

THE Signs of the Times

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

VOLUME 16.

OAKLAND, CALIFORNIA, SECOND-DAY, JUNE 9, 1890.

NUMBER 22.

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PUBLISHED WEEKLY, FOR THE
International Tract and Missionary Society.

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

Entered at the Post-Office in Oakland.

THE following has been reported by the Methodist Episcopal General Conference (South) as a new clause in the Discipline:—

"The Christian Sabbath. How shall we more effectually guard the sanctity of the Lord's Day?

"1. By avoiding all secular and worldly pursuits, all popular amusements on that day, and by devoting the day only to those duties and exercises that nourish and build up Christian life and character. 2. By preaching at least once in every year in every congregation upon the proper use of the holy day. 3. By employing all our influence, personal and official, against the profanation of the Christian Sabbath by unnecessary travel, Sunday excursions, Sunday publications, and the transportation of freight and merchandise."

THE sensitive natures of some persons cause untold trouble not only to themselves but to all with whom they are associated. Two elderly ladies are said to have left a Sunday-school recently because the class to which they belonged was moved twelve feet from the place it had formerly occupied. It is well for Christian people to have opinions of their own, and to be ready to express them on all proper occasions; but those who make so much of trifles are wanting both in grace and sense. How can one "endure hardness as a good soldier of Jesus Christ" if he cannot endure a little disappointment concerning the place the organ shall occupy in the church, or the color of the carpet, or the person who shall lead the singing, or the location of a Sunday-school class?—*Christian Advocate*.

THE editor of *The Dawn*, Rev. W. D. P. Bliss, of Boston, has recently been in Chicago, addressing large audiences on "Christian Socialism." As a remedy for existing evils, he advises a return to the early teachings of Christianity, and to the methods practiced by the early disciples of Christ; and as a step in this direction, he advocates Christian Socialism. The *Union Signal* quotes him thus: "We do not expect this to come in a day, nor in a year; but if you live the doctrines you profess, and vote as you think, the day is not far distant when the ballot will make this a nation of Christian Socialists."

With the advice to return to the early teachings of Christianity, we are most heartily in accord; but it is strange that the good men and women who are depending on the ballot for the accom-

plishment of needed reforms cannot think that the condition of things in the days of the apostles was not brought about by the ballot. That had nothing whatever to do with it. Moreover, there were but a few who followed the teachings of Christianity, and they composed a sect that was "everywhere spoken against." And further, these few earnest souls made no effort to advance the cause of Christianity by political methods, but "went everywhere preaching the word." Why should people think that different methods now will secure the same results? Christians cannot be made by vote.

HERE is a thought that should be kept before those who think to bring about a return to early Christian practices by means of the ballot. They themselves acknowledge that nobody can be made Christian by law. The only thing they want is, they say, that the people may all become Christian. Very good; but if they get that, there will be no need of voting in reforms, for all Christians will live them. When, then, does the ballot come in? Oh, in hastening along the time, by forcing people to act in a Christian-like manner, until they finally come to act so of their own accord. And thus it appears that, after all, the appeal to the ballot to bring about desired reforms grows out of the idea that men can be made Christian by law. And just to the extent that any such idea obtains, will men ignore the only true means of effecting reform, namely, the preaching of the word of God, accompanied by the power of the Holy Spirit.

REV. H. GRATTAN GUINNESS, in a sermon on Rom. 1:16, 17, in this city recently, said some good things, among which was the following: "You ought to make the gospel more of a study. If you are saved, study it; if you are unsaved, study it. If you do not understand it, study it; if you understand it a little, study to understand it better." These words are true and to the point. Christians generally know many things of minor importance better than they know the word and will of God. Says the wise man: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2:1-5. But it is a sad fact that the words of the Lord through the prophet are literally fulfilled in our day: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6. "Seek ye the Lord while he may be found."

BELIEVE AND TRUST.

BELIEVE and trust. Through stars and suns,
Through life and death, through soul and sense,
His wise, paternal purpose runs;
The darkness of his providence
Is star-lit with benign intents.

O joy supreme! I know the Voice,
Like none beside on earth and sea;
Yea, more, O soul of mine, rejoice!
By all that He requires of me
I know what God himself must be.

—Whittier.

"HE THAT HATH SEEN ME HATH SEEN THE FATHER."

BY MRS. E. G. WHITE.

THROUGH Jesus, the Son of God, the Father is more fully revealed to the world. Jesus said to his disciples: "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." The souls of thousands are crying out to-day, "Show us the Father, and we will be satisfied. We cannot claim God as our Father until we see him." Jesus says to every such soul, as he said to Philip: "Have I been so long time with you, and yet hast thou not known me?" Have you seen my works, have you listened to my teachings, have you witnessed the miracles that I have wrought in my Father's name, and yet have you not understood the nature of God? I have prayed with you and for you, and yet can you not comprehend that I am the way, the truth, and the life, and that in my life I have unfolded to you the character of my Father? I am the brightness of my Father's glory, I am the express image of his person. "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

The time had come for Jesus to stand in contradiction to the work of Satan, to rebuke and oppose his power. At the beginning of his ministry, John was baptizing in the Jor-

dan, and Christ came to him to receive the baptismal rite. As man's example he took the step in conversion requisite for the repenting, believing sinner; and the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo, a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." He was consecrated to his office by God himself. He was anointed by the Spirit, invested with the authority, and endowed with the attributes, of God; and his mission was to reveal the Father to the world.

As Christ was to reveal the Father, so those who believe in Jesus are to reveal Christ to the world in spirit and character; they are to be good, and to do good. Wherever Jesus went, he taught his disciples concerning the kingdom of God; he turned every event into an occasion of usefulness, and his followers are to do the same.

After the ascension of Christ, his disciples were left to carry forward the work which he had been doing. They were to be the instruments through which the Lord should speak, and many were to believe on their word, and engage in the work that Jesus had done when he was upon earth. God's appointed agents are to study carefully the lessons which Christ taught his disciples. They are to contemplate his precious instruction, and to imitate the holy characteristics of his teachings; if they fail to do this, they fail to represent Christ as he represented the Father. There is need of fervent and frequent prayer that we may understand the import of his instruction, and carry forward the work he has given us to do. We are to bear in mind that it is only a small proportion of what Jesus taught and did that has been recorded.

That the disciples of Christ might be prepared for the great work which they were to do, Jesus had instructed them to tarry in Jerusalem until they should be endowed with power from on high. On the day of Pentecost, as they were assembled together, and with one accord were seeking for the fulfillment of his promise, the Spirit of God descended, and the hearts of those who believed were filled with the Holy Ghost. The most signal evidence of the power of God was manifested, and thousands were converted in a day. Our Saviour has provided that those who go forth to fulfill his commission of preaching the gospel to the world, shall not go without the divine unction. He has said, "But ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." If men would come to God and make an entire surrender to him in full assurance of faith, they would have grace to do the great work committed to them.

When Moses was called out to lead the children of Israel, he prayed earnestly to the Lord, and said: "See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy

people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

The Lord did not rebuke Moses as presumptuous because he asked greater and greater favors at his hand. Every laborer in the cause of God should have firm, earnest faith and determined purpose, that he may know that he has the favor and presence of God with him. Co-workers with God may obtain all that they ask for if they will but seek the Lord with faith. In the time of Christ, many of his disciples remained ignorant of the very thing that it was their privilege to know. Jesus sought to teach them of spiritual things. He reproached his disciples because of their dullness of comprehension. If it had been impossible for them to comprehend the things he uttered, he would not thus have reproved them. They might have exerted their mental powers to a greater extent, and stimulated their souls, by prayer and faith, and so have been enabled to understand the mysteries of godliness. Jesus saw that they did not lay hold of the real meaning of the great truths that he presented, and he compassionately promised that the Holy Spirit should recall these sayings to their minds, and revive in their remembrance many of the truths which they had lost. He tried to impress upon them the fact that he had opened before them great truths, the value of which they had failed to comprehend. After his resurrection, when he opened to them the scriptures concerning himself, he said unto them, "These are the words which I spake unto you, while I was yet with you. . . . Then opened he their understanding, that they might understand the Scriptures." Although Christ had been with them, and they had heard his exposition of the prophecies, they had failed to comprehend the great plan of the atonement, and they needed the power of the Spirit of God to make plain to their minds its deep significance.

When the Holy Spirit fell upon the disciples of Christ, they saw their Saviour in a light in which they had never seen him before. Gladness and peace came to their souls. Jesus had told them what would be the result of the operation of the Holy Spirit. He had said, "He shall glorify me." Through the agency of the Holy Spirit, the soul is sanctified by obedience to the truth, and Jesus says, "I am the way, the truth, and the life." He unfolded to man the important lesson that the sum of all science is to be found in the excellency of the knowledge of Christ. This knowledge can be incorporated into everyone's experience. The Scriptures declare, "This is life eternal, that they might know thee the

only true God, and Jesus Christ, whom thou hast sent."

The knowledge of God and Christ lies at the foundation of all knowledge. Through the study of the Bible, moral power is developed; and while the mind is put to the task of comprehending its truths, the intellect expands; as the image of Christ, the Author of all truth, brightens to the vision, the understanding becomes enlarged to comprehend more fully the elevated character of the standard of perfection. Those who study the Bible in the right manner, drink from a fountain which is inexhaustible. The teaching of Christ is simple, and yet the greatest and best disciplined minds are charmed with his profound and comprehensive utterances. In all his lessons, Jesus presented to men the worthlessness of ceremonial obedience. He sought to impress men with the spirituality of the law, unveiling its vital principles, and making plain its eternal obligations. The righteousness of the law was presented to the world in the character of Christ, and the holy, benevolent, and paternal attributes of God were revealed in his dealings with mankind. He explained the solemn relation which existed between man and God, between man and his fellow-man. He taught the necessity of prayer, repentance, faith, virtue, and perfection of character.

Through Christ, moral power is brought to man that will change the entire affections, and enable man to work with a will for the cause of God. Where all the power of mind and body was before concentrated to work the works of evil, by the Spirit of God a revolution is brought about. The Holy Spirit enlightens, renews, and sanctifies the soul. Angels behold with inexpressible rapture the results of the working of the Holy Spirit in man. By the revelation of the attractive loveliness of Christ, by the knowledge of his love expressed to us while we were yet sinners, the stubborn heart is melted and subdued, and the sinner is transformed and becomes a child of God. Love is the agency which God uses to expel sin from the human soul. By it he changes pride into humility, enmity and unbelief into love and faith. He does not employ compulsory measures; Jesus is revealed to the soul, and if man will look in faith to the Lamb of God, he will live.

Jesus has given this invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In coming to Jesus, we reveal our faith. The law condemns the sinner, and by this condemnation he is led to see the necessity of a Saviour. He seeks refuge in Jesus, and the Son is glorified and exalted as the Redeemer of the world; he is the sinner's substitute and surety.

No man can keep the law of God apart from Christ, and God will not accept his unaided efforts. The nature of man is in opposition to the divine will, depraved, deformed, and wholly unlike the character of God expressed in his law. Man is accepted through the righteousness of Christ, through obedience to God's law. God imputes beauty, excellence, and perfection to man through the merits of his Son, and thus places the highest honor upon Christ by making him the pattern by which he works to fashion the character of all believers. Christ is presented to men that they may catch his temper, his

perfection; and as the model is complete and perfect in every part, so, as man is conformed to the image of Christ, he is made complete in him; for aside from Christ there never can be righteousness in the human heart.

When the Spirit was poured out from on high, the church was flooded with light, but Christ was that light; the church was filled with joy, but Christ was the subject of that joy. When the Spirit is poured upon his people in this day, Christ's name will be upon every tongue, his love will fill every soul; and when the heart embraces Jesus, it will embrace God; for all the fullness of God dwells in Christ. When the beams of Christ's righteousness shine upon the soul, joy, adoration, and glory will be woven with the experience.

THE CHRISTIAN RELIGION SUPERNATURAL.

THE manifest drift of the present age is towards a religion of science and philosophy, and away from the simple truths of the gospel. Many well-meaning but sophisticated minds are being led away by the delusion that these truths must be brought within the scope of natural laws. They would bring the facts and doctrines which it reveals to the test of reason and science, as though the Christian religion were one of the many forms of a natural religion, only more scientific, purer, and better. Here is the real source of the confusion and darkness and doubt of many who would become scientific and philosophical Christians—if Christians at all—forgetting that the first step in knowledge of divine things is to become little children at the feet of the Master. The supreme truths of the Christian religion are revealed, not to our reason, but to our faith. They do not come within the sphere or scope of natural science, or human philosophy. Its great facts are altogether divine and supernatural, and until this great fact is apprehended and allowed, no real progress can be made in the right direction. They are above nature, and cannot be explained by natural laws.

The creation of the world, in the beginning, was a supernatural act; and—whatever speculations one may entertain as to the mode of this creation—to deny its supernatural character, as though it could be explained by natural laws, is to be an atheist. The same is true of the creation of man. He is not the outcome of self-operating processes, but the special object of divine creation, which no law of progressive development can explain.

Sin itself is in opposition to all law, and nature provides no antidote to the death to which it inevitably leads, nor any way of recovery from its ruin. If there be any remedy or recovery from its fatal poison, it must be supernaturally provided. It is just here that we find the radical difference between our holy religion and all other systems of religion the world has ever seen. This is given from heaven. As for the others, they are, at best, but human devices, "broken cisterns that can hold no water."

The new birth, the resurrection from the dead, and the life everlasting, are not the orderly steps in any natural progress, as, alas! too many in this scientific age are endeavoring to show. They are truths beyond the reach of scientific discovery. There is no law of nature that can explain, or prove, or dis-

prove them. They are specially and divinely revealed to our faith, and are to be received because they are revealed, and as they are revealed, if at all.—*J. H. Pettingell.*

THE MASTER WANTS WORKERS.

THE Master wants workers, his harvest is white;
His command, "Go ye forth," is to all;
Go, work with a will, and let not the dark night
On an ungathered harvest-field fall.
The Master wants workers, and calleth for you,
There's work for the smallest and weakest to do.

The Master wants workers, and that which is right
He will give at the end of the day;
So thrust in thy sickle, and work with thy might;
If not gathered, ripe grain will decay.
The Master wants workers, then why will ye not
Begin now to serve him? 'Tis not a hard lot.

The Master wants workers, each service he knows,
Not one is too small to record;
E'en he who a cup of cold water bestows
In His name, shall not lose his reward.
The Master wants workers, oh, why still delay?
Begin in his service to labor to-day.

The Master wants workers, the night cometh soon,
When the weary shall rest from all care;
When those who have toiled through the heat of the noon
Shall no longer its weariness bear.

The Master wants workers. Think what he has borne
That you might his crown of rejoicing adorn.

The Master wants workers, his harvest is great;
'Tis the world with its millions untaught,
A multitude vast rushing on to their fate,
Knowing not what their Saviour has wrought.
The Master wants workers, a host of true men,
To lead them to Jesus from hill, plain, and glen.

—*Rev. F. J. Stevens.*

SUFFERING NOT THE ESSENCE OF PUNISHMENT.

BUT how are we to answer those sage objectors who, believing themselves wiser than the word of God, are scandalized at the leniency of punishment which does not consist in eternal tortures? Perhaps we may suggest that they are misled by the traditional notion of punishment. It is a mistake to think that punishment necessarily involves pain. Let a slight fine be inflicted upon a delinquent millionaire, and he will have been punished, although, instead of suffering, he may smile at the trifling loss. Pain may, or may not, accompany punishment, and in itself is often a blessing. Like a vigilant sentinel, it guards both the child in its cradle and the soldier on the battle-field. It rouses them, prompts a cry for help, and thus indirectly procures necessary aid. It is, at the same time, the rod of the Divine Shepherd and the providential tocsin which warns the sinner of impending danger. If any rash individual attempted to gaze at the sun, he would first experience intense pain in his eyeballs. Should he disregard the admonitory voice of suffering, and persevere, the pain would cease; but he would have become blind. The loss of sight would be his punishment, and not the temporary anguish that forewarned him of the consequences of his folly.

The utter destruction of the human being will doubtless be preceded by pain, which, in length and intensity, will be proportionate to his individual vitality. Greater and more protracted suffering must accompany the dissolution of a soul which is more richly endowed and possesses more vital strength than another. In this sense, "unto whomsoever much is given, of him shall be much re-

quired." But what we dispute is that suffering forms the main part of the punishment threatened in the Bible.

We must remember that Paul, the most dogmatic of the apostles, who affirms that he had not "shunned to declare all the counsel of God," never, in his most solemn warnings, uses any expression that might seem to imply the eternal torments of the lost. He appears carefully to avoid any simile that could afford the slightest ground for any such doctrine. He never speaks of hell but he has tears for the perishing ones, "whose end is destruction." 2 Cor. 4: 3, Greek; Phil. 3: 18, 19.—*E. Petavel, D.D.*

PRISONERS OF JESUS CHRIST.

THE apostle Paul had a variety of signatures. Sometimes he signs himself "a servant of Christ," sometimes "an apostle," and sometimes "an ambassador in chains." One day he wrote a letter—short and sweet—to his Colossian friend Philemon about his poor brother Onesimus. He looks at the fetters on his wrist and at the Pretorian guard beside him, and begins his epistle with the brave, cheerful words, "Paul, a prisoner of Jesus Christ." He is not in bonds as an evil-doer, but for well-doing. He is the ambassador of a King infinitely greater than all Roman Cæsars, and, like John in Patmos, he is shut up in captivity for the testimony of Jesus. Therefore, as a brilliant preacher has truly said, "he wears his manacles as proudly as a bride might wear the bracelet which her husband had clasped on her arm." It is only his scarred and weather-beaten body that is bound; his imperial soul is free, and no happier man than he can be found within the gates of Rome.

Perhaps these lines may be read by many of God's people who are confined to their houses by chronic sickness or by the infirmities of old age. In my own flock are several devoted Christians who have not been able to enter the house of God for many years; some are too old to venture out, and others are suffering invalids. I am accustomed to call these the "prisoners of Christ;" and when I visit them, it is as much for the good they do to me as for any good that I can do to them. What eloquent sermons they preach to me on the beauty of submissive patience and on the supporting power of the "everlasting arm"! How often have I gone out of these rooms of sickness feeling utterly ashamed of myself that I ever murmur at anything, or ever indulge in any complainings at the providential dealings of a loving God! One of these chronic sufferers is a sweet, refined, and cultured young lady who for long years has never had any other "outing" than to be removed from one room to another in her father's house. But wherever her bed of pain is placed, the blessed Jesus is with her. The Shepherd knoweth all his flock, and just where each one of them is pastured; he calleth them all by name. Another of these prisoners of Christ has been kept from church for twenty years by intense rheumatic sufferings; yet the Lord of the sanctuary visits her, and feeds her with the sweetest of his heavenly manna. Sometimes when I quote some bright passage of consolation, or read some cheering psalm, a happy smile plays across her face,

which is distorted by the agonies of protracted disease. What are any of my poor sermons in comparison with her eloquent and majestic hymn of patience? To speak for Christ or to work for Christ is easy and pleasant; but to *bear* for Christ either pain or poverty or reproach with courageous patience is a far higher triumph of godly achievement.

Just *why* the loving Master confines some of his choicest and best in rooms of suffering, and cripples others of them in body or in purse, we cannot always tell. One thing is very clear, and that is that he does not mean to cripple their usefulness. No portion of Paul's wonderful career was productive of more solid results than the years of his imprisonment at Rome. He preached the kingdom of God to those about him until there were many converts in "Cæsar's household." He wrote seven out of his thirteen undisputed epistles while he was the prison chaplain, under the eye of tyrant Nero's jailers; one of these was the letter to Philippi, which is the epistle of gratitude for divine mercies and of exultant joy under sharp afflictions. If the cages of birds are sometimes covered up in order to make them sing, then the old hero was caged to furnish to the world one of its most melodious epics of sublime faith in Jesus. Satan afterward clapped John Bunyan into a prison, and lo! out of the windows of Bedford Jail floated the transcendent allegory of "Pilgrim's Progress."

The service of Jesus Christ is not limited by any stress of circumstances. A sick-chamber has often been made a chosen spot for glorifying God. The celebrated Halyburton, of Scotland, welcomed scores of visitors to that room in St. Andrew's, where they stood around his bedside and listened to words that seemed to be inspired by a glimpse of heaven from the land of Beulah. None of his previous sermons equaled his discourses from that bed of suffering. "This is the best pulpit," said he, "I am ever in. I am laid on this bed for this very end, that I may commend my Lord." . . . After a night of agonizing pain he said to his wife: "Jesus came to me in the third watch of the night, walking upon the waters; and he said unto me, I am Alpha and Omega, the beginning and the end, and I have the keys of death. He stilled the tempest in my soul and there is a sweet calm. I have ripened fast under the bright Sun of Righteousness, and have had brave showers." . . . After his voice failed him in the last moments, he continued to clap his hands in triumph.

It is not only by such joyful testimonies to the sustaining power of divine grace, or by cheerful patience, that the prisoners of Christ have preached and are preaching his precious gospel. There are many ways of doing good open to invalids. During the years that the wife of Mr. Spurgeon was confined to her room, she conceived the plan of providing commentaries and Bible-helps for poor ministers and village preachers. Last summer she told me that over one hundred thousand such volumes had been secured in response to her appeals. Charlotte Elliott composed her richest and sweetest hymns while she was one of Christ's prisoners. A large-hearted lady, shut in from her former activities out-of-doors, spends much of her time in folding and addressing little leaflets of awakening or

of consoling truth to those who may be profited by them. In many a house there is a room whose silent influence is felt all over the dwelling. The other members of the family come in there to inquire after the sick sufferer, to bring some choice fruit or pleasant gift, to read aloud or watch with her through the lonesome night. From that room steals forth an influence that makes everyone gentler and tenderer and more unselfish. Perhaps this is one of the reasons why God permits some of his children to suffer; they not only grow purer by the chastening, but become evangelists of blessings to others. Paul in his prison prompted many besides Onesiphorus to deeds of sympathy for him, and he evoked such gifts of kindness from his spiritual children at Philippi that he writes to them that their love "hath blossomed out afresh." That is the literal rendering of the message sent by the sunny-hearted old prisoner of Jesus Christ. Good friends, it matters little where we are, so long as our inner life is hid with Christ, and we keep it luminous with the joy of his presence.—*Theodore L. Cuyler, D.D.*

A SPIRITUAL LAW.

THE first commandment directs the spirit in its relation to God, without mentioning a single outward act. In the following commands the spirit is directed in its outward acts, of worship of God, reverence for his name, observance of his Sabbath, and honoring his representatives. With the fifth command duty to man begins. The spirit is still the subject of the law, and is directed in its outward manifestations of honoring superiors, giving due regard to the sacredness of human life, of the right of property, of the relationship between man and woman, of truth to and about our neighbor, until in this last commandment the spirit emerges from all outward actions, and, as in the first commandment, is itself purely and simply the subject of the law, only now specially in its duty to its neighbor. "Thou shalt not covet!" The positive command under the prohibitory form of the first precept, as our Saviour teaches, is, "Love God supremely." This love is required by all the commandments of outward duty to God and man, until in this last precept, as Christ again teaches, its positive form is like unto the first, "Love thy neighbor as thyself." Thus the whole law is seen to be spiritual. If any have thought that I have made too much of some of these commandments, if they will reflect carefully upon the spiritual nature of the law, they will soon share with me the conviction that I have not made and cannot make one-half enough of a single one of them. There is a depth and comprehensiveness about the law that cannot be fully measured. There is no virtue within the range of human duty but is comprehended here. There is no vice within the reach of human action but is directly forbidden here.—*Rev. F. S. Schenck, on the Tenth Commandment.*

THE mistaken reverence which trusts to the hem of Christ's garment is better than the supercilious wisdom which rejects Christ himself.—*Lyman Abbott.*

USEFULNESS.

"WHATSOEVER thy hand findeth to do, do it with thy might." In this sentence we find an epitome of wisdom, and he who looks upon life as a period of responsibility, a period wherein upright endeavor should be a principle of action, will see it as not only a divine command, but a divine benefaction.

It is gracious advice applied to any honest secular calling, or religious service, though sometimes there are circumstances which are so obscure to our mental vision that to us it hardly seems applicable.

The work that lies nearest is often so uninteresting and uninspiring that we see it "as through a glass darkly." It lacks the charm of distance which in this, as in other matters, "lends enchantment to the view."

We think if we had a larger field or different surroundings we could accomplish so much more; we think, perhaps, we have executive ability which could be developed for greater usefulness, and we murmur and chafe under the Lord's dealings, not realizing that he has put us "in our lot," and therefore our work lies there. These feelings often originate from a lack of true spirituality, in self-conceit, in ambition to be the head of a working body, or in a discontented disposition.

When even a weak desire is kindled in the heart to do something for Christ, we may be sure it is lighted by the Spirit, who would thus try us; and we should beware how we allow unhallowed motives to extinguish the flame which, if responded to with a cordial, "Here am I," will be breathed into heat and expansion that will not only bless others but our own souls also.

If we give this subject more thought henceforth, and look about us with more observant eyes, we will discover how much there is that might be done for others, how many interests will touch our hearts, how many opportunities for service lie around us. The work may be humble, may not attract attention, but it lies at our doors. Charles Kingsley said:—

"Do the work that's nearest,
Though it's dull the whiles,
Helping, when we meet them,
Lame dogs over stiles;
See in every hedge-row
Marks of angels' feet,
Epics in each pebble
Underneath our feet."

"Do what you can, God will co-operate with you," said the quaint Thomas à Kempis. By giving ourselves in rich expenditure to the dying, sinning, suffering world, we shall prepare sublime benefactions for our own souls; we shall ennoble, enlarge, and vivify their powers for enjoyment in this life, and fruition in that which is beyond; and then, think of being *co-workers* with Christ. When he was on earth in guise, nothing was too insignificant to receive his gracious attention; thus he set us a perpetual example.

It may be that if we are faithful in little things we shall be advanced to larger opportunities of usefulness, and find the development which will give us what has been longed for,—great work for the Master.

There is infinite variety in the demands upon us for service, from that which finds its sphere in our own home and family duties to the broadest philanthropics, and there is an almost infinite capability in the human soul for this purpose.

Thought, judgment, experience, energy, courage form the mind; love, sympathy, hope form the heart; and these an irresistible union, which, if employed for the salvation of souls, the reformation of the fallen and vicious, the rescuing the neglected and comforting the suffering, will create innumerable benefactions for the human race, for whom Christ died. Let us then adopt these words so full of wisdom and promise for the accomplishment of great things for time and eternity, thus: "One rich handful, heaven and all," for our working motto, and frame it with these golden characters: "If any man lack wisdom, let him ask of God," "Lo, I am with you always," and hang it in the sanctuaries of our willing hearts.

"Whatsoever thy hand findeth to do, do it with thy might."—*Christian at Work.*

GOOD BREEDING.

BECAUSE there are great men and great minds who seem to despise good breeding, many imitate their faults and really think that it adds greatness to them. The following from an article in the Home Department of the *Christian Union*, by Blanche Wilder Bellamy, contains things which it is worthy to ponder. Let us remember also that while practice is needed to perfect manners, there is no foundation so strong and good to build upon as a converted heart, the golden rule, and forgetfulness of selfish wants and desires.

A man speaks a foreign language stiffly, with the shades of grammar and construction always before his eyes. He speaks his own language as he breathes, unconsciously. But, we are told, Do you really take taste, good breeding, and etiquette so seriously? They are only a polish, a veneer. Japanese lacquer is a polish, yet it is said that the splendid imperial specimens of lacquered work displayed with pride in Japan, have been handed down from father to son, from father to son, and the polish has been rubbed in and rubbed in, until now not the most practiced eye can detect where the wood ceases and where the lacquer begins. In this sense, good breeding may be a polish, but it is not superficial and separable; it is hereditary and ingrained. And an essential element in good breeding is a knowledge of conventionality.

Of course it goes without saying that a man may be a very great man without having refinement of taste and with no knowledge of etiquette. The question is, Would he be any less great if he possessed them? We say unhesitatingly that Abraham Lincoln was the greatest American, yet we smile to remember that when a diplomat, in his presence, met with some slight accident, a cut perhaps, and asked the President for the loan of his handkerchief, he replied, "Really, I have not such a thing about me." We glory in Lincoln. Is that any reason why we should not point with pride, as one of the possibilities of a social republic, to the grace, courtesy, and elegance of Charles Sumner? Do we think any the less of Washington at Valley Forge because, when Baron Steuben and his gay cavalcade swept down to visit him, with jewels flashing and plumes waving and gilded sword-hilts shining in the sun, our general could meet

him, not only with the dignity and fortitude of a patriot, but with the elegance of a courtier? There is a kind of logic prevalent in this connection which is not without danger, though its fallacy is laughably patent. It takes the form of a syllogism, in this way:—

Many great men have disregarded conventionality; I disregard conventionality; therefore I am a great man.

Geniuses are eccentric; I am eccentric; therefore I am a genius.

And, perhaps oftener than any other: Many brilliant and able women have shown an entire disregard of the conventionalities of custom and costume; I will show such disregard; then I shall be a brilliant and able woman.

I fully believe that this specious reasoning has led a great many young people into what they thought was a courageous rebellion against hampering conventionality, when they were really falling into a snare set by their own vanity. "Cursed be the social lies that warp us from the living truth," is a quotation which has comforted a great many would-be social reformers, who perhaps would have been less warped by a closer study of the living truth as it really exists. Free lances have done very brave deeds, but, on the whole, the effective fighting of the world has been done by the soldiers in the ranks.

BECOMING LIKE CHRIST.

A BEAUTIFUL statue stands in the marketplace. It is that of a Greek slave girl, but she is well-dressed, tidy, and handsome. A dirty, forlorn, ragged slave-girl passes by. She sees the statue, stops and gazes at it in rapt admiration. She goes home, washes her face, and combs her hair. Another day she stops in passing, to look at the statue. Next day her tattered clothes are washed and mended. Each day she stops to look at the statue, and each next day she has imitated some of its beauties, until the dirty, ragged slave becomes completely transformed; she becomes another girl. This is the way Christ teaches. He does not hurl his own individuality upon others; he simply lives and works and loves before men, not to be seen of them but to inspire to a holy emulation.—*Selected.*

"NATURAL RELIGION."

BOB BURDETTE, who, not long ago, was regularly advanced to the dignity of the pulpit by solemn ordination to the ministry, thus expresses himself on what he calls "natural religion":—

"A friend named Blake, living in Chicago, has sent me a letter on 'natural religion.' It is a good letter, but I don't think I care to order any 'natural religion' just now. In fact, I have quite a large stock of it on hand that I would be glad to get rid of on any terms, if I knew what to do with it. I kind of hate to give it to the purchaser. It never did me any good, and I can't guarantee it as an article that ought to be kept in every household. 'Natural religion' gets into the market early and holds on long. I have seen babies in full possession of it, rending their playthings to rags, kicking and yelling with infantile rage, as though possessed of many devils; howling for pure 'cussedness' long, long before they were able to lisp a prayer. I have

seen little children in full possession of 'natural religion' learning to lie, to deceive, to steal, ill-natured, vain, overbearing, treacherous, bad in a score of ways, and bad in spite of teaching and training, just 'naturally bad.' I have seen the guileless savage of the plains, with never a college or a theological seminary in all his tribe, so full of 'natural religion' that he couldn't get scalps enough to satisfy the unspoiled cravings of the 'natural man,' nor drunk enough to celebrate his triumph when the last prisoner was finally carved up into small fragments.

"For people who enjoy the natural man in all his native naturalness, 'natural religion' is, no doubt, sweet and uplifting and tranquilizing. I prefer it with milder flavors, myself; I like it refined, softened, improved by educational processes."

THE CITY OF PARIS.

HER LATE DISASTER PREDICTED.

THE New York correspondent of the *Cincinnati Commercial Gazette* gives the following interesting facts in relation to the late disaster to the steamer *City of Paris*, about which there was such widespread apprehension:—

"Among the passengers of the *City of Paris*, with whom a certain engineer was on intimate terms, was Mayor Bookwalter, of Springfield, Ohio. He says that after the first day out from New York, the mayor obtained access to the engine-room, where, upon critical inspection of the machinery, shaft, etc., he became alarmed for the safety of the steamer, but to verify his apprehension of danger, which was created by mistrust of the durability of a portion of the engine, he went to work calculating the tensile strength, force, resistance, friction, atmospheric pressures, etc., to which one particular portion of the machinery, weighing some fifteen tons, was subjected; and, figuring from its first revolution to the present date, he was alarmed at the result, which denoted that twenty-four hours was the limit of its durability.

"The result of his calculation he imparted to his two or three scientific fellow-voyagers, asserting that the engines could not last twenty-four hours. They tried to reason him out of his whim, but in vain. Notwithstanding his prediction failed the first and second day, he remained firm to his conviction and mathematical calculation that the limit of endurance of the engines of the steamer had expired, and he was awaiting the inevitable crash. In a few hours it came, inflicting even more serious damage than anticipated. This to me is an incident demonstrating marvelous ability in the Ohio mechanic, whose fortune of millions would seem to be a meritorious acquisition. His engineering friends were profoundly impressed with the erudition and mathematical precision of Mayor Bookwalter."

"It is one of the most beautiful compensations of this life, that no man can sincerely try to help another without thereby helping himself."

THE truest philosophy of prayer is learned in the deepest distress. It is then God is everything to us—the helper of the helpless.

The Signs of the Times.

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

E. J. WAGGONER, - - - - - EDITOR.
M. C. WILCOX, - - - - - ASSOCIATE EDITOR.

OAKLAND, CAL., SECOND-DAY, JUNE 9, 1890.

CHRIST, THE SINLESS ONE.

IN the last number but one of the last volume of the SIGNS OF THE TIMES, we published a short editorial note in reply to a question that was raised in a certain Sabbath-school, as to Christ's power to sin when he was here on earth. The statement was there made that he could not. We quote a portion of the note:—

"Our whole hope of eternal life through Christ rests upon this; for if there had been any temptation that could have induced Christ to sin, that would show that there is temptation that is stronger than divine power, which, in turn, would show that he is not 'able to save to the uttermost.'"

The question is simply another form of asking, "Can God sin?" for "God was in Christ, reconciling the world unto himself." "The word was God," just as truly when it was "made flesh and dwelt among us," as it was in the beginning, "before the world was." The object of that mysterious union of divinity with humanity was to demonstrate the power of God over sin."

We have received several letters in regard to this note, one brother claiming that it is in direct conflict with the following statement made by Mrs. E. G. White: "If it were not possible for him [Christ] to yield to temptation, he could not be our helper." We are sure that it does not conflict with that statement. The misunderstanding is an instance of the impossibility of giving all sides of a subject in one item. Perhaps we can relieve the minds of our questioners if we say that while holding to the statement previously made, we just as firmly believe the following:—

Christ was made "to be sin for us." 2 Cor. 5:21. He was made "in the likeness of sinful flesh." Rom. 8:3. He was "made of a woman, made under the law." Gal. 4:4. He took on him the nature of Abraham, and was in all things "made like unto his brethren," and "he himself hath suffered being tempted." Heb. 2:17, 18. He was "in all points tempted like as we are, yet without sin." Heb. 4:15. These scriptures convey no other meaning to our mind than that Christ voluntarily took upon himself the feeble nature of man, to be subject to all the tendencies of the flesh, and the temptations of the devil. In short, he deliberately put himself into exactly the same position that fallen man occupies, to feel in his own being the full force of the power of Satan working upon fallen humanity. The temptations to which he was subject were real, not fanciful, and the strength of them equaled the strength of all the temptations that all the men in the world have to endure. The human nature that he took was a sinful nature, one subject to sin. If it were not, he would not be a perfect Saviour. We could not then go to him as one who is "touched with the feeling of our infirmities."

We do not think this side of the case can be stated any more strongly; and yet we see no reason to recall the statement before made. If Joseph could say, in the face of strong temptation, "How then can I do this great wickedness, and sin against God?" (Gen. 39:9); if the beloved disciple could write by inspiration of the Spirit, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God" (1 John 3:9); surely it may be said of the only-begotten Son of God, in

whom dwelt "all the fullness of the Godhead bodily," that he could not sin.

Take another point of view. Temptation comes through the working of Satan upon the frailty of human flesh, of which Christ himself was a partaker. We know that Satan in person put forth all his power on Jesus, not only in the wilderness, but through his whole earthly ministry, knowing that the fate of all men depended on him. If it had been possible for Satan to induce Christ to sin, he would have done it. The fact that Christ "did no sin"—that he "knew no sin," although subjected to the severest assaults of Satan, is sufficient to show that he could not be induced to sin.

This is the idea intended to be conveyed in the note referred to. In one sense, it was possible for Christ to sin, provided he had wished to, for the nature which he took was a nature subject to sin. Yet it was impossible for him to sin, because "God was in Christ," and that in perfect fullness. Not simply did he have the power of God with him, but he was God; for even when he lay a babe in the manger at Bethlehem, the decree went forth, "Let all the angels of God worship him." Heb. 1:6. He never ceased to be God, and therefore he did not sin. He demonstrated in his own person the power of divinity to prevail against the power of Satan working through human weakness.

But someone will say, "I cannot understand this." Neither can we. When we can understand how Christ could humble himself to the position of a servant, and become a man, and still retain his divinity; when we can understand how he could be at the same time God and man; when we can understand how the Mighty One who made the heavens and the earth could be born a helpless infant in Bethlehem; in short, when we can understand the mind of God, and can comprehend infinity, then we will explain "the mystery of the gospel."

We advise our friends not to try to explain these things. The fact that we cannot understand how a thing can be, argues nothing against it. Finite minds cannot comprehend the workings of Infinity. We can only accept as true the statements which that same divine power makes concerning itself. But we can take comfort in every revelation of divinity. We take the highest comfort in thinking that Christ voluntarily subjected himself to every condition and every weakness that it is possible for men to be subject to; and our comfort in this arises not less from the fact that there is thus a bond of sympathy established between us, than from the knowledge that "his divine power," which was such that Satan could not by any possibility overthrow it, is that by which are "given unto us all things that pertain unto life and godliness." 2 Peter 1:3.

E. J. W.

A LOSS TO THE CHURCH.

THE editor of the New York *Christian Advocate* quotes the plaint of the *Churchman*, that there is "a growing disregard of Lent," and that never before has there been during Lent "so much social gaiety, and so little regard for those forms of abstinence and practices of devotion which Lent especially enjoins;" and also the *Tribune's* inference that the church has lost by "society's" patronage of Lent, of which so much has been said, and adds the following pertinent comment:—

"Of course it has lost. 'Society' is godless, the consummation of worldliness. When it patronizes the church, the result is pernicious. When evangelical Christianity coquettes with 'society,' it meets the fate of Solomon when he married Pharaoh's daughter; he sank even below her level. Spiritual persons may be surrounded by worldly society, and compelled, to a considerable extent, to mingle in it; but a patronage of the church by 'society' means corruption and death."

"Massillon in one of his sermons said something to this effect: 'It is surprising to see great pleasure-

loving Paris weeping under the spiritual truths of the gospel. It is even more surprising that a quarter of an hour after the sermon is over they will turn again to their ungodliness.'

"Lent is an arbitrary invention, used by many as a kind of balancing of accounts. Whatever would be antagonistic to spirituality in Lent must be equally so during the three hundred and twenty-five remaining days of the year. Not infidelity is the pre-eminently dangerous foe of Christianity, but 'a form of godliness' without 'the power.' The 'form' finds its happiness in the creature, not in the Creator; loves pleasures more than God. But the power finds happiness in godliness; its relaxations and recreations are simple, wholesome, never morally injurious or distracting, nor do they ever destroy the relish for spiritual things."

Let "the church" take warning by this, and realize the loss that will come to her in still greater measure if she persists in enforcing upon society the observance of Sunday.

NEWSPAPER READING AS A PREPARATION FOR CHURCH.

IN a recent discourse on "The New Birth," Mr. Moody spoke in the following decided manner concerning the reading of newspapers on Sunday:—

"I do not believe Gabriel himself could come down into this pulpit and preach with power to an audience that had been busy for two or three hours reading the Sunday papers. But someone says, 'Be mild, Mr. Moody, or the papers will pitch into you.' Let the papers pitch into me. I think the time has come for plain speaking. When ministers and members of the church buy newspapers on the street on Sunday morning from little boys who are kept out of the church and Sunday-school by selling these papers, I think someone should speak. I do not know what the Sunday papers contain. I never read one. I would as soon touch pitch; but I am told that the editors gather the scum from all over the world, and publish it on Sunday."

The New York *Observer*, which quotes and comments on the above, says:—

"It is greatly to be regretted that so many Christian people support the Sunday newspaper by purchasing it, and by advertising in its columns. It is a well-known fact that it receives a great deal more attention at the hands of its readers than the edition of any other day of the week, and this is why advertising is so readily found for the Sunday columns. Were every kind of support rendered by Christians withdrawn, it is questionable whether the Sunday edition would hold its own."

This prompts us to make a few remarks. We think there has been a good deal of misdirected effort in connection with this Sunday newspaper business, both on the part of those who want them suppressed by law, and by many who oppose all Sunday laws.

In the first place, we will say that the Sunday newspaper is as good as that published on any other day of the week. We speak from actual knowledge. Its only difference from the editions of other days is that it is usually larger.

Secondly, we can heartily agree with all that Mr. Moody and others say in regard to the demoralizing effect that the reading of the newspapers before church service has upon the attendant at church. We are sure that he who reads the newspaper for an hour before going to church will not be likely to receive much benefit from the most powerful sermon. Therefore we have no fault to find with those ministers who severely condemn the practice.

But let it not be forgotten that the evil effect does not depend entirely upon the day upon which the reading is done, nor at all upon the day on which the paper is printed. Reading newspapers is as poor a preparation for the mid-week prayer-meeting as it is for the preaching service. To be sure, newspapers are not the best nor even good reading for the Sabbath-day, and he who esteems Sunday as the Sabbath will not read them on that day; but so far as unfitting one for worship is concerned, they are no worse before the Sabbath serv-

ice than just before the Tuesday or Wednesday evening prayer-meeting.

And, as we have already intimated, a newspaper published on Tuesday or Wednesday is just as demoralizing Sabbath reading as one published on the Sabbath or Sunday. The man who reads the Saturday evening paper on Sunday morning will be in no better frame of mind for church service than if he read one published on Sunday morning. This must be obvious to everybody.

Therefore, instead of fulminating against the Sunday paper, ministers and professional reformers should turn their attention to the delinquent church-members. Let them get up a genuine revival of religion in the church. Let them labor and pray for such a conversion of their flocks as shall make newspapers distasteful reading on the day of rest. The fault lies with the lax professors, and not with the newspapers, and the ax should be laid at the root of the tree. To lop off the Sunday newspaper would do no real good, so long as the desire for unspiritual reading remained. Those who are unfitted for church duties by reading the Sunday newspaper, would, in nine cases out of ten, read something worse if that were withheld from them. The existence of the Sunday newspaper, therefore, is no reason whatever for the enactment of Sunday laws.

In justice to Mr. Moody, it should be said that, so far as we are informed, he did not make the stereotyped plea for the suppression of the Sunday newspaper. His complaint, and it was a just one, was directed against those who pursue a practice that is inconsistent with their profession.

E. J. W.

BASELESS REASONS.

It matters not to some minds how strong may be the positive testimony against a long-cherished belief, a few seemingly plausible inferences in its favor are stronger. They are honest in these convictions; for when a long-standing dogma is supported only by inference and not by positive testimony, the former takes the place of the latter. It becomes to him who has long used it as such, the strongest evidence. And what makes it more so is ignorance of what may be said on the other side.

This is emphatically true of the dogma of the immortality of the soul and man's consciousness in death. The arguments generally adduced in its favor are, (1) the majority of the Christian church believe it; (2) it is an old dogma; (3) it is in harmony with man's aspirations and desires; (4) the opposite has been popularly considered materialistic and atheistic; and (5) it is supported by inferences drawn from certain scriptures. It is freely admitted by its ablest exponents that there is no positive Bible evidence in its favor. We have shown in past numbers that man is not by nature immortal, and that his only good hope of immortality is Christ and the resurrection. We are not disposed to leave the matter here, however. We wish, with our readers, to examine the question more thoroughly than we have yet done. Let us first notice the arguments above mentioned.

1. The majority of the Christian church believe that the soul is immortal and conscious in death. But this is not proof that it is so. If there are any people on earth who ought to look with suspicion on mere majorities, Christians are that people. The history of the people of God in all ages has shown the adherents to truth a "little flock," while those who have opposed it were a great multitude. Noah and his adherents were few at the time of the deluge; many were those who did not believe him or his message, and they numbered among them mighty men, "men of renown." Yet Noah was right, and what he believed was truth. Abraham, Isaac, and Jacob were pilgrims and strangers, few in number among the surrounding

idolaters. The entire nation of Israel at its best was few in number compared with the corrupt world. Daniel stood alone in Babylon, Ezekiel in the valley of the Chebar, Elijah in Israel. Jesus and his disciples were few, and in his darkest hour our Lord stood alone. And since that time the true disciples of Christ have not been the great multitude, but the "little flock," and such Jesus assures us they will be when he comes. Luke 12: 32-36. Were majorities of earth to rule, we would all become Catholics, and then pagans. After all, he who has the truth is in the majority, for God is on the side of truth, and if God be for us, who can be against us?

2. The immortality and consciousness of the soul in death is an old doctrine. Yes, it is. But all error is very old. Salvation by works, or by man's righteousness, is nearly as old as the race. Cain believed it, and slew his brother to vindicate it. The foundation of the immortal-soul belief goes back farther than Cain. It can be traced to the garden of Eden, to the utterance of one known and noted, "Ye shall not surely die; . . . ye shall be as gods." Gen. 3:4, 5. Christians, however, can hardly accept the foundation or the immense but fabulous superstructure which is reared upon it. A doctrine is not better for being old; in fact, it is worse, for it more easily deceives, just as well-worn counterfeit bills pass as genuine. But the bill is not the less counterfeit though it may have been accepted as genuine a thousand times, any more than it would be genuine if detected in the first attempt at passing. So a doctrine is no better though it may have been believed by the good for ages; neither is the truth the worse for having been hidden.

3. The immortality of the soul is in harmony with man's aspirations. And what of that? Can we say that mankind in general desire immortality, therefore all are immortal? As well might we say that mankind in general desire perfect health, therefore all have perfect health; mankind in general desire happiness, therefore all are happy. We know in these cases the reasoning is false; is it not just as false in the other? God has planted in men's minds aspirations, longings for the ultimate good, and he has made it possible for man to reach that; but that possibility does not come through any inherent qualities, but through faith in the Lord Jesus Christ.

4. The immortality of the soul has been considered a Christian doctrine, while conditional immortality has been considered materialistic and infidel. But this charge does not prove the doctrine to be so, or does not make it so. Many good things have been ruined by a term of contempt. For instance, the Sabbath has been contemptuously called "the old Jewish Sabbath," while it is never thus termed in the Bible. Yet it has been called so so frequently that many believe it. It is called by Inspiration, "The Sabbath of Jehovah thy God." So men have brought reproach against the doctrine of life only in Christ. It has been called by every reproachful term possible, and those who believe it have been characterized as unchristian, materialists, soul-sleepers, infidels. But this is no test of truth. Elijah was called the *troubler of Israel*. Jesus was said to cast out devils by Beelzebub the prince of devils, was classed with wine-bibbers and sinners, and died at last as a malefactor. When nothing but terms of reproach can be brought against a doctrine by those who profess better things, we may, on general principles, count it worthy of investigation. Truth has something better to advance either for or against a doctrine than names of reproach or ridicule.

5. Inferences from certain passages of Scripture are in favor of the immortality of the soul. This is true, but our inquiry here must be, Are these inferences just? Will the general testimony

of the Scriptures warrant them? Among the passages from which such inferences are drawn are the following: Matt. 17:1-9, which gives an account of the appearance of Moses and Elijah with Christ; Matt. 22:32, where God is spoken of as not the God of the dead but the living; Luke 23: 43, which gives our Saviour's words to the dying thief. There are others also. But we must defer examination of them to future numbers.

M. C. W.

A FRANK ACKNOWLEDGMENT AND LAME DEFENSE.

SUNDAY morning, May 25, Rev. Mr. Silcox, of this city, preached a sermon on the necessity of Sabbath laws in general and a California Sunday law in particular. His text was Isa. 58:13, 14. According to the report of the *Times* of May 26, he mourned because California repealed her Sunday laws, and declared that "they ought to be enacted without delay." He said:—

"It is our duty as Christians and as patriots to favor the re-establishment of these laws. Seventh-day Adventists and some others agree that the State has nothing to do, and should have nothing to do, with religion or any religious observance. But our Declaration of Independence recognizes in its very beginning our obligation to God. Our inalienable rights are declared to be God-given. It is on that principle that our republic is based. When we ask the State, therefore, to enact Sunday laws, we are acting in harmony with the Declaration of Independence. We believe it to be an inalienable right of men to rest from their labor every seventh day."

Mr. Silcox was a member of the American Sabbath Union convention of the California branch recently held in San Jose. He was one of the advertised speakers, his subject being, "The Relation of the State to the Sabbath." He may be said, therefore, to speak as a representative of that organization. Now that organization has claimed again and again that all that they wanted was that a *civil* rest-day might be established by law. We know that it is otherwise; that Sunday as a civil day cannot be separated from Sunday as a religious day. The first includes the second.

We thank Mr. Silcox for this frank statement. He tacitly admits that the State ought to have something to do with religious observances, contrary to the claims of Seventh-day Adventists, and attempts to defend it by an appeal to the Declaration of Independence. His reference proves a veritable boomerang in unskilled hands. The Declaration of Independence recognizes nothing of the kind that he claims. It speaks of *nature's* God in a way which the veriest atheist might consistently do. It declares that men are endowed by their *Creator* with certain unalienable rights and privileges; and the Jew, the atheist, the idolater, the Christian, could one and all subscribe to this sentiment. In fact, some of those who signed the document were not Christians nor believers in the Bible as the word of God; and he who penned the document has been almost execrated by National Reformers as an infidel. It recognizes as a self-evident truth that the Creator of man—an emphatic general term which recognizes no system, creed, or religion—has in nature given men certain equal rights, among which is *not* the liberty to dictate religious observances to one's fellows, but the liberty to rest or not rest on any day. It is "an inalienable right of men to rest from their labor every seventh day." It is equally an inalienable right to labor, or else the rest is not by right but by compulsion and of necessity. The right to eat and drink implies the right to abstain from eating and drinking. And this is the "liberty" which the Declaration of Independence recognizes that the Creator has endowed men with; but this is also the liberty which Mr. Silcox and his friends would take from us. There is the same

difference between Sunday laws and the Declaration of Independence that there is between light and darkness, between liberty and tyranny, between Roger Williams and Ignatius Loyola. The "liberty" of Sunday laws is the liberty for a class—those who keep Sunday. The "liberty" of the Declaration of Independence is liberty for all men. Mr. Silcox and as many as think like him have already the liberty to keep Sunday as holy as they can, but others ought to have the same liberty not to keep it. It does not require Sunday laws for the first any more than it does for the second.

One more point. It is our duty as "patriots" to stand by the Declaration of Independence, but from foregoing reasons it is evident that to do this we must oppose Sunday laws. It is our duty as Christians to follow the golden rule, to do to men as we would have men do to us were circumstances reversed. We would not like the Mohammedan to compel us to observe his sacred sixth day; we would not like the infidel to compel us not to observe any day. The Sunday keeper would not desire the Jew to compel him to observe the seventh day. Therefore they ought not to compel any of these classes to observe the first day; and therefore it is the duty of Christians to oppose all Sunday laws. M. C. W.

EVIL TIMES.

THE outlook for farmers in the United States is indeed very bad. It is calculated that the mortgages on farms amounts to the enormous sum of three billion, four hundred, and fifty million dollars (3,450,000,000) at a rate of interest averaging from 7 to 9 per cent., saying nothing of the costs of commission in obtaining this money. B. F. Butler argues that the debt can never be paid. The United States, with their immense resources, have only paid 57 per cent. of the national debt during the last twenty-five years, at a much lower rate of interest, while the balance might be refunded any time at 3 per cent. interest. But farmers cannot refund this at a lower rate of interest; and statistics show that the profits on farming industries barely average a little more than 4 per cent. He also shows that there can be no material help in the silver bill, or in Senator Stanford's proposition for the government to loan \$3,000,000 to the farmers at 2 per cent. But if the mints should coin silver at four and one-half millions a month for one year, and all the mines could produce in that time, it would pay one year's interest on the mortgage debt. The money that is proposed in Senator Stanford's bill would, if placed at once in the hands of the farmers, pay their mortgage debts to the amount of two-thirds of a mill on a dollar, or it would pay the interest on the mortgages for five days. The times are evil. There are many proposed remedies, but all are remediless. The only hope of better times is in the coming of Christ.

THE BIBLE ONLY.

At a recent meeting of representatives of various religious denominations in New York, Dr. R. S. MacArthur, of the Calvary Baptist Church, in the course of a speech, made a point that is not emphasized nor even believed by professed Protestants as much as it should be. The point is contained in the following paragraph:—

"The famous dictum of Chillingworth is to be emphasized—the Bible and the Bible only, the religion of Protestants. Recently I was asked to give my indorsement to the statement that the Bible is to be regarded as the ultimate authority in all questions of faith and practice; that statement is not satisfactory. The Bible ought to be considered the sole authority in all questions of faith and practice. We must have infallibility somewhere. We utterly disregard the idea of an infallible man; but we are permitted to rejoice in

the authority of an infallible book. Many, however, who are Protestants, hesitate to accept the Bible as the sole authority in religious belief. They give tradition and churchianity an authority which the word of God nowhere recognizes,—an authority which, to some degree, displaces the word of God as the only standard of faith. When the Bible speaks, we may not be silent; when the Bible is silent, we may not speak. Here, and here alone, is sufficient authority for our guidance in life, our hope in death, and our joy in eternity. More and more must the word of God be exalted to the supreme place in the church of God, as the only guide alike in faith and practice."

WORKING FOR A SUNDAY LAW.

(Concluded.)

NINE o'clock in the morning of the 21st ult. was the program hour for the second day's meeting of the district Sabbath Observance Convention at San Jose.

The Enrollment Committee reported that 110 persons had given in their names as members of the convention. Of these, however, the greater part were women, with about a dozen ministers. But at the opening hour the attendance was very small, and the chairman, M. C. Briggs, D.D., seemed loth to proceed with any portion of the business. A few more were afterward added to the audience, but hardly half of the number reported as members were present on that day.

It was particularly difficult to get persons to act on the Ways and Means Committee, whose duty it is to look after the affairs of the district until after the next Legislature shall meet, at which time a persistent effort is to be made to secure the enactment of a Sunday law. Rev. Bunyan Spencer was drafted, much against his will, as also a Mrs. Brown, of Santa Clara. Rev. Dr. Minton positively declined, and then came the admission that, although the convention occupied his church, he had not become a member of the convention.

A resolution was introduced by Dr. Evans, requesting the City Council of San Jose to pass an ordinance forbidding the use of bands of music on Sunday upon any street within one block of a church. The resolution was called out by the fact that some of the churches had recently been disturbed by bands of music during their services. The ministers and church people of San Jose, as in some other cities, seem determined to ignore the State law already in force for the purpose of protecting public worship against disturbance. Section 302 of the Penal Code provides as follows:—

"Every person who willfully disturbs or disquiets any assemblage of people met for religious worship, by noise, profane discourse, rude or indecent behavior, or by any unnecessary noise either within the place where such meeting is held, or so near as to disturb the order and solemnity of the meeting, is guilty of a misdemeanor."

And such misdemeanor, according to section 19, is punishable by "imprisonment in a county jail not exceeding six months, or by a fine not exceeding five hundred dollars, or both." Why do not the disturbed churches avail themselves of the protection here guaranteed not only for Sunday worship, but for worship on any other day? Do they not fear that the recognition of this comprehensive State law would annul their plea for a special Sunday law? There seems to be no other excuse for such action. To some extent this explains the following resolution passed by the convention, which is apparently designed to concentrate all the protection for worship on one day, namely, Sunday:—

"The Sabbath was made for man, and God has given it by moral statute. While it is necessary to man as a religious being, yet independent of this, because of the physical, mental, moral, and social benefits resulting from it, it should have a place in the Civil Code of our State, guaranteeing its privileges and benefits to every citizen. Forever opposed to any union of Church and State, denying

the right of the State to enforce its religious observance simply because the Sabbath has a religious character, nevertheless we insist that the laws of our State should protect the Sabbath as a day of rest for all and a day for unmolested religious worship to those who wish to so observe it. Therefore,

"Be it resolved, That we invite the co-operation of all good citizens in securing a Sabbath law in the State of California which shall protect all our citizens in their right to one rest-day in seven."

Of course that one rest-day must be on Sunday. The Penal Code above quoted protects worship on any and every day; but that appears to be too sweeping, so it is quietly laid on the shelf, and a law is sought for the protection of one day. People who choose to worship on any other day are not worthy of protection.

But the resolution which called out the most discussion, and indeed the only one which brooked any opposition on its merits, was that regarding Sunday newspapers. It reads as follows:—

"Resolved, That it is the sense of this convention that the taking of mail from the post-office on the Sabbath, the reading or purchasing of Sunday newspapers on the Lord's day, or the publishing of church notices or other matters in such papers, are to be discouraged as violations of the fourth commandment."

Dr. Calhoun said that he had not given a notice to a Sunday paper in ten years; that the Ministers' Union had often resolved not to have their church notices inserted in the Sunday papers, but in a short time afterward "some fellow" would break over, and like a flock of sheep the others would follow.

Dr. R. H. McDonald said he thought we ought to make the best use possible of that which we cannot control; so long as we cannot get rid of the Sunday newspaper, let us use it for all the good purposes possible. He would, as a matter of policy, drop out that resolution from the committee's report.

Rev. T. B. Stewart, of San Francisco, grew quite warm over the subject, and charged the hoodlumism of his city mainly to the account of the Sunday newspaper. He thought that a minister who did not use all his influence against it should be denounced by his brethren.

This called out remonstrance from Rev. Silcox, of Oakland, who thought this was going too far. He said these papers were regularly issued, giving notice as to all other things that were going on in the city, and he thought it proper that they should also tell where the gospel could be heard. Of course he was opposed to the issuance of papers on Sunday, but as long as they were issued, they might be used to give such information.

Dr. Minton seconded Mr. Silcox' point; said he did not think the publishers of Sunday papers were worse than other men; that they worked for money. He was opposed to Sunday papers, however, and did not directly give them any notices, but they copied his notices from the Saturday evening papers as news items.

Even Rev. N. R. Johnston was opposed to the idea of denouncing brother ministers in regard to the matter, but before he got through he was charged with doing that same thing himself. Said Rev. Stewart, "You are worse than I am, Brother Johnston." The speaker was strong in his utterances against the Sunday paper, and the habit of going to the post-office on that day. He instanced the case of a neighbor of his, a deacon in the Congregationalist Church, who would go to the post-office after his mail on his way home from church.

A Mr. Ross was very emphatically opposed to Sunday papers, and stoutly decried their deleterious influence. He had two of them coming to his house, and he seemed to be well posted as to their contents. He urged the necessity of a Sunday law, that these papers might be stopped. We have heard many complaints of the Sunday paper, but never knew that Christian people were obliged to take them if they didn't want to. In fact, one

speaker expressed the opinion that if one thousand people would stop the *Sunday Mercury* of that city, it would soon cease to be issued.

The Committee of Ways and Means presented propositions, among which were recommendations that ministers present frequently to their congregations the moral statute, "Remember the Sabbath-day to keep it holy." That prayers around family altars and in prayer-meetings be offered for better Sabbath observance and a righteous Sunday law in California. That tracts on the religious duty and civil requirements of the Sabbath be put into all homes. That the aid of the religious and secular press be invoked in behalf of this cause. That conventions be held in every county in the State, to work up sentiment. That as soon as possible an efficient field secretary be put into the field to hold public meetings and organize local associations in advocacy of a Sunday law for this State. That all churches, societies, and corporations favorable to this movement be requested to take collections of money to further the work. That a State convention in the interest of a Sunday law be held as soon as the State committee shall deem advisable.

Thus are the enemies of religious liberty working in the name of liberty. While they claim to be working under the banner of the Declaration of Independence, which claims that all men are free and equal, their efforts only comprehend the liberty of a class,—those who *want* to keep Sunday. To compel others to do so, is to take away their liberty. But such is all government interference with religion; such is all religious legislation, of whatever character.

W. N. G.

RURAL HEALTH RETREAT.

At a meeting of the board of directors of this institution, held at the Retreat May 25, it was decided that on account of the increased patronage, the contemplated closing of the Napa branch, and the fact that thereafter Dr. Burke will remain at the Retreat and devote his undivided time and attention to the patients there and to the advancement of the interests of the institution,—for these reasons, another addition to the already numerous and commodious buildings has become an immediate and absolute necessity. But in order to carry out this decision, a considerable outlay of money will have to be made. This, as many of its friends are aware, the Retreat does not possess. And here is an opportunity for any who have money which they wish to invest in a good cause, either as donations or at a low rate of interest, to do so, and thereby aid in the humanitarian work of healing the sick, and teaching them how to live and avoid sickness in the future. The remarkable success which has attended the institution heretofore, proves that it is doing a great and good work. This may be increased in proportion as its accommodations and facilities for treating the sick are increased. The object of the institution is solely to do good. Any who wish to correspond on this subject are invited to address the president of the board, Dr. W. P. Burke, Rural Health Retreat, Crystal Springs, St. Helena, Napa Co., California.

TRAVELING ON SUNDAY.

THE *Morning Times* of Oakland has the following item of interest, as showing that the workers for a State Sunday law are not a unit in their idea of the strictness with which Sunday should be observed:—

"Rev. N. R. Johnston, of this city, is out with a letter severely censuring those prominent clergymen and laymen of different evangelical denominations who, in arranging excursions to the great Eastern religious conferences and conventions, did not provide for laying over on Sunday. The same denunciation attended the excursion arranged by

Mrs. Edholm and some of the ladies of the Christian Temperance Union, some months ago. On the other hand, are those who are free in expressing the opinion that Brother Johnston is making a hobby of this subject, and is riding it altogether too hard. One of our most prominent evangelical doctors of divinity said, when asked what he thought of Mr. Johnston's criticism: 'Oh, he is away off on that proposition! He says if people can't go East without traveling on Sunday, they should not go. He might as well say if missionaries cannot go to China and India without traveling on Sunday, let them stay at home. There are a few cranks and extremists among the ministers, who wouldn't cross the bay or ride in street-cars to attend religious services even, on Sunday; but they are very few. I think I could count them up on the fingers of one hand. Give most of us credit for being more sensible.'"

At the annual meeting of Zenana Bible and Medical Mission lately held in London, it was reported that the missionaries have now access to 2,569 Zenanas in India, 2,379 pupils are in 63 schools belonging to the society, 130 students are being trained in 4 normal schools, while 405 villages are visited.

The Sabbath-School.

SPECIAL NOTICE.

SABBATH-SCHOOL LESSONS IN FOREIGN LANGUAGES.

At the last session of the International Association, it was voted to publish the Sabbath-school lessons for the senior classes in the foreign languages in *pamphlet form*, thus making them uniform with the lessons in English.

For the first two quarters of this year, the lessons were published in that form and handled by the Tract Societies, but the sales being so light, and the expense of translating and printing the lessons in this form so heavy, the International Association has already lost over four hundred dollars by the operation. It will, therefore, be absolutely necessary to make some changes at once.

Several plans have been suggested, but the most feasible one, and the one which we think will give the best satisfaction, is this:—

1. Publish the lessons as we do in the English, quarterly, without cover, charging five cents per copy, post-paid. 2. Call it a "Quarterly Journal," and have it registered as second-class matter in order to save postage. 3. Take it wholly out of the hands of the Tract Societies, and let the subscriptions be taken and forwarded by the Sabbath-school officers without commission. 4. Print from type, making no plates or matrices. 5. Furnish the European from the American edition, and thus save the expense of plates.

In this way all *commission* will be saved, and the association will receive the full price of the pamphlet.

A committee was called together in Battle Creek, Mich., May 19, 1890, to consider this question, and the above plan was unanimously indorsed.

Now we propose to give it a thorough trial, and hope to have the hearty co-operation of all those interested in the question. Unless this does succeed in reducing the expense very materially, then we shall be obliged to return to the old plan of publishing the lessons in the foreign periodicals.

The lessons for the next quarter in Danish, Swedish, French, and German, will be published at the *Review and Herald* Office, Battle Creek, Mich., to whom all orders should be addressed. Price, five cents per copy, post-paid.

Each school desiring lessons in any of these languages will now order direct from *Review and Herald* Office, sending the money with the order.

C. H. JONES,

Pres. Int. S. S. Assoc.

Notes on the International Lesson.

THE RICH MAN'S FOLLY.

(June 15; Luke 12:13-21.)

13. AND one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14. And he said unto him, Man, who made me a judge or a divider over you?

15. And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully;

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?

21. So is he that layeth up treasure for himself, and is not rich toward God.

THE man who appealed to Jesus to settle a business controversy between himself and his brother had a mistaken idea of the mission of the Messiah. The common opinion among the Jews was that the Messiah would assume control of the government, and at once alleviate all their real or fancied wrongs. Many who heard his superior wisdom, and saw his wonderful miracles, were inclined to accept him as the One who should redeem Israel; but when they discovered that there was no temporal advantage to be gained by following him, they cared no more for his teaching.

THE man here referred to evidently thought that if the "Master" was the Messiah, he would be a proper referee in all matters. And from the standpoint of the current theory, the applicant's judgment was correct. Had Christ's kingdom been of this world, it would have been proper for him to have decided the case in point; but he peremptorily announced that he did not intend to interfere with the established customs of civil government. He promptly replied, "Man, who made me a judge or a divider over you?"

THE inference is that no one had made him such an officer. This is not a contradiction of his declaration (John 5:22) that the Father "hath committed all judgment unto the Son." He there referred to matters pertaining to his own kingdom, which is not of this world (see John 18:36): "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." For the judgment which has been committed to him, God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Acts 17:31.

THERE is a class of Christians who would fain take Christ by force and make him a king, notwithstanding his plain declarations against such design on his part. One of the most popular societies in our country is the W. C. T. U. In an annual address the president uttered this sentiment: "The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one a-l-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's king. Yea, verily, this world's king in its realm of cause and effect; king of its courts, its camps, its commerce; king of its colleges and cloisters; king of its customs and its constitutions." And not only this, but the address further declares that "the kingdom of Christ must enter the realm of law through the gateway of politics."

THERE is also the National Reform Association,

with which the W. C. T. U. is working in conjunction, whose object is the furtherance of a like principle through a religious amendment to the national Constitution. The direct aim of this association is expressed in the following language: "To secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

THAT is just what was done in the reign of the Roman Emperor Constantine,—the nation was declared by law to be a Christian nation, and consequently all the people were nominally Christians. The utter rottenness of such a Christianity was fully illustrated when the church, under such control, developed into a most cruel persecuting power, whose tyranny was broken only (after hundreds of years of unparalleled cruelty) by the interference of the Reformation.

"TAKE heed, and beware of covetousness." This advice is especially applicable at the present time, when the pressure of avarice and overreaching in the pursuit of wealth and station is perhaps more general than at any former period of the world's history. The declaration (Col. 3:5) that covetousness is idolatry, shows how every violation of one commandment involves the violation of others also.

THE Lord took advantage of the circumstance to teach the multitude a lesson, which he did by means of the parable which follows. The parable teaches the folly of spending all one's energies in accumulating possessions which are only available in this short and uncertain life, while no effort is made to secure an eternal life, with all the happiness that Heaven can bestow. A similar lesson is taught in the sermon on the mount: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Matt 6:19-21.

As an illustration of selfish covetousness, read the story of Nabal (whose name signifies fool) in the twenty-fifth chapter of 1 Samuel. See also additional testimony in Luke 6:24; 1 Tim. 6:9-11; Jas. 5:1-5; Prov. 11:28; Job 31:24-28.

W. N. G.

Letter to the Hebrews.

CHAPTER 12: 18-39.

(Lesson 38, June 21, 1890.)

1. UNTO what does the apostle say we have not come? Heb. 12:18-21.
2. Unto what have we come? Verses 22-24.
3. Trace the connection through verses 18-24, and note the contrast. Study note.
4. How are we admonished? Verse 25.
5. Why must we take heed not to refuse?—*It*.
6. When was the voice heard speaking on earth? Verses 18, 19; Ex. 19:18, 19.
7. When he spake on earth, what was the result? Heb. 12:26, first part.
8. What will take place when he speaks again, from heaven? Verse 26, last part.
9. When will this be? Compare 1 Thess. 4:16; John 5:28, 29; Ps. 50:1-4; Jer. 25:30-33; Joel 3:16.
10. Whose voice is it that will then be heard?
11. What is he now speaking to us from heaven?

Ans.—He is speaking peace by his blood, which is still sprinkled before the throne.

12. Then if there was no escape for those who refused to heed his voice when it was heard proclaiming the terror of the law, what hope can there be for those who refuse his gracious call of mercy to the violators of that law?

13. What will the final shaking by his voice signify? Heb. 12:27.

14. What things will God remove? Heb. 2:14; 1 John 3:8.

15. What cannot be moved? Ps. 125:1; 112:1-6.

16. Then to what exhortation should we take heed? Heb. 12:28.

17. Why? Verse 29.

18. To whom is he a consuming fire? Ps. 97:1-3.

19. But what is he to the righteous? Isa. 25:1, 4.

NOTES.

"BUT ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company [myriads] of angels, to the general assembly and church of the first-born, which are written [margin, "enrolled"] in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." Heb. 12:22-24.

LET us note each of these cases, to see what scene we have presented here before us. The Mount Sion, the heavenly Jerusalem, is the city of the living God,—the place where God sits as judge of all. In the temple in that holy city, he sits upon his throne, between the cherubim. Around about the throne are ten thousand times ten thousand, and thousands of thousands of angels. Rev. 5:11. These are in the temple in heaven—in the heavenly sanctuary. In that sanctuary, where God sits in judgment, are the books of record and the book of life, in which are written the names of the general assembly and church of Christ, the first-born. Around the throne are the elders—men who have been redeemed unto God "out of every kindred, and tongue, and people, and nation;" and who, having been raised from the dead at the crucifixion of Christ (Matt. 27:50-53), were led by him from captivity to heaven, when he ascended to the Father (Eph. 4:8), and were made unto God kings and priests (Rev. 5:9, 10). These representatives of the human family are assistants of Christ in his priestly work as mediator of the new covenant. Thus we have in these verses a view of the heavenly sanctuary, where Christ ministers in behalf of sinners, with his own blood. Now we can see the connection running through verses 18-24. It is a vivid contrast between the old covenant, with its ministration of death, and the new covenant, with its ministration of the spirit of life. In the preceding verses the apostle gives a warning against apostasy, and then, as an encouragement, tells us that we are not directed to Mount Sinai, to trust in the law for righteousness, when it has for us only curses, nor to the old covenant, with its ministration of death, but to the Mount Zion, where we may find the law of the spirit of life in Christ Jesus, the mediator of the new covenant, and may find peace and help "exceeding abundantly above all that we ask or think."

HAVING this abundant help so freely offered, it becomes us not to refuse the gracious offers of Him who now speaks peace to us. Those who despised the words spoken by Christ on Mount Sinai could not escape; then how much less can any hope to escape who not only violate the law spoken on earth, but refuse the means of deliverance from that transgression. When he spoke on earth, his

voice shook the earth. But when he speaks the second time, his voice will shake not the earth only, but heaven also. The first shaking was only a shaking, but the second shaking means the removal of everything which is not of God, or not anchored to the throne of God, through faith in Christ.

The Missionary.

HEALDSBURG COLLEGE.

THE seventh annual meeting of the stockholders of this institution was held, according to published notice, Monday, April 21, 1890, at the south College building in Healdsburg, Cal., at 9 o'clock A.M. Elder W. C. White, the president of the board, being absent, Elder J. N. Loughborough was called to the chair.

On calling the roll it was ascertained that a good majority of the stock was represented in person or by proxy. An adjournment was then taken to the vestry of the Seventh-day Adventist Church, where the business of the meeting was resumed. On motion of Elder Wm. Ings, the chairman was authorized to appoint the usual committees. The following were appointed: On Nominations—Wm. Ings, C. H. Jones, and James Creamer. On Resolutions—R. S. Owen, G. W. Rine, and E. J. Waggoner.

On motion of R. S. Owen, the treasurer's report was laid over until the next meeting. Adjournment was then taken, to meet again at the same place May 5, 1890, at 3:30 P.M. This adjournment was taken, that a general educational meeting might be held in Oakland, Cal., Sunday, April 27, 1890, before completing the business of this meeting, as the Oakland meeting was expected to influence the stockholders in laying plans for the College during the ensuing year.

SECOND MEETING.

Stockholders met May 5, at 3:30 P.M., pursuant to adjournment. Elder Loughborough occupied the chair. Meeting was opened with prayer by Elder E. J. Waggoner.

The reports of committees being called for, that on resolutions reported as follows:—

WHEREAS, It is admitted by all that the most pressing need of the cause of present truth to-day is efficient laborers; and,

WHEREAS, Aside from consecration, intelligence and culture are the most essential conditions of such efficiency; therefore,

1. *Resolved*, That we regard it a duty, as well as a privilege, for those who have means but are for other reasons unable to avail themselves of the advantages of our educational institutions, to use at least a part of such means in assisting worthy and promising young men and women to obtain that preparation of mind and heart for efficient service which these institutions only can furnish,

WHEREAS, The number of laborers engaged in proclaiming the Third Angel's Message is not adequate to the magnitude of that work; and,

WHEREAS, There are many young and middle-aged persons who should be encouraged to attend our College, that they may receive such training as will fit them to assume responsibilities in the closing work of the gospel; therefore,

2. *Resolved*, That we request the California Conference to employ the educational secretary and one additional laborer to devote the entire summer vacation to visiting and laboring in the interest of our educational work, to the end that those who should be actively connected with the work of God, be induced to attend the College as preparatory to active connection with that work.

WHEREAS, The present religio-political agitation in this country is affording exceptional opportunities for presenting the truths of the great message; and,

WHEREAS, The gracious providences of God have opened ways to the heralds of truth into several for-

sign fields heretofore inaccessible to missionaries; and,

WHEREAS, These new openings occasion a demand for more and better-educated workers; therefore,

3. *Resolved*, That we recognize the obligation of our committing ourselves more heartily and zealously to the interests of education; and that we hereby promise to do all we can by our influence and money to assist our colleges in the preparation of workers for the great harvest-field.

WHEREAS, It is the distinctive aim of our schools to render all possible assistance in the direction of fitting up men and women for active service in advancing the cause of truth; and,

WHEREAS, The presence in said schools of vicious and depraved students necessitates a dividing, and therefore a weakening of effort on the part of those in charge; and since, furthermore, the presence of such endanger the morals of the well-disposed boys and girls; therefore,

4. *Resolved*, That we regard the College as in no sense reformatory, and that we insist that parents shall not send to our College such children as are not disposed to submit to proper authority.

WHEREAS, The facilities for prosecuting the domestic and manual industries at the Students' Home are entirely inadequate, and in many respects improperly arranged; therefore,

5. *Resolved*, That we request the College trustees to remedy these evils as far as means and expediency will warrant.

On motion these resolutions were taken up one by one, fully discussed, and unanimously adopted.

The Committee on Nominations then recommended the following persons for Trustees of the College: R. S. Owen, J. N. Loughborough, W. C. Grainger, C. H. Jones, N. C. McClure, E. J. Waggoner, and Joseph Leininger. Ballots were distributed and the vote was taken, which resulted in the election of the candidates recommended.

The treasurer's report was next called for, read, and approved. The following is a summary of said report:—

Total resources.....	\$55,443 37
“ liabilities.....	34,180 69
Net worth April 1, 1890.....	21,262 68
“ “ “ 1, 1889.....	\$22,490 73
Increased from sale of shares.....	\$20 00
“ “ “ donations.....	\$97 98—\$23,208 61
Net loss during the year ending April 1, 1890.....	\$1,945 95

On motion the meeting adjourned *sine die*.

J. N. LOUGHBOROUGH, *Pres.*

W. C. GRAINGER, *Sec.*

AN EVENING WITH A BIBLE-WOMAN.

THE following from the *Advance* shows one of the methods used in getting the knowledge of the word of God before the natives of Hindustan:—

“Come to M.'s house first,” said the Bible-woman in the early morning, “and I will meet you there and will have the other three houses ready.”

I was going through this Bible-woman's list of pupils, who were reading and learning to read. They were mothers and wives, all Hindu women in their own homes.

As I drove up to the lane that led from the street, I saw, standing on the broad stone doorstep of a low, tiled-roof, mud house, my expectant, faithful fellow-worker. How often have I thought as I entered these houses prepared for me, a welcome visitor, “Come, for all things are now ready.”

The house-mother comes forward with two fragrant yellow limes as her greeting. She leads the way through the long entry, and we come to the open court surrounded by a wide veranda, into which open the family rooms. Here is my chair, possibly borrowed, and here are the women who are to be my audience. The Bible-woman sits near me, an eager ob-

server of all that is going on, and of me especially. It is good to her to sit by and listen, and as she has reported all her visits to me, she often carries on her face the wonder as to how I shall meet the needs of the occasion.

There are seven women present. The house-mother does the honors, is attentive, but does not care to learn to read. Her son's wife is reading in the Bible which she herself has brought, and turns to the words last read with the Bible-woman. I tell her to read to me what comes next, which is the parable of the rich fool. This she does, slowly and distinctly. All are listening, and I ask them to notice the words which are oftenest repeated. They soon recognize the words “I” and “my,” and are being prepared to answer the question, “What would you advise him to do with his surplus after his store-houses are filled?”

It is always interesting to see how practical these women are, and, leaving generalities, one says:—

“I would tell him to pay K.'s debt.” As K. is one of the group, she is quick to respond to this kindly touch. This encourages others to make suggestions as to a wise disposal of that which will gladden the lives of their neighbors. A swift transfer of responsibility from the rich man of the parable to possibilities lying within their own means, is a lesson to be remembered and enforced by the Bible-woman. It is inspiring to think how this faithful worker is noting the points made which will be used by herself not only, but she will enforce them upon the listeners of to-day.

When my reader comes to the words, “This night shall thy soul be required of thee,” she instinctively pauses as if she felt that I would say something.

We dwell upon this until each one has said something which shall show that this truth of life everlasting has impressed her. Then, emphasizing the word *requireth*, we set forth the utter misery of soul when he found himself summoned by his Maker, powerless to refuse and unspeakably wretched.

The Bible-reading ended, we expressed our satisfaction that our dear woman could read so well, and urged her to read the parable with our explanation to as many as would listen. Just here a young girl comes bounding in. She is one of my school-girls, and seeing my conveyance at the end of the lane, other girls were hovering around it, awaiting my coming. Finding where I am, my little friend runs back to beckon them in, and a cheery row it was.

“We have been reading God's blessed word,” I say, “and before we go, you shall sing,

“Sweeter than honey is the name of Jesus.”

Then follows a prayer, and the simple service is over.

House number two is then announced, and we make our way to it. The Bible-woman has told me that here is a mother-in-law who ridicules the young women who wish to read, and interrupts them on all occasions. I have never been in this house. I soon see the forbidding face away in a corner, but give myself to the welcome of my new-found friends. They have not only provided a chair for me, but on a little table is a brass plate on which are the tokens of good-will. These are permissible only on a first visit. Here are bana-

nas, oranges, limes, pomegranates, two of each, a pot of jessamine buds, with a center of pink oleander, a little paper, unfolded, of cloves, another of brown sugar, another of rock candy, another of raisins, another of dates, a few cardamon seeds, some betel leaf and aveca nut—altogether quite a spread.

Here we hear reading from a primer, recitation of Bible verses, and I read the story of the miracle of feeding the five thousand men and women and children. A word to my cross-faced woman about loaves of bread tones her down, and when she is consulted about the condition of the two fishes, she comes nearer, and, wise as any commentator, gives her opinion. We have won her, and how the Bible-woman enjoyed this, and how much she learned by it all, and about the other two houses, must remain untold.

“O the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?”—*Mrs. S. B. Cupron.*

BISHOP CREEK, CALIFORNIA.

For quite a while past I have been laboring in this part of Inyo County, and have been rejoiced to find the good seed taking root in some hearts. Those who oppose the observance of God's law spare neither time nor money in their efforts to pull down and misrepresent our work. Books which have as their only object the injury of Seventh-day Adventism are distributed with bountiful liberality. But those who base their faith on the word of God are moving out into the light.

Five men and three women have here taken their stand to observe the commandments of God and the faith of Jesus; and a Sabbath-school and missionary society have been started. May the Lord of the harvest help these dear souls to abide strong and faithful in the way of righteousness. My address will hereafter be, 143 Carr Street, Los Angeles, Cal. E. A. BRIGGS.

JAMES S. DENNIS, in the *Church at Home and Abroad*, says: “There are 70,000 Protestants in the Turkish Empire, including Egypt. Of this number 15,200 are upon the roll as church-members. At the present time the average additions to the mission churches amount to about 1,500 every year, and we have good reason to expect that this will soon run up into the thousands. Our united Presbyterian brethren in Egypt recently admitted to the church 365 converts in a single year—one for every day of the year.”

THE American Board established a mission in Micronesia (embracing the Gilbert, Marshall, Caroline, and Ladrone Islands) in 1852. Its missionaries occupy over thirty islands, stretching 2,500 miles from east to west by 1,200 from north to south. Within 30 years five languages have been reduced to writing. There are now 21 missionaries engaged in the work, besides 68 native helpers. The church-members number 4,644, who support their own native pastors and school. Besides the American Board and the Hawaiian Evangelical Association, which co-operates with it, the only other society working on these islands is the London Missionary Society.

The Home Circle.

LOVE IS LIGHT.

"AT EVENTIDE IT SHALL BE LIGHT."

My little girl so brave by day
Grows timid as the shadows fall—
I cannot charm her fears away;
My reasons have no force at all.
She pleads, with all her childish might,
That she may have a light.
I calm her fears, and stroke her hair;
I tell her of the angels near—
Of God, whose love is everywhere,
And Christ, to whom each child is dear.
She hears, but only clasps me tight,
And begs me for a light.

But when I say it cannot be,
And strive to make her understand
Just why, she makes another plea—
That I will stay and hold her hand.
She whispers, as we kiss good-night,
"That's better than a light."

And thus content, she falls asleep.
My clasp grows closer on her hand—
Musing, God doth his wisdom keep
In childish lips. I understand
That, in that other, darker night,
'Tis love that makes it light.

I, too, have shrunk in childish dread
From that dumb darkness that doth creep
And thicken round the dying bed,
And, fearful, felt I could not sleep
Without a light. I understand
'Tis light to hold Love's hand.

—E. G. Cheverton.

THE CZAR AND THE PEASANT.

THREE hundred years ago, beyond the memory of the very oldest person you ever knew, there ruled over the great empire of Russia a czar, known amongst his people as the "Good Ivan." They called him "good," for he took more interest than many of their rulers had done in the welfare and wants of his people, and he would not trust for information as to their needs to the lords and councillors who surrounded his throne, or to the rulers who sent in their reports from the provinces, but he was glad of dressing himself up in various disguises and wandering here and there amongst the peasantry, and in this way he learned what was thought of himself and his method of government, in a manner that his people little suspected.

One cold winter's night, when few ventured abroad, the czar, dressed like a miserable beggar, wandered through the streets of a small village, not far from Moscow. He leant on a staff, as though footsore and weary, and begged for bread in a dolorous whine. Although he tried cottage after cottage, no one gave it him; he was so poor and shabby that they scarcely gave him a civil answer.

Tired out at last, he turned to leave for the night, when he spied a miserable hut with a single rush-light in the window, and resolved to try once more; he begged for a night's lodging and a few broken victuals. The peasant bade him enter and share his meal, "Although," he added, "you have come at a rare bad time; the wife is ill, a newborn babe lies by her side, and there are five other hungry mouths to feed."

The czar entered, and ate with them the coarse, unpalatable fare, and watched the peasant put his children to bed and tend his poor sick wife.

He asked to see the baby, and held it awhile in his arms, and then went to sleep as best he could on the rough, mud-plastered floor. Don't you wonder how he slept, and whether he wished himself back in the purple-curtained royal bed in the magnificent palace of Moscow?

However, he was awake with the dawn, and said to the peasant ere he left: "Wait in the cottage for three or four hours; I know a rich man in the city, and I will hobble in and tell him your case; I think he'll stand god-father to this little babe of yours, and then he will give you a present, and reward you for all you have done for me."

The peasant thought very little of this promise from a shabby beggar-man, but, as his wife was weak and ailing, and there was not much work to do, he readily promised not to leave the house all the morning.

By and by, when a couple of hours had passed, a great shouting and rumbling was heard in the streets of the tiny village, and the children ran in from the road and called their father, telling him the czar's grand carriage and prancing horses were passing by, and begging him to come and look at them. The poor peasant rose wearily, caring little to see the grandeur, which so painfully contrasted with his own miserable poverty; but as he reached the door, he stood terrified and amazed to see the royal carriage standing still, and the great czar, in his richly-furred robes, advancing towards him.

"Good-morrow, friend," said the czar, smiling graciously. "How is the good wife now, and where is the little babe that is to be my godchild?"

The poor peasant stammered and bent to the ground in great confusion, but Ivan raised him, and insisted on fulfilling his promise, and claiming the infant as his god-child.

"I must enrich the little one with a gift," he said, "and I will by and by take him into my palace, and train him for my service. He shall grow up in my presence, and learn to behave as my son."

And I need scarcely tell you that with the "Good Ivan" a promise was a promise, and was fulfilled to the very letter.

Does not this true story of the Russian king carry you back in thought to that other King who—more, far more than three hundred years ago—came in the garb of a carpenter's son, to visit His people, and to help them in their needs, their sorrows, and their temptations?—*Selected.*

UMBRELLA ANTS.

IN Mexico they have some queer ants. Eleanor P. Allen says that as she was walking along a Mexican road that was overhung with a great many bushes, she came to a stone bridge across a narrow stream. A diagonal stripe of dark green, more than a foot wide, lay across the solid low stone parapet that protected the bridge, and wandered off beyond into the roadway. The children with us were amused and delighted to see a vast army of tiny ants come marching over the wall and down into the road.

Each one of the little creatures carried in a fore-paw(?) up over its head a circular bit of leaf about the size of a very small pea.

They marched in perfect order, and were marshaled by outside guards, who did not carry the little green leaf, but, instead, attended to the procession. They were umbrella ants. They cut these circular plates with their nippers from the leaves of certain trees, and these ants were in the act of carrying them to their nests. There they paste them (with a secretion of their own) one above another, like fish-scales, to their walls, and so make a firm and dry lining to their sand houses.—*Santa Claus.*

AN EASY OCCUPATION.

HERE is a suggestion which those who are helping poor women to help themselves may find useful: Any woman in the United States who will take the trouble to write to the silk bureau of the Department of Agriculture in April, with a request for silk-worm eggs, will receive a quarter of an ounce of them, which will contain about 9,000, in a little box. The department will also furnish information as to the best and most approved method for preparing and raising the cocoons. Cocoons are now worth over \$1.00 a pound. When the great demand for cocoons arrives, as it surely will before long, some of those interested in the matter at the Department of Agriculture seem to think that more than 100,000 women will find very profitable employment in supplying these cocoons to the silk factories in this country. In France every farmer's wife raises a few pounds of cocoons every spring, and makes money by selling them, and in this way mainly is the silk crop in that country grown. There are few occupations more easy or agreeable for a woman than the raising of cocoons. We have already pointed out the possible moral benefit of introducing cocoon culture into our women's reformatories,—the humanizing effect of an interest in living creatures. The refining and elevating influence upon women who have committed no crime, yet who are hardly less rigidly shut in by poverty from all uplifting influences, is a consideration worth thinking of.—*Exchange.*

MAIL CARRIED BY A DOG.

ONE day the postmaster of a small suburb of Bismarck, S. D., wanted to send word to his brother in town, but did not want to make the trip. It occurred to him to try the dog. He wrote a letter and tied it around the dog's neck, pointing the dog's nose toward Bismarck, and then told him to go. He trotted off a short distance and then turned about to see what else was wanted. Some of the small boys showered stones at him, and he ran on to Bismarck. Next day he returned with an answer tied on his neck, and he showed that he had been well treated. The experiment was repeated, each time with success and additional dignity on the part of the dog.

As soon as it became known that Dorsey could be depended upon, requests were constantly made by the miners to send their mail by him. The loads soon increased, and it became evident that they could not tie on all the letters. The miners then ordered a handsome little mail-bag and fitted it to the dog's shoulders. It is fastened around his chest by one strap and around his body, back of the forelegs, by another. He has never

missed a trip for about three years or lost a letter. Now, when the stage comes in, he gets up, stretches himself, walks to the post-office, waits to have the mail strapped on him, and starts off as soon as he is told all is ready. He will go a long way around to avoid meeting a stranger, seeming to realize the importance of his mission.—*Ohio Farmer*.

DRYING VS. CANNING.

THE judgment of the leading fruit dealers seems to be that it is better to evaporate the surplus peaches than to can them. Evaporated fruit is growing more popular every year. 'Tis the very opposite of the cheap canning process. The cheap canner takes 100 pounds of peaches, and by adding water, tin, and weeds, makes it weigh 250 pounds. The evaporator takes 100 pounds of peaches, evaporates the weight to eight pounds, or at most ten pounds. The eight pounds have all there is of food in 100 pounds, and the 100 pounds have no more. The eight pounds are wholesome beyond doubt, and there is some doubt about cheap canned goods being wholesome, especially if they stand long in cheap cans, where the tin and solder are not as pure as they ought to be. The survival of the fittest comes in here. Cheap canning is not the fittest, and it might as well make its will and depart in peace. Its days are numbered, "the handwriting is on the wall." Conscientious, honest canning will survive. Peaches, apricots, plums, cherries, and berries put up as they can be, and are by the best packers, are delicious. 'Tis doubted that in any other way can such luxury be enjoyed.—*Los Angeles Times*.

A LETTER FOUND.

NEARLY thirty years ago a young Englishman named Robert Brown left his native Surrey and came to America. For several years he corresponded with his sister at home, then the letters grew infrequent, and finally ceased. When last heard from he was in Boston. The sister wrote, only to have her letters returned through the Dead Letter Office, marked, "Not found." Finally, in despair, as a last resort, she addressed a letter to "President Harrison, Washington, D. C., U. S. A.," relating these facts, and imploring his aid in finding her brother. This letter found its address a few weeks ago.

Instead of going to the waste-basket, it was forwarded to Mayor Hart, of Boston, with a request that he look Mr. Brown up. In a short time response came that Robert Brown was dead, leaving two sons, both prosperous young business men in Boston, and the news was sent to their aunt in Surrey last week.—*Washington Post*.

CLEANSING MIXTURE.

A good cleansing mixture may be made with two ounces liquid ammonia, two ounces bar soap finely shaved, and two teaspoonfuls powdered saltpeter. Put these ingredients into a large open-mouthed bottle, and add one and one-half pints warm water. It will be ready for use in two or three days. It is well adapted for washing delicate-colored articles, also to add to the water for shampooing the head. Mixed with water and sprayed upon plants, it will kill any insects infesting them, and also act as a fertilizer.

Health and Temperance.

FERMENTED OR UNFERMENTED WINE AT COMMUNION?

WHETHER fermented or unfermented wine shall be used at the Lord's Supper has been the subject of much discussion, and does not seem to be settled yet. If men had let reason prevail over appetite in this discussion, there would have been no difficulty; but, as is usually the case, they have sought to find proof that would coincide with their desires. No man likes to live under condemnation for any practice; therefore if he is determined to follow it, he will at once prove, to his own satisfaction at least, that the practice is correct, and will try to persuade others to the same idea. Their earnestness in defending their theory leads them to believe that they are honest; and many well-meaning persons accept their assertions unquestioningly, on account of their apparent sincerity.

It is claimed that all the wines mentioned in the Bible were intoxicating, and that no such thing as unfermented wine is known in the East, even to the present day. Instances are not few where a poor inebriate who has gained a partial victory over his appetite for drink, has been cast down to a more degraded position than ever before, because his slumbering appetite was aroused by the taste of fermented wine at the Lord's Supper. That which should be the "cup of blessing" is, in such a case, the "cup of devils."

Now it does not require a lengthy dissertation on Bible wines to prove that at the Lord's Supper unfermented wine was used. Indeed, it can be easily shown that any other than this would be highly improper. In the first place, in all the accounts of this supper, "wine" is not mentioned. That which they drank is stated by our Lord to be the "fruit of the vine." Matt. 26:29; Mark 14:25; Luke 22:18. By this we must understand that they had "the pure blood of the grape" (Deut. 32:14), for the fruit of the vine is unfermented.

That the ancients used this as a drink may be seen from Gen. 40:11. But more positive proof can be given that only unfermented wine was used at the Lord's Supper. Christ was celebrating the passover with his disciples. The passover was termed the feast of the unleavened. (The term bread is not found in the original.) In Ex. 12:19 we read, "Seven days shall there be no leaven found in your houses;" "for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel." The word "leaven" means simply "ferment," and the command was, therefore, that during the passover feast nothing that was fermented should be found in their houses. Christ and his disciples were Jews, and were celebrating this feast in accordance with Jewish custom; and, therefore, it is not possible that fermented wine could have been used at this time, even had they desired to use it.

But one more thought will show the impropriety of using fermented wine in connection with this ordinance. In presenting the cup to his disciples, Christ said, "This is my blood of the New Testament which is shed for many for the remission of sins." Matt. 26:28. The wine represents "the precious blood of Christ as of a lamb without blemish and without

spot." 1 Peter 1:19. The offering that was made was perfectly "pure" and "without blemish," and should be represented by that which is the most pure. Now fermentation is simply a process of decomposition. That which has been fermented has commenced to decay, and therefore fermented wine is decomposed wine. Fermented wine could under no circumstances be called "the fruit of the vine," unless it were made from rotten grapes. Would it not be sacrilege to represent so pure a thing as Christ's blood by that which has decayed? This view of the subject will not be considered "insignificant and worthless" except by those whose reason is blinded by a perverted appetite. If it is of any importance at all whether we follow an ordinance of the Lord or not, it is of importance that we do it in the proper manner. "He that saith he abideth in him ought himself also so to walk, even as he walked."

"TO ARMS! TO ARMS!"

If some foreign foe were assuming as formidable an attitude toward the government of the United States as is presented by the domestic foe, intemperance, the cry, "To arms! To arms!" would ring throughout the length and breadth of the republic, and a million of men would be ready at once to respond to the call, with their "lives, fortunes, and sacred honor." Here are a few statistics over which even a national sand-lot-agitation might be pardonable.

There are 600,000 drunkards in the United States.

Intemperance kills 60,000 persons every year.

Intoxicating drink sends more than 100,000 persons to prison annually.

The same cause furnishes the poor-houses and other charitable institutions with over 200,000 inmates per annum.

The frenzy of intoxication causes 500 murders, and leads to probably 400 of each year's suicides.

The proportion of deaths of intemperate people to those of temperate livers is as four to one.

Magistrates, chaplains, and prison-keepers testify that four-fifths of all the crimes have their origin in intoxicating liquors.

Seven-eighths of all the pauperism in the Union has arisen from the same cause.

It costs the country \$60,000,000 a year to support pauperism and crime.

The United States makes for home consumption 250,000,000 gallons of fermented and brewed liquors annually—about five gallons to each man, woman, and child. And of distilled liquors, about 85,000,000. Besides these amounts, 25,000,000 gallons are imported for consumption, and probably millions of gallons are made of which there is no statistical account.

The whole cost of the liquor drank in the United States is not less than \$700,000,000; and the total revenue to the government is but 50,000,000. The balance, \$650,000,000, is total loss in cash, to say nothing of the loss of life, of happiness, of morals, of time, and of material productions of a legitimate nature—the aggregate of which, figures fail to compute.

In view of all these facts, relating both to time and eternity, what is the duty of every loyal citizen—Jew or Gentile, Christian or Pagan?

W. N. GLENN.

News and Notes.

RELIGIOUS.

—Christians in the island of Crete complain of continued outrages by the Turks.

—The Presbyterian General Assembly, in session at Saratoga, favors the use of the Bible in the public schools.

—Rev. O. C. Wheeler, D.D., LL.D., the pioneer Baptist minister of California, is said to be almost blind from cataracts.

—The recent annual convention of Christian Scientists, held in New York City, was attended by about twelve hundred delegates. Reports were read from all parts of the country, showing a marvelous increase in the membership of the sect.

—The ex-priest, of Montreal, who recently assumed the role of prodigal son, renounced Protestantism and his home, and went back to "the best faith on earth," has returned to the bosom of his family, to the disgust of the archbishop.

—The Presbyterian General Assembly resolved to urge upon Congress the passage of the bill, now before the Senate, permitting the several States to prohibit or restrict the liquor traffic. Recent decisions of the Supreme Court are to the effect that a State cannot forbid or restrict the sale of anything brought in from another State, so long as the article remains in the original package.

—A German Catholic convention was recently held at Milwaukee to devise means for opposing the Bennett compulsory school law. Bishop Flaseh upheld the right of the church to go into politics whenever its interests were attacked; and Bishop Katzer charged that the Bennett law was first suggested by the Masons, and was sustained by free-thinkers and others opposed to the Catholic Church.

—The Mormons are still importing converts from foreign lands to Utah. A party of missionaries recently arrived in San Francisco, bringing fourteen "neophytes" from New Zealand and Australia. Bishop King, in charge of Hawaiian missions, is shortly expected to bring home a party of native converts to the faith. In New York such immigrants are now frequently detained under the Contract Labor law, as most of the females are imported under pretense of being employed by persons in Utah. On the Pacific Coast, however, no effort has been made as yet to intercept them.

—A sensation occurred in a Jewish synagogue in Cleveland, Ohio, May 25, during the celebration of the Feast of Weeks. The preacher was Rabbi Werber, of Baltimore, editor of a Jewish journal, and there were about eight hundred persons in the audience. Manifest displeasure was shown by the audience as the speaker iterated sentiments not deemed orthodox, but they could no longer endure the heresy when he told them their ideas of the Messiah were ridiculous; that Christ had been on earth, and his second coming would be in the glare of a burning world. Pandemonium reigned, and Werber's friends had difficulty in protecting him from bodily harm until the police arrived and dispersed the congregation.

SECULAR.

—The bey of Tunis has decreed that every negro domestic in his dominion shall be given a certificate of freedom.

—Madame Devere, a clairvoyant, found guilty of forgery, has been sentenced to ten years' hard labor in the Ohio penitentiary.

—A pickle factory covering five acres of ground at Bowmanville, near Chicago, was destroyed by fire on the 28th ult. Loss, \$200,000.

—A farm hand near Cordoba, Spain, recently killed his employer and four other persons because he was not permitted to attend a bull-fight.

—A revenue agent and posse of nine men captured and destroyed five illicit distilleries in Burke County, N. C., about three weeks ago.

—Sixty-eight election officers have been indicted for election frauds by the Hudson County, N. J., grand jury. The charge is conspiracy.

—The labor agitations at Pilsen, Austria, have been renewed. The strikers have pillaged stores, inns, and vicarages. Many rioters have been arrested at Trophan.

—Vicksburg, Miss., was crowded, May 26, with visitors to the Blue and Gray reunion, which opened at noon with a national salute. A large number of delegates were present.

—Sixteen flouring-mills in southern Illinois and eastern Missouri have formed a combination, and are said to practically control the flour market of the South and Southwest.

—The new non-partisan W. C. T. U. organization has attained a membership of over forty-seven thousand. It bids fair to become a large and influential body of temperance workers.

—Fifteen persons, charged with being engaged in a plot to assassinate the Russian czar, were arrested in Paris May 29. A lot of incriminating documents and a quantity of explosives were found in their possession.

—Seattle, Wash., had another big fire early in the morning of May 29, which destroyed a whole block of buildings, mostly lodging-houses. Five persons perished, and many others barely escaped in their night-clothes.

—A Lincoln, Ill., dispatch of May 28 says: "Twelve men indicted for selling their votes at the last April election were remanded to jail this morning in default of bail. Warrants are out for twelve more. The wildest excitement prevails."

—The village of Repahie, Armenia, was destroyed by an earthquake May 27. Mineral springs spouted from the crevices made in the earth, and the adjacent fields were flooded. The earthquake was preceded by rumblings, which caused the inhabitants to flee. No lives were lost.

—During the last week in May there was held in Indianapolis a meeting of representatives of all the different brotherhoods of railroad employees. The object is the federation of all these orders, by which they hope to secure an association over which the railroad companies will be powerless.

—The vineyards in the valley of the Rhine are being devastated by worms, which infest the vines in such numbers that their extermination is impossible. It is estimated that hundreds of thousands of vines have already been destroyed, and the destruction of the entire crop is threatened.

—A fire occurred on the night of May 30, in the Texas Spring Palace, and in a short time it was a mass of ruins. The Spring Palace was erected at Fort Worth, and was intended to exhibit the products of the State. It is supposed that sixteen persons who are missing perished in the flames.

—During a circus performance at Ann Arbor, Mich., May 27, about three hundred State University students had a fight with the showmen. It is said that ten students and about as many showmen were considerably injured. College morals have become proverbially bad, and are growing worse and worse.

—Renegade Apaches have committed another murder in Arizona. The last victim was Robert Hardie, a lawyer, who was killed in Buckland Canyon. President Harrison has sent a sharp note to the War Department in regard to the matter. A companion of Hardie had his horse killed, but himself escaped.

—Mr. Blaine has devised, and the President indorses, a plan for the establishment of an American international bank. The object is that American merchants may not be dependent upon European banks in their financial transactions with their American neighbors. The scheme had also the indorsement of the Pan-American Congress.

—The dangers to which unsophisticated immigrants are subjected on landing in New York, was recently illustrated in the case of a young Irish girl. She was to have been met at the landing by her uncle, but when he arrived, someone had been ahead of him, and, personating him, had carried off the girl. When subsequently found, she was insane, having been brutally treated and deserted.

—It is said by a Brussels correspondent that the slave trade is openly carried on in the Congo Free State, Africa. Slaves, he says, are put to work under the lash, with armed guards to prevent their escape. Nor is this the worst feature of the situation. It is credibly affirmed that an extensive traffic in women and girls is openly conducted. The victims are shipped to the cities in all parts of the world, a considerable number of them coming to Belgium and Holland.

—The telegraph announces that the base-ball craze is fast dying out in the East. This might be considered an omen of returning reason on the part of the giddy masses, were it not for the fact that the appetite which has become satiated on this particular article of foolish diet, will needs be fed on something of a like stimulating nature. The gambling spirit manifested in these last days is on the increase, and we may expect that ere long some new sensation will be recognized as the "national game" for a time.

—News has been received in San Francisco that by the wrecking of the steamer *Oncida* on a reef on the Alaskan coast, April 26, sixty-seven Chinamen were drowned. The number rescued was thirty-three, who finally reached an island fifteen miles distant. The captain said that the Chinamen might have been saved had they not become panic-stricken and jumped overboard without trying to get hold of either boat or timber.

Obituary.

SANFORD.—Died at the residence of A. C. Morton, Fresno, Cal., of la grippe, February 1, 1890, Jane C., wife of Elias Sanford, aged 76 years. She was a native of Ireland; emigrated to America about 1835. She embraced the truth in 1866, while residing in Zumbrota, Minn., where she married my father in 1868. She was a consistent Christian, beloved by all who knew her, and many hearts were made sad by her death, though we sorrow not as those who have no hope, fully expecting to meet her in the earth made new, where death and parting will be no more. Words of comfort by M. J. Church.

MARY A. MORTON.

SANFORD.—Died at the residence of hisson, E. Sanford, in Dodge Center, Minn., April 15, 1890, my beloved father, Elias Sanford, aged 81 years and 2 days. He was converted at an early age, embracing the truth under the preaching of Elder Joseph Bates, at Greenville, Ill., in 1853, when he, mother, and myself were baptized and joined the Seventh-day Adventist Church. He raised a family of eleven children, whom he strove to bring up "in the nurture and admonition of the Lord." He went from Illinois to Minnesota, Dodge County, in 1859. After spending most of the last six years of his life in Fresno, Cal., he returned to Dodge County, Minn., in April, arriving there the 7th; he died the 15th, in the full assurance of faith, and hope of having a part in the first resurrection.

MARY A. MORTON.

KING.—Died at Lynden, Wash., May 14, 1890, B. F. King. Brother King was born at Groton, N. H., September 3, 1857, and June 25, 1879, he was united in marriage with Carrie R. Boyd. He first made public his profession of faith in Christ in Salem, Or., and was baptized by his brother-in-law, Elder C. L. Boyd, in June, 1882. Shortly afterward he removed to Lynden, Wash., and united with the Seventh-day Adventist Church. Nearly seven years have passed since his disease began to manifest itself. His sufferings were at times very great, especially during the latter part of his illness; but he bore them with meekness and resignation. He leaves a wife and three little ones to mourn his early death. Our small church has suffered loss in a faithful member. During all his suffering he expressed an abiding trust in God. Our brother has fallen under the power of the destroyer, and a sweet home is torn and desolated. How sad the ruins death makes; but, glory to God, Jesus is coming so soon! This night of sorrow shall then forever have passed away. Jesus has the keys of death and the grave, and the promise is, "I will ransom them from the power of the grave; I will redeem them from death." "Blessed are the dead that die in the Lord."

G. M. O'NEIL.

(Review and Herald please copy.)

DIPHTHERIA: ITS CAUSES, PREVENTION, AND PROPER TREATMENT.

By J. H. KELLOGG, M. D.

THE increasing prevalence of this devastating disease, and its alarming fatality in so many cases, renders the subject of its Nature and Treatment one of the greatest importance.

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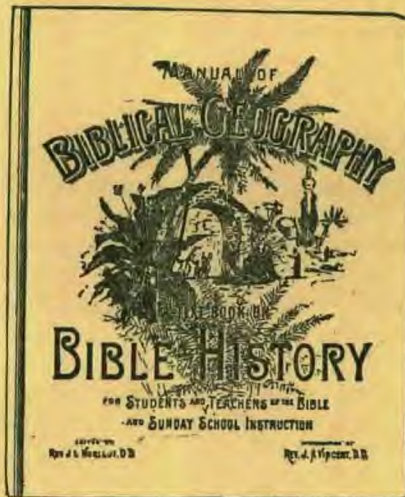
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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, JUNE 2, 1890.

We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without, either by mail or otherwise, 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 1890.

The following list of camp-meetings has been announced thus far by the proper authorities. Those marked with the star (*) will be preceded by a workers' meeting, beginning one week before the dates named:—

*S. Dakota, Madison (Lake Hermon),	June 17-24
*New England,	June 24 to July 1
*Michigan (Northern), Cadillac,	" 24 " 1
*Canada,	July 1-7
California (Northern),	Aug. 21 to Sept. 1
*California (General),	Sept. 17-30
California (Central),	Oct. 14-21
California (Southern),	" 15-28

THERE are about one hundred million people in the Soudan, half of whom are Mohammedan, and the rest heathen. A band of missionaries under the direction of Rev. H. Grattan Guinness is about to enter the field.

SUNDAY morning, June 1, Mrs. E. G. White left Oakland via the Santa Fe route for the East, intending to spend a short time in Boulder, Col., with her son, W. C. White, and wife. Elder E. R. Jones and wife accompany her as far as Boulder.

THE Religious Tract Society of London recently contributed £20 toward the cost of an edition of "The Pilgrim's Progress" for the blind in the island of Formosa. This will be the eighty-fifth translation of that wonderful allegory. We have of late been surprised, however, to find Christians of long experience who have never read the book.

THE lesson pamphlet for the use of the senior division of the Sabbath-schools for the quarter beginning July 1, is ready, and should have a large sale. The lessons for that quarter cover a very interesting class of subjects, and the interest will be increased by the fact that they run parallel with a portion of the first volume of the "Great Controversy," entitled "Patriarchs and Prophets," to which constant reference is made. We hope that all who study the senior lessons will at once procure a copy of this new work. It will prove an invaluable aid in the study of the Sabbath-school lessons.

A FATAL disaster occurred in our city on the 30th ultimo. And the saddest feature is that it seems to have been wholly inexcusable. The local train from the Alameda wharf came dashing up to the draw-bridge across the estuary, the engineer not noticing that the draw was open until too late to fully stop his train. The consequence was that the engine, tender, and one car jumped into the opening, while the second car passed partially over and remained suspended. The engineer and fireman jumped off and were saved. Of the passengers on the car that went down into the water, thirteen are known to have been drowned and seventeen were rescued alive. The requirements of this train necessitate a dangerous speed continually, considering the location of the track, and the customary full stop before crossing a draw-bridge is not exacted by the company, as on other roads. And the engineer seems to have been also culpable, from the fact that his run was in full side-view of the bridge for nearly a mile.

SOME of the inside workings of Roman Catholic convents have within the last week been brought to the notice of the people of Oakland and San Francisco, by Edith O'Gorman Audrey. Her descriptions are vivid and heart-sickening; but anyone who has read the history of monasticism from its earliest days, and who remembers that "Rome never changes," needs no assurance that the revelation is true. Indeed, even a slight knowledge of human nature should be sufficient to teach one that the convent system cannot but be attended with the greatest evils. It is significant of the influence that Catholicism has, that the newspapers have had very little to say about the lectures.

THE Non-Partisan Woman's Christian Temperance Union is ably represented on this coast at present by the national organizer, Miss Mary F. Lathrop, who is now in Oakland presenting the claims of the new organization. We are assured by Miss Lathrop that the union is strictly non-partisan and non-sectarian; that it proposes to keep itself clear of all entangling alliances, either religious or political, upon which there is room for wide difference of opinion among members; and that it will work along the single line of Christian temperance. We are sure that this one line affords ample scope for all the energies of the good ladies who join. We believe that the new organization is one with which all ladies can consistently work, no matter what their religious convictions; and so long as it adheres to the plan that has been set before us, we wish it a hearty Godspeed.

"Now the works of the flesh are manifest," says the apostle Paul in his letter to the Galatians. They cannot be hidden by forms nor by profession. Even though a majority of the people were thoroughly Christian, and should pass laws enacting that Christianity should be the religion of this country, and compelling everybody to conform to the practices of the early Christian church, they could not by those laws regenerate a single soul; and so long as a man is in the flesh, the works of the flesh will manifest themselves in spite of the laws of both God and man. Since the law of God itself cannot regenerate a single soul, what folly for man to pass laws designed to bring men to a recognition of God's law. God has provided grace, through faith, as the only means of establishing his law in the hearts of sinful men; and those who would work in harmony with him must labor to bring men to the faith.

THE Louisiana Lottery Company has offered that State the colossal sum, or bribe, of \$1,000,000 a year for twenty-five years if the people will but renew its charter. Its present charter expires in 1893. Under this the company have been paying \$40,000 a year to the State. It can only be renewed again by changing the constitution of the State, and to do this, the matter must come before the people. Legislators can be bought, many leading men and journals favor the lottery, and it seems probable that the Legislature will submit the matter to the people. There is hope, however, in Governor Nichols, who has strenuously opposed it throughout. The lottery is a great "devil-fish," which devours all it reaches, and its long arms have penetrated every State in the Union. It is, like the liquor traffic, an unmitigated curse.

ONE of the most wicked abuses of science is practiced in southern France. Lines of telegraph wire are stretched along the sea beach, at a certain height above the ground, to induce the wearied swallows from over the Mediterranean to alight thereon to rest. When a sufficient number have settled on this perch, they are killed, or, what is worse, rendered insensible by an electric shock,

and shipped to Paris for the purpose of decorating the heads of what is supposed to be the more humane part of the human family. It is difficult to say which is the more cruel, the men who kill the little birds or the women whose vanity demands the dead birds for ornamentation. God, however, cares for the birds. They no longer come in the vast numbers they were wont to do, but seek other lands more hospitable, while gnats and other insects which were kept down by the swallows, are increasing. We do not learn, though, that the pride of fashionable display has given place to "the ornament of a meek and quiet spirit."

THE spring term of Healdsburg College has just closed, with the best of feeling on the part both of pupils and teachers. Although the attendance has not been large, we believe that the year just closed has been a successful one. We had the privilege of spending three weeks at the Students' Home, in attendance upon a Biblical and Missionary Institute, and can report the interest and courage as being the very best. A large force of students will spend the vacation in active labor in the field; and we were greatly pleased with the spirit manifested by them in looking forward to the work. We believe that success will attend them. We have no fault to find with the quality of the work done at Healdsburg; but we are sorry that the quantity is not ten times as great. If the friends of the cause in California will take hold in earnest, the amount may easily be at least doubled next year. It would be a great encouragement to the teachers to have twice as many students to work with.

THE New York *Observer* closes as follows an article on the recent general strike among workmen for eight hours' labor a day, which has been so largely successful:—

"Eight hours a day for labor removes every shadow of an excuse for popular attacks on the Sabbath on the ground that labor has no other time for recreation. That labor which is confined to eight hours has more opportunity for amusement of every kind than other large divisions of humanity."

Very true; and there is another thing that it removes, namely, all possibility for any argument for a Sunday law on the ground that the workingman needs rest. When a man works only eight hours a day, there is no physical necessity whatever for a Sunday rest. The Sabbath ought to be kept as a religious duty according to the commandment, even if a man works but two hours a day; and men who believe it to be a Christian duty to observe Sunday will do so, no matter how few hours they work. But such people do not need a civil enactment to enable them to do their duty; and the recent labor agitation has demonstrated that workmen are fully able to get all the rest and recreation they need, without government interference.

THE new German military rifle has a range of 3,900 yards, and will shoot through the bodies of six men standing one behind the other at a distance of seven paces. This is about two and one-fourth miles.

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