salvation be magnified, and reflections of Calvary will awaken sacred and living emotions in the Christian's heart. Praises to God and the Lamb will be in their hearts and upon their lips. Pride and self-worship cannot flourish in the hearts that keep fresh in memory the scenes of Calvary. This world will appear of but little value to those who appreciate the great price of man's redemption.—*Mrs. E. G. White.*

THE language of the Bible grows more harmoniously luminous with the growing light, when its words are read and interpreted simply; as words still living they are found to give the spiritual message which each age requires—the one message made audible to each hearer in the language wherein he was born.—*Canon Wescott.*

The Missionary.

THE LAND OF THE CZARS. NO. 4.

VIEWED from anything like a liberal standpoint, the restrictions exercised over its subjects by the Russian Government are almost unbearable. One scarcely knows which to manifest the greatest wonder over, the thought that there is not more of the revolutionary spirit manifested than there is, or the fact that under the oppressive surveillance and espionage of the present system the people have any mind of their own left at all, and are not simply controlled, like so many cattle. A recent article by George Kennan, in the *Century*, so clearly sets forth the almost universal power assumed by the Government that we quote from it, as follows:—

"There is probably no country in the world where the public power occupies a wider field, plays a more important part, or touches the private personal life of the citizen at more points, than it does in Russia. In a country like England or the United States, where the people are the governing power, the functions of the police are simple and clearly defined, and are limited, for the most part, to the prevention or detection of crime, and the maintenance of order in public places. In Russia, however, where the people are not the governing power, but hold to that power the relation of an infant ward to a guardian, the police occupy a very different and much more important position.

"The theory upon which the Government of Russia proceeds is that the citizen not only is incapable of taking part in the management of the affairs of his country, his province, or his district, but is incompetent to manage even the affairs of his own household; and that, from the time when he leaves his cradle and begins the struggle of life, down to the time when his weary gray head is finally laid under the sod, he must be guided, directed, instructed, restrained, repressed, regulated, fenced in, fenced out, braced up, kept down, and made to do generally what somebody else thinks is best for him. The natural outcome of this paternal theory of government is the concentration of all administrative authority in the hands of a few high officials, and an enormous extension of the police power. Matters that in other countries are left to the discretion of the individual citizen, or to the judgment of a small group of citizens, are regulated in Russia by the Minister of the Interior, through the imperial police.

"If you are a Russian and wish to establish a newspaper, you must ask permission of the Minister of the Interior. If you wish to open a Sunday-school, or any sort of school, whether in a neglected slum of St. Petersburg or in a native village in Kamschatka, you must ask the permission of the Minister of Public Instruction. If you wish to give a concert or get up tableaux for the benefit of an orphan asylum, you must ask permission of the nearest representative of the Minister of the Interior, then submit your program of exercises to a censor for approval or revision, and finally hand over the proceeds of the entertainment to the police, to be embezzled or given to the orphan asylum, as it

may happen. If you wish to sell newspapers on the street you must get permission, be registered in the books of the police, and wear a numbered brass plate as big as a saucer around your neck. If you wish to open a drug store, a printing office, a photograph gallery, or a book store you must get permission. If you are a photographer and desire to change the location of your place of business, you must get permission. If you are a student and go to a public library to consult Lyell's 'Principles of Geology' or Spencer's 'Social Statics,' you will find that you cannot even look at such dangerous and incendiary volumes without special permission. If you are a physician, you must get permission before you can practice, and then, if you do not wish to respond to calls in the night, you must have permission to refuse to go; furthermore, if you wish to prescribe what are known in Russia as 'powerfully acting' medicines, you must have special permission, or the druggist will not dare to fill your prescriptions. If you are a peasant and wish to build a bath-house on your premises, you must get permission. If you wish to thresh out your grain in the evening by candle-light, you must get permission or bribe the police. If you wish to go more than fifteen miles away from your home, you must get permission. If you are a foreign traveler you must get permission to come into the empire, permission to go out of it, permission to stay in it longer than six months, and must notify the police every time you change your boarding-place. In short, you cannot live, move, or have your being in the Russian Empire without permission."

It can readily be seen that the amount of patronage which must necessarily exist under such a system as this can only be productive of great injustice to those who are so unfortunate as to come under the jurisdiction of the Government in the capacity of law-breakers. It makes little difference what the offense is, the accused party must always remain in confinement for the law to take its course, until his case has been passed from petty officer to superior officer, and from superior officer to judicial officer, and so on, through an almost interminable round of investigation, until at last it comes up before some official who may have hundreds of such cases on his hands already. The result is that the matter is remanded back to its original starting-point, or, as happens in too many instances, the case never reaches trial at all, but the victim is simply exiled by what is called "administrative process." Concerning this most cruel and unjust way of dealing with suspected parties, I will defer writing until another time. J. W. SCOLES.

ANNUAL MEETING OF HEALDSBURG COLLEGE ASSOCIATION.

THE sixth annual stockholders' meeting of Healdsburg College was held at South College Hall, in pursuance of notice published in the *Sonoma County Tribune*, and also in the *SIGNS OF THE TIMES*. Meeting was called to order by the president, W. C. White. On calling the roll, it was ascertained that a quorum was not present. While awaiting the arrival of other stockholders, a report, by the secretary,

(Concluded on page 350.)

The Home Circle.

"HE LEADETH ME."

"In pastures green?"—Not always; sometimes he
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be;

Out of the sunshine, warm, and soft, and bright,
Out of the sunshine into darkest night,
I oft would faint with sorrow and affright,
Only for this,—I know he holds my hand;
So whether led in green or desert land,
I trust, although I may not understand.

"And by still waters?"—No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So where he leads me I can safely go;
And in the blest hereafter I shall know
Why, in his wisdom, he hath led me so.

—N. E. Journal of Education.

A TOUCHING WAR STORY.

Who can tell how often we are saved from peril by our heavenly Father's care? It is sometimes so dark that we are afraid in our abiding-place because we cannot see the dangers about us; but it is only the "shadow of the Almighty," the Father of lights.

A party of Northern tourists formed a portion of a company gathered on the deck of an excursion steamer that was moving slowly down the historic Potomac one beautiful evening in the summer of 1881. A gentleman who has since gained a national reputation as an evangelist of song had been delighting the party with the happy rendering of many familiar hymns, the last being the sweet petition so dear to every Christian, beginning, "Jesus, Lover of my soul." The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart. A hush had fallen upon the listeners that was not broken for some seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer and accosted him with—

"Beg your pardon, stranger, but were you actively engaged in the late war?"

"Yes, sir," the man of song answered courteously, "I fought under General Grant."

"Well," the first speaker continued with something like a sigh, "I did my fighting on the other side, and think—indeed, am quite sure—I was very near you one bright night eighteen years ago this very month. It was much such a night as this. If I am not mistaken, you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand; the shadow hid me. As you paced back and forth you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart, and I had been selected by our commander for the work because I was a sure shot. Then out upon the night rang the words—

"Cover my defenseless head
With the shadow of Thy wing."

Your prayer was answered. I couldn't fire after that. And there was no attack made upon your camp that night. You were the man whose life I was spared from taking."

The singer grasped the hand of the Southerner and said with much emotion—

"I remember the night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends, and all that life holds dear. Then the thought of God's care for all that he has created came to me with peculiar force. If he so cared for the sparrows, how much more for man, created in his own image! and I sang the prayer of my heart, and ceased to feel alone. How the prayer was answered I never knew until this evening. My heavenly Father thought best to keep the knowledge from me for eighteen years. How much of his goodness we shall be ignorant of until it is revealed by the light of eternity! 'Jesus, Lover of my soul,' has been a favorite hymn; now it will be inexpressibly dear."

The incident given in the above sketch is a true one, and was related to the writer by a lady who was one of the party on the steamer.
—Forward.

A RAT'S REMARKABLE INSTINCT.

ON a very warm day in early summer I happened to be standing near a chicken-coop in a back yard, when I noticed the head of a very gray and grizzled rat thrust from a neighboring rat-hole, and concluded to watch the movements of the veteran. After a careful survey of the surroundings, our old rodent seemed to be satisfied that all was right, and made a cautious exit from the home retreat. A fresh pan of water had been recently placed before the chicken-coop, and the water looked a friendly invitation to the old rat, which immediately started toward it.

The rat had not reached the pan before five half-grown young ones rushed ahead and tried to be first at the water. The old rat thereupon immediately made a leap like a kangaroo, and was at the head of the dish in advance of the foremost of her litter. Then ensued a most remarkable occurrence. The mother raised herself on her haunches, and bit and scratched at her offspring so severely, whenever they attempted to reach the water, that they all finally scudded away, evidently much astonished and frightened at the strange and unaccountable behavior of their mother. When the little ones were at a safe distance, the reasons for her extraordinary behavior began to be revealed at once in the one intelligent action of the old mother rat.

She wet her whiskers in the water, looked suspiciously about her, then very cautiously and carefully took a dainty little sip of the liquid. She tasted it as tentatively and critically as a professional tea taster, and when she was satisfied that it contained no poisons or deleterious matter, she gave a couple of squeaks, which quickly brought her young and thirsty brood to her side, and all fearlessly drank to their fill. Now this old mother rat was experienced, and had evidently learned her lesson in that school thoroughly, and so

she would not allow her young and untaught litter to taste water which might have contained rat poison or what not, until she had satisfied herself that the liquid was harmless. Does not this look very like reason?—*American Naturalist*.

AMONG THE GHILZAIS.

BEFORE a good many of the tents there stood a rude tripod, consisting of three poles tied together near the top. Suspended to these were goat-skin churns, which were operated by two women jerking them smartly back and forth. The art of making such butter as we are accustomed to seems to be unknown among these people; but they obtain from their goat milk a tasteless substitute, called mus-cal, which represents the fatty properties of the milk. Another production obtained from it is mast, a thick, tartish preparation, which, with bread, forms the staple food of the Ghilzais; in taste and consistency this mast somewhat resembles clabbered milk. A very palatable and sustaining article of food for using on the march is prepared by making mast up into dumpling-like balls and drying them in the sun. Bushels of these portable articles of food were spread out to dry on the drooping roofs of the tents and on cloths on the ground.

By another process is made a very wholesome and refreshing drink called doke. In taste and appearance doke is closely allied to buttermilk, but by some peculiar process is endowed with properties that keep it fresh and wholesome for an indefinite period of time. A Ghilzai starting for a long journey across the desert takes on his camel a goat-skin full of this doke and a liberal quantity of the sun-dried mast balls. Half a bushel of the latter and a skinful of the former provide him with wholesome and appetizing food and drink for a week's journey.—*Thomas Stevens, in New York World*.

A TREE PRODUCES COFFEE SACKS.

A NOTABLE tree is the *antiaris saccidora*, or sack tree of Western India, the inner bark of which forms a very good material for sacking, and also for cordage. It often attains a height of one hundred feet, with a diameter of six. The native method of making sacks of this material is very simple. Usually a tree about one foot in diameter is chosen, and from this a section of the length desired for the sack is cut. The log is steeped for some time in water, in order to soften the bark, and is then beaten all round with clubs. In this way the outer bark is removed, and the inner detached from the wood and rendered soft and pliable. Next it is folded over on itself at one end, after the manner of skinning a squirrel, and so turned inside out. All that is now required to complete the sack is that one of the ends be sewed up, which is readily done. But a sack may be made without stitch or seam. This is done by arresting the process of skinning some two or three inches above the farther end of the log, and then sawing off the latter at that point. The sack has then a solid wooden bottom. These sacks are extensively used in Western India and Ceylon, and serve their purpose very well. The same material is sometimes

employed in the manufacture of clothing, and for paper making. To prepare it for the former purpose, the bark is stripped off in pieces, which are then thoroughly soaked and beaten out, till the texture becomes white and rough like fur. It is then cut according to the required shapes, and stitched together.—*Secular.*

AROUND THE WORLD.

A RESIDENT of London last June sent two postal cards round the world, one on the 6th to Vancouver *via* the Canadian packet and trans-Atlantic route, and the other two days later, to Hongkong *via* Brindisi and the Suez Canal, with the request that they might be sent on to the original sender, the first *via* Yokohama, Hongkong, etc., and the second *via* San Francisco and New York, which was done. One traveled eastward and the other westward, the object being to ascertain the quickest mail route around the world. The result has been that the eastward card (or second dispatched) returned on August 17, after an unprecedentedly quick passage of seventy days, while the other (or westward card) was not received in London till September 17, a month later, after 103 days' journey. The postmarks on the cards show that the eastward card was able to complete its journey with barely any stoppage at all. Allowing for stoppages, the actual time taken by the westward card in going round the world is reduced to 66 days' traveling. The estimated mileage that each card traveled was about 22,100 miles, the cost being 3½d. eastward and 3d. westward. A third postal card was also sent from Dover on June 22 to Shanghai, *via* St. Petersburg, Kalgan, Peking, and Hongkong, thence home *via* the United States, thus crossing the Russian and Chinese Empires. This card reached home after a journey of 89 days, at the cost of 2½d. only. A similar journey by two cards going eastward and westward, which were dispatched from Sweden about ten years ago, occupied 116 and 117 days respectively.—*Christian at Work.*

It is only about once in fifteen years that Mars comes as near as 36,000,000 miles. Its orbit is so eccentric that the interval between it and the orbit of the earth varies all the way from 36,000,000 miles to 61,000,000; and it is only now and then that, as the two planets circle round in their respective tracks, the passing point is where the tracks come nearest. The last instance of a very close approach was in 1877; the next will be in 1892. Mars is much smaller than the earth, its diameter being only about 4,200 miles. Its bulk, therefore, is only about one-seventh, and its surface about three-tenths of the earth's.—*Selected.*

It is said that the oldest rose bush in the world of which there is authentic record, grows in a church-yard, and against the old church at Heldersheim, Germany. Eight hundred years ago, so the records say, Bishop Hepilo caused a trellis to be built on which it was supported. To-day the main stem is thicker than a man's body.

HE who obeys with modesty appears worthy of some day or other being allowed to command.

Health and Temperance.

SHALL IT BE DONE?

SHALL the opportunity to put a State into the Union of States, constitutionally and forever protected from the deadliest and most subtle foe to all that is dearest and most sacred to all men who love righteousness and purity, be allowed to pass, and not return again for years to come?

In the galaxy of States, South Dakota may be made the polar star of constitutional prohibition. To all the States, and to all the tribes and all the clans of temperance, we make our appeal. We make it in the language of Deborah to the tribes and clans of Israel, and we say: "Up! this! this and no other is the day."

The Philistines of rum will soon fill all the plain. It is the plan and purpose of these hordes of rum, who would keep us in bondage to their trade, to concentrate their forces upon us; to pour in their treasure, to overwhelm us by the magnitude of their efforts. Not a State in the Union, not a den of infamy, not a place of vileness, will refuse to respond.

Shall not every State, and every church, and every society in like manner, in support of a cause, in contrast so infinitely noble, so measurelessly grand and high, come to the help of South Dakota? But why especially to the help of South Dakota? The reason is obvious. Here, of all places, the promise of success for the friends of temperance, and the friends of God and man, is brightest.

Therefore, the rum power will do its best. Therefore, *we must do our best.* South Dakota will do its best, or perhaps not its best, for no State has ever yet done this. But, when all is considered, South Dakota will do better than ever yet any State did. She will stretch every nerve, bend every energy, and, according to her ability, pour out her money. Already the money is coming, from counties and cities, towns and hamlets, churches and societies.

We request that pastors of all churches take collections for our aid on Sunday, June 30. All individuals who feel inclined to assist in carrying on this great work in securing the admission into the Union of the first State coming in as a prohibition State, will forward any amount to be devoted to this purpose, to Hon. F. H. Hagerty, treasurer of the Non-Partisan Constitutional Prohibition Organization, Aberdeen, Dakota.

V. V. BARNES, *Yankton, Pres.*

W. F. T. BUSHNELL, *Huron, Sec.*

FOOD FROM PRIME SOURCES.

THE food which is most enjoyed is the food we call bread and fruit. In my long medical career, extending over forty years, I have rarely known an instance in which a child has not preferred fruit to animal food. I have been many times called upon to treat children for stomachic disorders induced by pressing upon them animal to the exclusion of fruit diet, and have seen the best results occur from the practice of reverting to the use of fruit in the dietary. I say it without the least prejudice, as a lesson learned from simple experience, that the most natural diet for

the young, after the natural milk diet, is fruit and whole-meal bread, with milk and water for drink. The desire for this same mode of sustenance is often continued into after years, as if the resort to flesh were a forced and artificial feeding, which required long and persistent habit to establish as a permanency, as a part of the system of every-day life.

How strongly this preference for fruit over animal food prevails is shown by the simple fact of the retention of those foods in the mouth. Fruit is retained to be tasted and relished. Animal food, to use a common phrase, is "bolted." There is a natural desire to retain the delicious fruit for full mastication; there is no such desire, except in the trained gormand, for the retention of animal substance. One further fact which I have observed—and that too often to discard it, as a fact of great moment—is that when a person of mature years has for a time given up voluntarily the use of animal food in favor of vegetable, the sense of repugnance to animal food is soon so markedly developed that it is overcome with the utmost difficulty. Neither is this a mere fancy or fad peculiar to sensitive men or over-sentimental women. I have been surprised to see it manifested in men who are the very reverse of sentimental, and who were, in fact, quite ashamed to admit themselves guilty of any such weakness. I have heard those who have gone over from a mixed diet of animal and vegetable food to a pure vegetable diet, speak of feeling low under the new system, and declare that they must needs give it up in consequence, but I have found even these (without exception) declare that they infinitely preferred the simpler, purer, and as it seemed to them, more natural, food plucked from the prime source of food, untainted by its passage through another animal body.—*Longman's Magazine.*

A NEW DISINFECTANT.

EXPERIMENTS are believed to show that asepticol, or orthopenot-sulphate, is destined to take the place of carbolic acid as a disinfectant and antiseptic. It is a syrupy, brown fluid of aromatic odor, and soluble in alcohol, glycerine, and water, and is not irritating in as strong as ten per cent. solutions. As an antiseptic it is said to equal carbolic acid, while possessing also the advantage of pleasanter odor, more solubility, etc.—*Chicago Herald.*

MISS KATE FIELD advocates the use of California wine, but Mr. Charles A. Wetmore, who was formerly at the head of the Viticultural Commission of California, and is therefore eminently qualified to judge, states his opinion that not more than one gallon of wine or whisky out of a hundred in Sacramento or any other city is pure, and that retailers keep the poorest wines made, "which are the vilest decoctions imaginable."—*Christian Advocate.*

IN Switzerland seventy per cent. of the young men are said to be unfitted, by the use of alcohol and tobacco, for the military service required by the Government, and upon examination have been rejected on account of this impairment of their physical condition.

(Continued from page 347.)

of the workings of the college during the past year was listened to, after which the president spoke of the nature and aim of true education. In the course of his remarks he said much by way of encouragement to the students.

Other stockholders having arrived, a quorum was secured and the business of the meeting began. The number of shares represented was 1,449, out of a total of 2,283. The minutes of the last annual meeting were read and approved. The treasurer then read his financial statement of receipts and expenditures for the year ending April 1, 1889. The following is a summary of said report:—

STATEMENT.	
Resources, - - - - -	\$53,094 33
Liabilities, - - - - -	29,999 78
Present worth, - - - - -	\$23,094 55
COMPARISON.	
Net worth, April 1, 1888, -	\$22,599 82
Received on donations and stock, -	610 00
Total, - - - - -	\$23,214 82
Net loss, - - - - -	120 27
Net worth, April 1, 1889, -	\$23,094 55

On motion, the president was authorized to appoint the usual committees. He appointed on Nominations, Wm. Saunders, Geo. W. Mills, James Creamer, J. W. Bond, and J. F. McCutchen; on Resolutions, Elder E. R. Jones, R. S. Owen, W. C. Grainger, Wm. Ings, and G. W. Rine. In order to give the committees time to prepare their reports, the meeting adjourned to 3 P. M.

Meeting at 3 P. M. opened with prayer. Elder W. C. White in the chair. The report of the Committee on Nominations was called for. The following names were submitted by Wm. Saunders, chairman of the committee, as candidates for trustees for the ensuing year: W. C. White, J. N. Loughborough, R. S. Owen, W. C. Grainger, Joseph Leininger, N. C. McClure, James Creamer. Ballots were distributed and the vote taken, which resulted in the election of the persons nominated.

The Committee on Resolutions reported, through their chairman, Elder E. R. Jones, as follows:—

WHEREAS, We regard and acknowledge all success and efficiency as blessings from God; therefore,

1. *Resolved*, That we humbly and heartily express to him thanksgiving and praise for the prosperity that has attended the college work during the year, for its comparative success financially, and for the general good health of the students.

2. *Resolved*, That we express our appreciation of the careful and constant labors of the teachers in the school, and that we extend to them our hearty sympathy in their work, and will sustain them by our influence and our prayers.

3. *Resolved*, That we express our thanks to the California Conference for the labor of Elder N. C. McClure in giving practical instruction in the use of the Bible, which labor was secured to the College through the action of said Conference.

WHEREAS, It is a recognized fact that the most efficient laborers in any cause are those who have taken a preparatory course of study to fit them for their work; and,

WHEREAS, One of the great objects in establishing our schools was to contribute to the advancement of the interests of the Third Angel's Message; therefore,

4. *Resolved*, That we recommend all who contemplate entering the field, to avail themselves of the advantages of the school, and further that we request the officers of our Conference to favor as far as consistent those who have taken such course of study.

5. *Resolved*, That we approve of the establishment of a department in cookery as a regular adjunct of the institution, and that we express our apprecia-

tion of the valuable services already rendered in this department by Mrs. N. C. McClure, and that we advise the Board to provide ample facilities for the prosecution of this line of study next year.

WHEREAS, Freedom from financial embarrassment and thorough equipments in all the departments of the school are essential to the highest success of our work; and,

WHEREAS, These are largely conditioned upon the resources at the command of the institution; therefore,

6. *Resolved*, That we invite the friends of the college to exercise all possible liberality in the purchase of stock in said institution.

After the reading of the resolutions it was moved by G. W. Rine that they be adopted by considering each one separately. This motion was seconded and carried. After being duly considered, all were unanimously adopted. An opportunity was then given for any who desired to subscribe for stock in the college to do so. Twelve shares were taken. Meeting then adjourned *sine die*.

W. C. WHITE, Pres.

W. C. GRAINGER, Sec.

News and Notes.

RELIGIOUS.

—On Tagu Landang and Sijauw, the southernmost islands of the Sangir and Talaut groups northeast of Celebes, the number of Christians has increased from 15 in 1870 to 6,000 in 1886, and now includes a fifth of the population. One hundred and fifty-two persons were baptized in 1886, and 450 in 1887.

—There are about 1,000 Chinamen connected with the Congregational Churches of California and Oregon. They contribute about \$2,500 for home mission work, and have organized a foreign missionary society, and with \$1,400 as a starter, have sent two missionaries, one a Chinaman, back to China to do work there.

—Rev. John Jasper, the famous colored preacher, who advocates that "de sun do move," has just closed a remarkable series of meetings in Richmond, Va. Two hundred converts were baptized in the James River, at that place recently. It is estimated that ten thousand persons witnessed the service, which continued two hours.

—"We have much reason," says the *Evangelist*, "to believe that it is a matter of widespread regret that the contemplated union between the Presbyterian and Congregational Churches in Japan, which was expected to take place last January, was for a time postponed. Of course this delay may in the end have its advantages. But notwithstanding this, it has been a disappointment to many."

—The statistics of the Roman Catholic Church in this country show that there are about one-fifth of the nation belonging to that branch of Christianity. The Catholic hierarchy has existed on our shores just one hundred years. The chancellors of the various dioceses furnish figures which show that of the 12,000,000 who acknowledge the supremacy of the Pope, New England and the Middle States have 5,822,831, the Western States 5,117,565, and the Southern States 1,215,576.

—The religious called Presentation nuns are the only cloistered order of the Catholic Church on the Pacific Coast. It is a rule of their society to never go outside the convent walls after their reception of the black veil. Nuns with relatives living in the same city have been refused even the presence of their mothers while in their dying hours. There is now a convent in San Francisco in which are several inmates who have not been outside the institution for twenty years. Archbishop Riordan is thinking of changing this custom and making it possible for the nuns of this class to visit the sick and poor like the other orders.

—The *Mid-Continent* says: "Much interest has been taken in the movement for union between the Presbyterian and Congregational Churches in Japan. The missions of the Northern and Southern churches are already united. An agreement among themselves was reached last November, but the Congregationalists were restrained from action by formal objection of their brethren in this country. This opposition came especially from the American Board of Missions, into whose treasury thousands of dollars from Presbyterians have been poured annually for many years. The subject is to be taken up again in Japan this month, with some modifications of the proposed plan of union. It seems highly probable that the union will be accomplished."

—The Rev. John Liggins states in his great work on "Foreign Missions" that in Madagascar, where, as late as 1857, nearly 2,000 people were put to death for adhering to the Christian faith, there are 1,200 churches and 71,586 communicants. The native churches during the past ten years have given nearly \$1,000,000 for the spread of the gospel. No nation, with perhaps the exception of the Japanese, has made so much progress and has shown so much vigor for development in Christianity and civilization as the people of Madagascar during the last twenty years. The societies laboring there, in the order of the number of their missionaries and converts, are the London Missionary Society, the Norwegian Missionary Society, the Society for the Propagation of the Gospel, and the English Friends' Mission.

—Of religious instruction in the public schools the *Journal of Education* says: "In Belgium religious teaching is usually given at the commencement or at the end of school hours, but children are excused if parents request it. In Austria the religious teaching is under the supervision of the church; in Bavaria it is a part of the curriculum, and is given by the parish priest. In Holland the school-house may be used by the priests only out of school hours. In Hungary arrangements are made for every denomination to provide some religious instruction in the schools. In Norway the Lutheran religion is taught. In Prussia religious instruction is compulsory. In Saxony the master teaches the Protestant religion, the priest also teaching, where the pupils are Catholics. Religion is taught in Sweden, but pupils are excused upon the request of parents. In Wurtemberg one-third of the school time is given to religious instruction."

SECULAR.

—The Senate of Connecticut has concurred in the House bill providing for secret ballots at elections in the future.

—No reduction in fare is to be made to those attending the National Educational Association, which convenes at Louisville, Ky., this month.

—One hundred arrests have been made in connection with the recent rioting in Belgrade, Servia. Ex-Premier Garashanine is among the number.

—The monument in Haymarket Square, Chicago, in memory of the police who were killed in the famous Anarchist riot in 1886 was unveiled May 29.

—The terrible famine in North China has become so widespread and of such a severe nature that cannibalism has been added to the other horrors of the situation.

—Perrin, the man who fired a blank cartridge at President Carnot on the eve of the opening of the Paris exhibition, has been sentenced to four months' imprisonment.

—The largest first payment ever granted to a pension claimant was awarded to Philip Flood, of the Ohio Infantry, on the 29th ult. The amount of arrears in his case is \$15,289.

—An English syndicate has just completed the purchase of 320,000 acres of yellow-pine land, with saw-mills and other accessories in Florida and Alabama. The price paid was \$1,500,000.

—Terrible volcanic eruptions and earthquakes are reported as having recently occurred on the island of Oshima, one of the Japan group. More than half the houses are said to be destroyed.

—The Viceroyship of Ireland has been tendered to the Earl of Zetland, who has accepted it. A deputation of Unionists have presented a petition to Salisbury asking that the Viceroyalty be abolished.

—The coroner's jury in the case of Irving Bishop, the mind reader, has decided that death was the result of coma, and not of the autopsy performed by the physicians. The doctors have been discharged.

—A *posse* of officers made a raid on a gang of counterfeiters in the neighborhood of Versailles, Ill., recently. Counterfeiting tools and bogus coin were found in abundance, beside a large quantity of illicit whisky. One of the gang has turned State's evidence, and interesting developments are expected.

—News received from the Haytian Minister confirm the triumph of the forces of Hippolyte. Legitimacy has abdicated, and the war is virtually at an end in Hayti. A new election is to be immediately ordered embodying non-interference of foreign powers with domestic affairs in Hayti. Hippolyte has agreed not to be a candidate for the Presidency.

—The trustees of Sacramento, Cal., have set apart a plot of ground in the city cemetery for the remains of Colonel William S. Hamilton, son of Alexander Hamilton, the statesman. The remains now lie in a remote lot in the cemetery, but will soon be re-interred, and a fitting monument will be placed over them. Hamilton served with honor in the Mexican war.

Appointments.

NOTICE TO DISTRICT NO. 4.

THE Lord willing, Brother Frank Brown, your Tract and Missionary director, will meet the following appointments:—

JOLON, Monday evening, June 10.

SOLEDAD, Tuesday evening, June 11.

GILROY, Wednesday evening, June 12.

HOLLISTER, Thursday evening, June 13.

SAN JOSE, Sabbath and Sunday, June 15, 16.

As Brother Brown can spend but one week on this his first tour through his district, he desires to see as many of the friends of the cause as possible at each place, in order to get well acquainted with the field. He will be found at the following places:—

Soledad, A. W. McPhie's; Gilroy, Mrs. H. Huntley's; Hollister, Mrs. M. Herrington's; Jolon and San Jose, at the regular places of meeting. Turn out, brethren, and get acquainted with your director.
H. A. ST. JOHN.

Publishers' Department.

THEY RECOMMEND IT TO THEIR READERS.

"THE HISTORY OF THE SABBATH," by Rev. J. N. Andrews, late missionary at Basel, Switzerland, editor of *Les Signes Des Temps*, etc., 8vo., pp. 348, price \$2.00, Pacific Press Publishing Co., Oakland, Cal.

This is one of the most valuable productions of our day, being the result of ten years' study and research of one of the best scholars of the age. The subject of the Sabbath and Sabbath observance is taking a deeper hold upon the thought and intelligence of this day; what is needed is light, and light drawn from historical sources. This work fills that need, supplying from history the information needed and elucidating many obscure points. The subjects treated are.

PART I, BIBLE HISTORY.—1. The Institution of the Sabbath. 2. The Sabbath Committed to the Hebrews. 3. The Fourth Commandment. 4. The Feasts, New Moons, and Sabbath of the Hebrews. 5. The Sabbath from David to Nehemiah. 6. From Nehemiah to Christ. 7. From Christ to the End of the Ministry of His Apostles.

PART II, SECULAR HISTORY.—1. Her First Witness for Sunday. 2. Origin of the First-day Observance. 3. Sunday during the Dark Ages. 4. English Sabbath-keepers. 5. The Sabbath in America. These are the principal chapters, and give to some extent the scope of the work. We recommend this work to our readers.—*Methodist Advocate, Fort Wayne, Ind., May, 1889.*

THE TEACHERS' OUTLOOK.

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, JUNE 10, 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:—

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

We desire to call special attention to the appeal from the non-Partisan Constitutional Prohibition Organization of South Dakota, published on page 349 of this paper. We trust that it will be carefully considered, and that every reader of the SIGNS OF THE TIMES will do his whole duty in helping to secure constitutional prohibition for this new State.

ON a recent Sunday a young man in this city had one of his feet crushed while attempting to leave one of the local trains. It might be supposed at first thought that this circumstance would furnish an argument for some of our zealous Sunday advocates, but perhaps its force may be destroyed by the fact that the young man was returning from church at the time of the accident.

THE *Congregationalist* gives rather a unique reason why modern scholars should familiarize themselves with the writings of the so-called church Fathers, namely, "that they may see how frail they were, and may observe the gross defects developed almost at once when the original congregationalism of the early church became subverted by human ambitions in a very different and a very human system."

And that is about the only benefit to be derived from the study of their productions. As Dr. Clarke says, there is not a "heresy that has disgraced the Romish Church that has not challenged them as its abettors," and there certainly is not a truth which cannot be proven much more clearly and directly without their testimony than with it. There can, therefore, be no good reason for studying their writings, except the one given by the *Congregationalist*.

ANIMADVERTING upon Mr. Parnell's unfortunate departure from the truth in the House of Commons some years since, the *Congregationalist* says:—

"Mr. Parnell is accounted a Protestant, but we regret to see that he is reported unblushingly to have avowed that, in a certain memorable instance, he modeled his conduct on the Jesuitical maxim that 'the end justifies the means.' That wicked notion is indeed older than the Jesuits. In the fourth century Chrysostom shaped his action by it, and stoutly defended it. . . . And, with him, Origen and Jerome explain Gal. 2:13, etc., as an instance of its use by Paul for the purpose of persuading the Jewish Christians of the unneed of circumcision. There is more moral ozone in the atmosphere of our day, which long since toned up the general standard of veracity to a plane of purity of motive and utterance kindred to that of the New Testament itself, and far surpassing the defective and effete standard of the early Christian Fathers."

Yet some are wont to go to the writings of these same Fathers to prove important Christian doctrines. Indeed, they are almost the sole reliance of the champions of the Sunday sabbath. But the standard of the Fathers was worse than effete; it was wicked, and no one knows it so well as those who are most familiar with their writings. Will the *Congregationalist* be consistent and hold only that which can be proved by the Scriptures?

It would seem that the past week or two have been almost without a precedent in the way of destructive floods and storms, the effects of which have been felt more or less in all parts of the world. During the latter part of May, a terrific hurricane swept over New South Wales, Australia, accompanied by the heaviest rainfall ever known there, causing much damage to property, and some loss of life. Devastating floods were reported from Austria, France, and other portions of Europe about the same time. Heavy rain and hail-storms in some parts of Mexico destroyed a great deal of stock, and many persons were drowned. Severe storms throughout China have also caused immense damage both to life and property. In the United States heavy snow-falls have damaged growing crops in Michigan; West Virginia and Kansas have suffered from disastrous cyclones and tornadoes, while Missouri, Nebraska, Illinois, and portions of other States have incurred much loss on account of unprecedented rainfall, doing great injury to the country.

All these disasters, however, sink into insignificance compared with the terrible story that comes from Pennsylvania. The news seemed almost too horrible to be true, but later dispatches have confirmed the matter, and the details are simply heart-rending. Near Johnstown, Pennsylvania, covering what was formerly the site of Conemaugh Lake, up among the Alleghany Mountains, lies a large artificial reservoir, the largest in America, extending over thousands of acres, and formed by an immense dam over 100 feet high, which has been extended across the valley, here something like 1,000 feet wide. The extraordinary rains of the two days preceding resulted in so increasing the volume of all the streams emptying into the reservoir that the dam could no longer withstand the pressure, and in the afternoon of May 31 the entire structure gave way, allowing the raging mass of water to sweep unchecked downward through the narrow valley, carrying death and destruction in its mad onward course to the towns and cities miles away.

South Fork, Mineral Point, Woodvale, and Conemaugh, were successively swept away by the angry flood. Then came the beautiful city of Johnstown, with its busy thousands, all unthinking of the terrible fate so soon to befall them. Here alone it is estimated that 1,500 people lost their lives; 1,000 houses were swept away in a twinkling, and as the great mass of floating debris lodged against

the massive railroad viaduct at the lower end of the city, a second dam was thus formed and in a few minutes the water was 35 feet deep all over the plain covered but a moment before with human habitations. Two heavily loaded passenger trains, which had been delayed by the rain, were washed away, and many passengers lost. To add to the horror, the mass of buildings crowded against the viaduct to the height of 50 feet, caught fire, and it is estimated that at least 500 persons perished in the flames. The whole occurrence simply beggars description, and the loss of life has been terrible. Incredible as it may seem, it is stated that the whole number of lives lost by the calamity is not less than 8,000, while some fear that even a higher figure will be reached. The loss of property will be many million dollars.

Truly it would seem that the events connected with the time of the end, as foretold by the Saviour, are coming upon the world, and that we have reached the time when there is already upon the earth "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. Surely, the time of our redemption draweth nigh.

THE following, clipped from the London *Telegraph* of May 14, will be of interest to the readers of the SIGNS:—

"Captain Smith, of the bark *Firth of Clyde*, from San Francisco, which arrived at Falmouth, has supplied the following report: 'On February 9, twenty-eight days out from the Golden Gate, I lay to off Adamstown, Pitcairn Island, and Mr. McCoy, the chief magistrate, and five men came off in their whale-boat. They brought pumpkins, coconuts, pine-apples, bananas, eggs, and a beautiful bunch of flowers. Mrs. McCoy also sent half of a cooked fowl, and a piece of pudding made from sweet-potatoes and Indian corn, for the captain's dinner—whoever he might be. I had the greatest difficulty to get them to accept of anything, it being their Sabbath-day. They hold the seventh day of the week instead of the first; their reason for so doing is the fourth commandment. The only thing that Mr. McCoy would accept was some wine for communion services and some medicine.' Captain Smith supplied them with all the latest newspapers, American and English, which were thankfully received. Religious books were eagerly sought after. Mr. McCoy held divine service on board, and a number of Moody's and Sankey's hymns were sung. There are 117 souls on the island, 45 males and 72 females; 38 of this number are children. They were all in good health."

The above reveals the fact that the people on the island are still holding onto the Sabbath; and, further, it would seem that Elder Cudney had not arrived there at the time this vessel was at the island. Their anxiety for religious reading is one that hundreds of our people would gladly supply. But the question is, How shall we get it to them? There seems to be something providential in the circumstance of their embracing the truth, and their faithful adherence to it. No opportunity should pass on either side of the water to send to them reading matter, and visit them whenever it is possible. Truly in this the Lord has gone before us, and has done a work that is a marvel indeed. May God give wisdom in the matter.

S. N. H.

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