

The Signs of the Times.

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

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GATHERING SEED:

Out in the highways wherever we go,
Seed we must gather and seed we must sow;
Even the tiniest seed has a power,
Be it of thistle or be it a flower.

Here where it seems but a wilderness place,
Wanting in beauty and wanting in grace,
Some gentle creature in tenderness goes
Plucking the nettle and planting the rose.

Out of those gardens so gorgeous with flowers,
Seed we may gather to beautify ours;
While from our own little plot we may share
Something to render our neighbors more fair.

Out of each moment some good we obtain,
Something to winnow and scatter again.
All that we listen to, all that we read,
All that we think of is gathering seed.

Gathering seed we must scatter as well;
God will watch over the place where it fell.
Only the grain of the harvest is ours—
Shall we plant nettles, or shall we plant flowers?

That which we gather is that which we sow,
Seed-time and harvest alternately flow.
When we have finished with time 'twill be known
How we have gathered and how we have sown.

—Advocate of Holiness.

General Articles.

Faith the Christian's Privilege.

BY MRS. E. G. WHITE.

MANY who are sincerely seeking for holiness of heart and purity of life are perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because of this lack, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look away from the simplicity of true faith, and thus bring great darkness upon their souls. Instead of thinking of self, they should train their minds to dwell upon the mercy and goodness of God. They should recount his promises, believing that he will fulfill his word. When we repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins.

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward him. We may not feel to-day the peace and joy which we felt yesterday; but by faith we should grasp the hand of Christ, and trust him as fully in the darkness as in the light. No effort should be made to rein the mind up to an intensity of emotion; but we should faithfully perform every duty, and then calmly rest in the promises of God.

Satan may whisper, "You are too great a sinner for Christ to save." But while you ac-

knowledge that you are sinful and unworthy, meet the tempter with the cry, "By virtue of the atonement I claim Jesus as my Saviour. I trust not to my own merits, but to the precious blood of Christ, which cleanses me. This moment I hang my helpless soul on him."

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to him for grace to overcome your special faults, to put away every darling sin.

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in our warfare against sin. By faith we may look upon the crowns laid up for those who shall overcome; we may listen to the exultant song of the redeemed: "Thou art worthy, O Lord, to receive glory and honor and power;" "for thou wast slain, and hast redeemed us to God by thy blood." Pride and love of the world will lose their power as we contemplate the infinite love of Christ, and the glories of that better land so soon to be our home.

An unyielding trust, a firm reliance upon Christ, will bring peace and joy to the soul. But let none imagine that without earnest effort on their part they can retain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him with the eye of faith here. The words and character of Christ should be often the subject of our thoughts and our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes.

Let none deceive themselves with the belief that God will accept and bless them while they are trampling upon one of his requirements. The willful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor him.

"To whom ye yield yourselves servants to obey, his servants ye are." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin; but he will keep up a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The Christian life must be a life of constant progression. Peter sets before us the successive steps, in these words: "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus." "Wherefore the rather, brethren, give diligence to

make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Says Peter, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord."

Our Saviour claims all there is of us; he asks our first and holiest thoughts, our purest and most intense affection. His love is infinitely more tender and self-denying than a mother's love. The price paid for our ransom testifies to his estimation of the value of the human soul. Then what ingratitude do we manifest when we withhold from him our affections and our service. Is it too much to give ourselves, our time and talents, to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers,—“to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne”?

The apostle Paul was highly honored of God; in holy vision he looked upon scenes whose glories he was not permitted to reveal. Yet this did not lead him to boastfulness or self-confidence. He realized the importance of constant watchfulness and self-denial. "I keep my body under," he says, "and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away."

Paul suffered for the truth's sake; and yet we hear no complaint from his lips. As he reviews his life of toil and care and sacrifice, he says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The shout of victory from God's faithful servant comes down the line to our time: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Though Paul was at last confined in a Roman prison, shut away from the light and air of heaven, cut off from his active labors in the gospel field, and momentarily expecting to be condemned to death, he did not yield to doubt or despondency. From that gloomy dungeon came his dying testimony, full of a sublime faith and courage that has inspired the hearts of saints and martyrs in all succeeding ages: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

The glorious reward that awaits this hero of faith,—a crown of righteousness, and eternal life in the presence of God,—may be won by each of us. Jesus and holy angels are waiting to give us the help we need. Every prayer sent up in faith from an honest heart will be heard, and the petitioner will have his request when he needs the blessing most. Sometimes we ask for things that are not for our own good or the glory of God. When this is so, our wise and good Father hears our prayers, but gives us nothing hurtful. He will guide our feet. By divine grace, all who will may climb the shining steps from earth to Heaven, and at last, "with songs and everlasting joy," enter through the gates into the city of God.

Our Lord's Sermon on the Mount.

[From a Sermon by John Wesley.]

"Think not that I am come to destroy the law, or the prophets; I am come to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

Among the multitude of reproaches which fell upon him who "was despised and rejected of men," it could not fail to be one, that he was a teacher of novelties, an introducer of a new religion. This might be affirmed with the more color, because many of the expressions he had used were not common among the Jews; either they did not use them at all, or not in the same sense, not in so full and strong a meaning. Add to this, that the worshiping of God "in spirit and in truth" must always appear a new religion to those who have hitherto known nothing but outside worship, nothing but the "form of godliness."

And it is not improbable (some might hope it was so) that he was abolishing the old religion, and bringing in another,—one which, they might flatter themselves, would be an easier way to Heaven. But our Lord refutes, in these words, both the vain hopes of the one, and the groundless calumnies of the other.

I shall consider them in the same order as they lie, taking each verse for a distinct head of discourse.

I. "Think not that I am come to destroy the law or the prophets; I am come to fulfill."

The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord did indeed come to destroy, to dissolve, and utterly abolish. To this bear all the apostles witness; not only Barnabas and Paul, who vehemently withstood those who taught that Christians "ought to keep the law of Moses" (Acts 15:6); not only St. Peter, who termed the insisting on this, on the observance of the ritual law, a "tempting God," and "putting a yoke upon the neck of the disciples, which neither our fathers," saith he, "nor we were able to bear"—but "all the apostles, elders, and brethren, being assembled with one accord" (verse 10), declared that to command them to keep this law was to "subvert their souls;" and that "it seemed good to the Holy Ghost," and to them, "to lay no such burden upon them." This "hand writing of ordinances our Lord did blot out, take away, and nail to his cross." Verse 24.

But the moral law contained in the ten commandments, and enforced by the prophets, he did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which "stands fast as the faithful witness in Heaven." The moral stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world, being "written not on tables of stone,"

but on the hearts of all the children of men, when they came out of the hands of the Creator. And, however, the letters once wrote by the finger of God are now in a great measure defaced by sin, yet they cannot wholly be blotted out while we have any consciousness of good and evil. Every part of this law must remain in force upon all mankind, and in all ages, as not depending either on time or place, or any other circumstances liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other.

"I am come to fulfill." Some have conceived our Lord to mean, I am come to fulfill this, by my entire and perfect obedience to it. And it cannot be doubted but he did, in this sense, fulfill every part of it. But this does not appear to be what he intends here, being foreign to the scope of his present discourse. Without question, his meaning in this place is (consistently with all that goes before and follows after), I am come to establish it in its fullness, in spite of all the glosses of men; I am come to place in a full and clear view whatsoever was dark or obscure therein; I am come to declare the true and full import of every part of it; to show the length and breadth, the entire extent of every commandment contained therein, and the height and depth, the inconceivable purity and spirituality of it in all its branches.

And this our Lord has abundantly performed in the preceding and subsequent parts of the discourse before us, in which he has not introduced a new religion into the world, but the same which was from the beginning—a religion the substance of which is, without question, as old as the creation, being coeval with man, and having proceeded from God at the very time when "man became a living soul;" (the *substance*, I say; for some circumstances of it now relate to man as a fallen creature)—a religion witnessed to both by the law and by the prophets, in all succeeding generations. Yet was it never so fully explained, nor so thoroughly understood, till the great author of it himself condescended to give mankind this authentic comment on all the essential branches of it, at the same time declaring it should never be changed, but remain in force to the end of the world.

II. "For verily I say unto you [a solemn preface which denotes both the importance and certainty of what is spoken], till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

"One jot;" it is literally, *not one iota*, not the most inconsiderable vowel; "or one tittle," *mia keraia*,—one corner or point of a consonant. It is a proverbial expression, which signifies that no one commandment contained in the moral law, nor the least part of any one, however inconsiderable it might seem, should ever be disannulled.

"Shall in no wise pass from the law," *ou mee parethee apo tou nous*. The double negative, here used, strengthens the sense, so as to admit of no contradiction; and the word *parethee*, it may be observed, is not barely *future*, declaring what *will* be; but has likewise the force of an *imperative*, ordering what *shall* be. It is a word of authority, expressing the sovereign will and power of him that spake; of him whose word is the law of Heaven and earth, and stands fast forever and ever.

"One jot or one tittle shall in no wise pass, till heaven and earth pass;" or, as it is expressed immediately after, *eos an panta geneetai, till all (or rather all things) be fulfilled*, till the consummation of all things. Here is, therefore, no room for that poor evasion (with which some have delighted themselves greatly) that "No part of the law was to pass away, till all the law was fulfilled; but it has been fulfilled by Christ, and therefore now must pass, for the gospel to be established." Not so; the word *all* does not mean all the law, but all things in

the universe; as neither has the term *fulfilled* any reference to the law, but to all things in Heaven and earth.

From all this we may learn that there is no contrariety at all between the law and the gospel; that there is no need for the law to pass away, in order to the establishing the gospel. Indeed, neither of them supersedes the other, but they agree perfectly well together. Yea, the very same words, considered in different respects, are parts both of the law and of the gospel; if they are considered as commandments, they are parts of the law; if as promises, of the gospel. Thus "Thou shalt love the Lord thy God with all thy heart," when considered as a commandment, is a branch of the law; when regarded as a promise, is an essential part of the gospel, the gospel being no other than the commands of the law, proposed by way of promise. Accordingly, poverty of spirit, purity of heart, and whatever else is enjoined in the holy law of God, are no other, when viewed in a gospel light, than so many great and precious promises.

There is, therefore, the closest connection that can be conceived between the law and the gospel. On the one hand, the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or holy. We feel that we are not sufficient for these things; yea, that "with man this is impossible;" but we see a promise of God, to give us that love, and to make us humble, meek, and holy; we lay hold of this gospel, of these glad tidings; it is done unto us according to our faith; and "the righteousness of the law is fulfilled in us," through faith which is in Christ Jesus. We may yet farther observe that every command in Holy Writ is only a covered promise. For by that solemn declaration, "This is the covenant I will make after those days, saith the Lord; I will put my laws in your minds, and write them in your hearts." God hath engaged to give whatsoever he commands. Does he command us then to "pray without ceasing?" to "rejoice evermore?" to be "holy as he is holy?" It is enough; he will work in us this very thing; it shall be unto us according to his word.

But if these things are so, we cannot be at a loss what to think of those who, in all ages of the church, have undertaken to change or supersede some commands of God, as they professed by the peculiar direction of his Spirit. Christ has here given us an infallible rule, whereby to judge of all such pretensions. Christianity, as it includes the whole moral law of God, both by way of injunction and of promise, if we will hear him, is designed of God to be the last of all his dispensations. There is no other to come after this. This is to endure till the consummation of all things. Of consequence, all such new revelations are of Satan and not of God; and all pretensions to another more perfect dispensation fall to the ground, of course. "Heaven and earth shall pass away;" but *this* word "shall not pass away."

THE seasons pass quickly by, and our opportunities with them. And so it is with the years of our lives. Looking forward, what a long, bright, and happy vista of seasons we see. What wonders of accomplishment. But looking backward, from the end of our journey, what a changed look life has. There is a lesson in all this which is easily learned, and he who learns it in the spring of life, need not, when the last sad hour comes, mourn with Byron, but can with Paul, contemplate the past with a degree of satisfaction, and the future with that confidence which is the possession of those only who know they have been faithful subjects of the great King.—*Sel.*

SEEK the Lord as a present help.

The Ten Commandments Still Binding.

DR. H. CLAY TRUMBULL comments in the *Sunday School Times*, on a portion of the third chapter of Romans, as follows:—

“What things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped.” Verse 19. Many a man is ready to say, in sweeping terms, that he has tried to do about right, and that he is reasonably satisfied with his life-record. But if you can bring any such man to look at God’s law in detail, requirement by requirement, he will have to admit, if he says anything at all, that he has not lived up to *that* law, by any manner of means. There is not much comfort for us sinners in the ten commandments. If we are to have our deserts according to our performances by that standard, we are lost. There can be no question on that point. And the severest putting of the ten commandments which the world ever knew, was the Sermon on the Mount. If any man could bring himself to say that he has not been guilty of a breach of the ten commandments, *as he understands them*, the Sermon on the Mount will stop his mouth effectually. He knows that he is lost forever, if he is to be judged by the law’s requirements as they are there defined and elaborated. It is true that there are men so thoughtless or so shameless as to say that they want no other gospel than the Sermon on the Mount; but they are men whose mouths ought to be stopped in the face of that inspired demand for absolute holiness in life and in thought and in heart; for those things are spoken that every mouth which would claim Heaven as a right may be stopped by the sinner’s recognition of his violations of God’s law as there disclosed and applied.

“Through the law cometh the knowledge of sin.” Verse 20. It is not that the law creates sin, but that the law shows what is sin. Man has no way of knowing what is right and what is wrong except as God declares it to him. A man may want to do right or want to do wrong, he may intend to do right or intend to do wrong, without being sure what is right or what is wrong; but it is only when God’s law defines the limits of right and wrong, that man can know what is sin. A man’s un instructed conscience tells him that he ought to do right, but it does not tell him what is right. It is by God’s law that a knowledge of sin comes to a man. Until a man knows what sin is, he cannot be sure whether he is sinning or not, while he is doing “as well as he knows how.” But you and I have the law to show us what is sin, and we have our own consciousness to show us how often and how grievously we have sinned.

“The righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction.” Verse 22. There is no distinction in God’s sight; but there are very marked distinctions in man’s sight. Man makes a clear distinction between a little sinner and a great sinner; and man’s ideas of the relative magnitude of sin are of his own framing. Man is pretty sure to attach more importance to a sin against man than to a sin against God. Stealing or getting drunk is commonly supposed to be a more real and a more flagrant sin, than refusing to acknowledge one’s need of a personal Saviour, or to trust one’s self to the one Saviour provided against guilt and its consequences. And there is no time when men are readier to make distinctions in sins and in sinners than when they are passing on the course of one who has just died from among them. If he was a man who sinned greatly according to their measuring of sins, they admit that he needed a Saviour; but if he was what is called a fairly upright man in his outward conduct—why, isn’t it possible that he went to Heaven on his merits? After all, wasn’t it a little uncharitable for Paul to insist that everybody needs a Saviour; that “there is no distinction; for all have sinned, and

fall short of the glory of God”? That is a question that is well worth considering.

“Do we then make the law of none effect through faith? God forbid; nay, we establish the law.” Verse 31. The gospel of Christ does not do away with the requirements of the law of God. It simply shows a way of salvation to those who fail of obeying that still-binding law. Every vital requirement of God’s fundamental law is as real and as important now as thirty centuries ago. Every breach of that law is as truly a sin now as then. Not one of us is entitled to violate God’s law in a jot or a tittle, on the strength of our discipleship of Christ, or of our trust in him for salvation. But as all of us have broken that law, and as all of us are liable to violate its requirements, we commit ourselves as sinners to Him who fulfilled that law, and who has a right to save from under its very curse those who so commit themselves to him. “Do we then make the law of none effect through faith? God forbid; nay, we establish the law.”

Sins of Omission.

THE decalogue commands two things and forbids eight. Idolatry, image worship, profanity, murder, adultery, theft, perjury, and covetousness are forbidden; honoring the Sabbath and parents is commanded. These make the ten commandments, meant for all time and for all classes of men. According to the character of the law, part of it being negative, and part positive, so does sin also assume either a positive or a negative form, for “sin is the transgression of the law;” and therefore theologians have long agreed to speak of sins, the fruit of our sinfulness, as of a twofold character, either sins of commission or sins of omission.

It is of the latter we purpose specially to speak. While we must regard the sins of omission of the most serious character, in the popular mind they are evidently regarded as of far less gravity than those sins which are committed, such as murder, theft, adultery, perjury, etc., which are justly and swiftly met by the penalties of the law, both civil and ecclesiastical, and any such transgressions are deemed flagrant and terrible.

But what of the sins of omission? Are his commands any less the law of God than things which he forbids? Are they less important? They are fewer in number, simpler in form, and have much less to do with detail; but they are most comprehensive and vital. They are chiefly these: We are commanded to love God, our parents, our neighbor, and regard the Sabbath. But, really, as the apostle says, “Love is the fulfilling of the law,” for if we love God, we shall so love his worship, his laws, his service, that we shall naturally “remember the Sabbath-day to keep it holy,” as a day of rest, and on which to honor and worship him; and if we love our neighbor, yea, even our enemies, we shall certainly love our father and mother, if so be that the love of Christ dwelleth in us. The positive commands of God, therefore, while they are simpler than the negative, are all comprehensive. They take in the whole sphere of human duty. They embrace the negative, for this, “Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law.”—Rom. 13: 9, 10.

When our divine Master was asked which was the greatest of all commandments, he gave no one of the prohibitions, but gave love to God and man as the greatest, most important, the all-comprehensive law, and yet the violation of this law is merely a “sin of omission.” Who can fail to see that what the popular church thought is apt to regard as merely a

short-coming, or a fault, is the greatest of all sins, since it is the violation of the greatest of all the laws of God? Who does not see that to be without love to God and man is to be a rebel and an enemy? That without love to God, even outward obedience is only a negative virtue, if not an abominable servility in his sight? And yet all this is “only” a “sin of omission.”

While the State imprisons thieves and perjurers, and hangs murderers, and the church expels them as unworthy of being in the brotherhood of believers, yet how little regard is paid to sins of omission! Why is it? Partly, of course, because it is a matter of the heart, and to judge the heart belongs only to the “Searcher of hearts;” partly, also, because there is so much “dissimulation” that passes for love; and partly because the good we do, which is the fruit of love and the best evidence of its existence, is often limited and hindered by causes which are beyond our control. But while, for this reason, we cannot gauge the love to God and humanity by the amount of good any one does, the doing of evil to our neighbor is proof positive of the temporary or total absence of such love to God. For “love worketh no ill to his neighbor.”

Another feature: The omission to love God and man is a great sin which God only fully sees. To the eyes of men it may be veiled by hypocrisy and pretense. Insincere persons may therefore flatter themselves with its possession because they have learned to dissimulate, and are receiving credit from others for being what they are not. But to God’s eye they are bare. They themselves will be all weakness and impotence for being devoid of the motive power in the soul which impels to all good. What a man loves to do he will do well, gladly, constantly. Hence it is that lovers of Christ “count all things but loss for the excellency of the knowledge of Christ.” But the great omission, the failing to love God and man, will make every duty a burden, every exertion a task.

The positive laws of God, which command us to do something, and begin by commanding first of all to love God, are the most essential to the building up of a sturdy, godly character. A negative Christian—one who simply does nothing, and therefore does no evil, or does simply refrain from gross violations of what God has forbidden, is a very poor sample of a follower of Christ. He is a carpet knight in this warfare. He is a negative, a passive nothing. He develops no strength in himself, nor does he accomplish anything for the Master. He will fail of being a rounded-out and manly Christian, and he will fail of securing his own salvation, for we must “work out our own salvation;” and work does not mean idleness.

It follows, therefore, from all that has been said, that while sins of omission are not readily punished by either the civil or church law—that while they are reached with great difficulty, and conviction therefore can be produced only by the searching agency of the Spirit which searcheth all things, they are of the gravest character and of the deepest dye. If we would be true to God, to our neighbor, to ourselves; if we would become perfect and fully developed after the model that the Bible holds up; if we would be successful and diligent workers for Christ, we must thoroughly try ourselves, and, discovering our spiritual poverty and emptiness, seek from that Fountain of all love an overflowing measure. This will make us acceptable in the sight of God, and endow us with such vigor and working power, such an unquenchable vitality, that even death cannot conquer it; but their full fruition will be a glorious immortality. “Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap.”—*Evangelical Messenger*.

“THE way of the ungodly shall perish.”

A Baptist Vindication of the Law.

SOME six months ago, the *Herald of Truth*, Baptist organ of the Pacific Coast, was asked if that denomination held the doctrine that the moral law was abolished, in accordance with the views of Dr. Anderson, its Oregon correspondent. The editor evaded the responsibility of a direct answer, but intimated that the *Herald's* correspondents at large would furnish a solution of the problem. Dr. Tombes, of Los Angeles County, Cal., espoused the antinomian side in an article especially directed against the seventh-day Sabbath; but since that time no correspondent has been heard from on the subject, until, quite recently, "Bene-Berak" (who, by the way, is of the San Francisco *Bulletin* editorial corps), furnished an article entitled, "Words of Jesus." In this short contribution there is more than enough sound, Scriptural logic to offset the weak theology of both the "doctors" referred to. We extract as follows:—

"The mission of Christ is brought out very clearly in the seventeenth verse of the fifth chapter of Matthew by the use of these words: 'Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.' Beautiful words are these. They breathe nothing of war or of unholy ambition. Peace pervades the whole sentence. Fidelity to truth and history is at the foundation. No doubt some people would have thought more of Christ if he had come to set up himself, rather than vindicate the claims, honor, and government of another. John, as the forerunner of Christ, was very careful that his listeners should look away from him to the one who should come after him; and when that one came in the person of Jesus, he makes haste to say, 'My father is greater than I.' Christ presented no new code of morals. He simply came to magnify the law of God and make it honorable, by living a life in the flesh that fulfilled every requirement of the decalogue. This was the first and only illustration of the kind the world has ever seen, or will ever see under the present conditions of creation. What a beautiful picture of holy living was that! According to the generally accepted theory, Christ took upon himself our nature, sin alone excepted, and lived and moved among his fellows as a human being,—eating, drinking, sleeping, becoming weary with burdens, feeling sad over unappreciated kindness; and at last suffered the pangs of death, and yet in all these thirty-three years of human existence, his conduct and conversation were the perfection of the law.

"Some are disposed to exact the New Testament scriptures at the expense of the Old Testament scriptures. Some even appear to think that we have outlived the Old Testament scriptures. Christ did not so think or teach. His frequent commendatory allusions to the law and to the testimony abundantly and forcibly demonstrate his appreciation of the same. God's laws as given on Sinai are just as binding on the human family to-day as when first committed to Moses on the two tables of stone, written with the finger of God. The world will never outlive these laws. They will never be changed to suit our convenience or circumstances, or the peculiarities of the age in which we live. 'I am the Lord' is to remain a fixed fact forever, and 'Thou shalt have no other gods before me' will never be modified to allow us to divide our worship among a variety of objects. 'Remember the Sabbath-day to keep it holy' has the same force to-day as when first proclaimed to the people.

"Christ's course in this world proves his divine origin. Never man spake like him. It is not

in man to act like him. He came not to destroy. He came to save. The human way of doing things is to build up at the expense of others. The human way of exaltation is to rise on the fortunes and bodies of our fellows. Human ambition for place, or power, or position, stops at no means within its grasp to accomplish its end. Everything is subordinated to the object in view. Believing that Christ had come into the world to set up a temporal kingdom, the Jews were disappointed that he did not go about that business according to their narrow and selfish standard. Christ not only showed them, by pursuing an entirely different course, that he was not of this world, but plainly told them that the kingdom he had come to set up was not of this world; that his mission was simply to restore, as far as possible, man's obedience to the law of God. He did not come to crush broken reeds; he did not come to quench smoking flax. He came to smooth the rough paths of life; to plant flowers in the place of thistles; to throw up a shade over the arid wastes, and create a spring in the desert; to put his shoulder under the other end of the burden of the heavy laden; to feed the hungry, soothe the distressed, bind up broken hearts, pour oil on troubled waters; to give beauty for ashes, and joy and gladness for heaviness and gloom.

Christ's Yoke and the Yoke of Bondage.

WHEN a yoke is placed upon an ox, it is that he may serve and be in subjection to the one by whose authority he is yoked. So in the Scriptures, the figure of a yoke is used to indicate the subjection of men to the will of God or to the power of sin. Some hold and teach that the moral law is a yoke of bondage, from which, in the Christian dispensation, we are set free, to enjoy the "liberty of the gospel." Let us see if the inspired writings will bear out this theory.

Paul says: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16 Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. This call is to those who are burdened under sin; they are "heavy laden." The promise is of an easy yoke, in contrast to the one now being worn.

What is it, then, for one to take upon him Christ's yoke? If we rightly understand the figure, it is to become submissive to his will—yield obedience to his commands. His test of allegiance is, "If ye love me, keep my commandments." John 14:15, 23. Then it seems clear that his yoke is his commandments, and we are told by the beloved apostle that these "are not grievous." 1 John 5:3. When one came to Jesus asking what he should do to inherit eternal life, he answered, "If thou wilt enter into life, keep the commandments." When the young man in surprise (supposing he had kept all there were) asked, "Which?" the Lord referred him to the moral law. See Matt. 19:16-22.

In what, then, does the "yoke of bondage" consist? When the Israelites were serving the Egyptians, they were said to be in bondage. (The service of God is never so called.) When delivered from Egypt, and given liberty to serve the Lord, they were said to be brought out of bondage. Ex. 13:3; 20:2. And what did they gain by this emancipation? Was it exemption from the law of God? No; it was liberty to observe the law of Jehovah—a privilege denied them in Egypt. Here we have a type of unregenerate man in the bondage of sin, and the deliverance by Christ. Immediately after their escape from bondage, by the

hand of their deliverer, Moses, the law of God was repeated to them from Sinai, as the embodiment of his will, together with blessed assurances on condition of obedience. Ex. 19:5, 6. So now, as the sinner is freed from past sins, through faith in Christ (Rom. 3:25)—that is, justified by faith—this same perfect law of liberty, the yoke of Christ, which Israel failed to keep, is again set before him in lieu of the "law of sin and death," the yoke of bondage, under which he has been serving. And what is the consequence? Let Paul answer: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:1, 2.

It is evident, then, that even after justification by faith, one may backslide and cease to walk according to this law of the Spirit of Christ, as did Israel of old, and again become "entangled" in sin. Paul shows this danger, and the continual warfare, of the Christian, in Rom. 7:25: "So then with the mind I myself serve the law of God, but with the flesh the law of sin." And this gives us the force of his appeal in Gal. 5:1: "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage." W. N. GLENN.

Prayer and Science.

THE fact of the universality of law is a modern discovery. It is not many years since men believed that rain and cloud, storm and calm, harvest and famine, sickness and health, earthquake and volcano, and all the changes which they beheld in nature, were either uncaused or were the result of the varying moods of the gods, or of God, by whose interference they were produced. But modern science has resolved every seemingly fitful change to the action of most uniform laws. Now, if the Christian doctrine of prayer involved the belief that these laws of nature must be violated every time that God answers prayer, we should not blame the scientist for rejecting prayer in the name of science. But the doctrine of answer to prayer involves no such position. The Christian claim is that God can, when he sees fit, answer his prayers without violating the laws of nature. He claims, simply, that God can do what men can with nature's laws. Men are every day modifying the phenomena of nature by adjusting the laws of nature one to another, or one against another, and so bringing to pass results which nature would not have produced, and yet violating none of her laws. So the physician does, when he introduces a new medicine into the system of the sick man, and cures him. So the engineer does when he reverses steam in his locomotive, or puts on the air-brakes, and saves a train full of people from death. The sparks from a hunter's fire may set fire to a prairie, and change the condition of the atmosphere to bring on a rain. And if men can interfere with nature's operations in accordance with law, and so bring about results which would not otherwise have taken place, cannot God do as much? He who holds the reins, shall not he guide the steeds? Has not he knowledge and command of the laws of nature, which enables him to do definitely more for his children who cry unto him, than men can do for their children? Or does he not pity his children even as an earthly father? There is, then, nothing in the uniformity of natural laws to forbid the belief that God may answer prayer.—*Rev. Dr. Sprecher, of San Francisco.*

THERE is no religion in making yourself miserable. God loves to make poor sinners happy. In the Old Testament he bids you delight yourself in the Lord, and promises the desires of your heart. In the New he says, "Rejoice in the Lord alway."

Intercessory Prayer.

MOSES was eminent as an intercessor. Seldom is there a record of his praying for himself. Perhaps it was because he was a distinguished type of Christ, the great mediator and intercessor, that we find him so often supplicating in behalf of those in distress or danger. The point to be noticed is, that he had special power in this respect. For whomsoever he prayed, an answer of mercy came. Thus when Pharaoh was suffering under the successive judgments of God, and, at each step of the discipline, agonizingly besought Moses to pray for his relief, Moses did so, and secured the withdrawal of the plague. When the Israelites went forth from Egypt, his imploring cry for deliverance from the pursuing monarch, divided the Red Sea for their safe passage. And so, on each fresh emergency of their life in the desert, his constant petition brought the needed relief.

The culmination came, however, on those two solemn occasions, when the life of the whole nation was at stake, because of their rebellion and ingratitude toward God, and sentence had apparently gone forth against them for their destruction, together with almost a prohibition to Moses to intercede for them. Thus when they worshiped the golden calf at the very foot of Sinai, where the second commandment had been thundered in their ears, God said to Moses (Deut. 9:14): "Let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they." Here was everything to discourage petition in their behalf. The people deserved destruction; God seemed to have decreed their doom; Moses was apparently bidden not to pray against it; and provision was made to fulfill the pledges to Abraham and the other patriarchs, by raising up out of the posterity of Moses himself the promised nation. Thus reverence, fear, faith, and personal ambition might all be said to withhold Moses from intercession. But love for those threatened with death triumphed over every other consideration, and he had such confidence that God would not be displeased with prayer which came from a self-sacrificing and compassionate spirit, that even when three thousand had already fallen (Ex. 32:25-32), he went up to the mount, and said: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive their sin [do so]; and if not, blot me, I pray thee, out of thy book which thou hast written." And he fell down before the Lord, fasting and interceding for forty days (Deut. 9:18), till, as he writes it, the "Lord hearkened unto me at that time also."

The other occasion, equally noteworthy, was that of their refusal to enter Canaan, on the report of the spies, when, as Moses records the occurrence (Deut. 9:23-29): "I fell down before the Lord, forty days and forty nights, as I fell down at the first; because the Lord had said that he would destroy you." At this time his three arguments were, that God after having done so much for his people, and borne so long with them, should not now destroy them; that he should show mercy for the sake of his pious servants, Abraham, Isaac, and Jacob, their fathers, and not regard simply the sin of the present generation; and that he must not furnish occasion for the Egyptians to think that he was unable to carry his people into the promised land. And again he succeeded. The case stands as a monument of the value of intercessory prayer, and should encourage Christian patriots to pray for their country, and pious souls to pray for the reviving of religion in a time of declension, and every saint to pray for sinners in danger of perdition.

In all this, Moses is a character of special interest, because he was a type of Christ, the great Intercessor, who "is able to save them to the uttermost, that come to God by him, see-

ing he ever liveth to make intercession for them." We read in the epistle to the Hebrews, that "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after."—*W. W. Patton, D. D.*

"They All Quote Bible to Prove Their Doctrines."

WHEN any plain, Scriptural doctrine is presented that requires a change in practice, many will point us to the numerous isms extant in the land and say, "They all quote Bible to prove their doctrines."

We think that the reason a great many become puzzled, and in their perplexity are often led to disregard the Bible entirely, is because of their individual lack of knowledge concerning what the Scriptures really teach. The good book teaches us that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," etc. 2 Tim. 3:16. True and false theories have existed in all ages of the world. The Bible has ever been the great test by which the false doctrines have been detected. If by it we could not find the genuine and detect the false, it certainly would not be a very profitable book.

When any new doctrine is presented that involves a practical duty, we should not turn away from it with the flimsy excuse, "They all quote Bible to prove their doctrines." Paul and Silas met with much opposition while at Thessalonica, in preaching a crucified and risen Saviour. After they were driven from this place they went to Berea. Here they proclaimed the same doctrine. It was new to the Bereans, but they did not turn away from hearing it because it was contrary to their former religious education, or because Paul and Silas differed from the religious teachers of the day. They did that which is every individual's duty under similar circumstances. They searched the Scriptures daily to see whether these men were preaching the truth. The result was that many of them believed, and undoubtedly some of them will be rewarded with eternal life as the result of their effort to find truth. After looking into the matter, they had an individual satisfaction of knowing the truth for themselves. They were also able to give the reason of the hope within them if any man should ask them.

Many false doctrines arise from the interpretation that learned men place upon the Scriptures. These men are highly esteemed among the common people for their talents and learning, and, consequently, are regarded as being right. It will not do to look to this class for Bible truth. They differ among themselves as widely as the common people. Those who were the most highly educated, and who held the highest social and religious positions, disputed with Christ face to face. Would it be strange if this class should misinterpret his sayings today? Christ very well knew that man's salvation depended on the words he uttered, so he did not speak them in such an ambiguous manner that they would require the interpretation of some LL.D. His sayings are plain and positive, and it will do to take him just as he said, and not as some one says he meant.

Reader, in all doctrines in which are involved practical duties, it is very important that we examine them in the light of Scripture for ourselves. Take your Bible and search it carefully upon all Scriptural questions upon which there is a difference of opinion. Read it as though it was a communication directly from God to you. It may be that, like the Bereans, you will find some things that are Scriptural, although they may be contrary to what learned men teach, or your former religious training.

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The King of the North.

WHAT power is designated in Dan. 11 as the king of the North? Since this power is noted in the closing scene of the prophecy, just before the standing up of Michael, or the reign of Christ, it is a question of great interest. There is a theory that this king of the North is Russia; and to the superficial reader and thinker this view may seem very plausible, because Russia is the most noted power in the northern part of Europe and Asia, and because she intends to possess Constantinople, which lies "between the seas."

But there are difficulties which seem as insuperable objections to this view. 1. It is difficult to see how that "tidings out of the East and out of the North" shall trouble Russia. Tidings to her from the North must come from the frozen polar seas. 2. Though Constantinople is between two seas, the "glorious holy mountain" is in another place—between the Mediterranean and the Dead Seas. 3. Before the coming of Christ, and preparatory, as it seems, to that event, the king of the North is to come to his end, for want of help from other nations; but it seems evident that Russia will be victorious in the present struggle, unless other nations shall help the Turks, as they have formerly done.

In the forepart of the chapter we have the conquest of Alexander and the division of his kingdom into four parts; after which the king of the North and the king of the South are the chief actors in the scene for a long time; and it is very evident that Syria, including Palestine, is the king of the North, and that Egypt is the king of the South. After this, Roman history is followed for a long period, and as we approach the time of the end, the infidel kingdom of France, naturally enough, bears a conspicuous part, as a king that regarded no God. Then, at the time of the end, the king of the South, Egypt, pushes at him, and the king of the North comes against him and overflows and passes over. In 1798, the very point where the time of the end begins, we are brought back from the digression to the kings of the South and of the North. Egypt was the king of the South, and that power which occupies Syria and the holy land, the Turkish Government, it is reasonable to conclude is still the king of the North. At that time there were events of history that verify the pushing of Egypt against the French, and the victorious coming of the Turks against them like a whirlwind, and passing over and wresting Egypt from their power and making it tributary. The proof of this is given in "Thoughts on Daniel," published at the office of the SIGNS OF THE TIMES, Oakland, Cal.

Now taking Turkey, which holds the possessions of the original king of the North, to be the power, every specification of the prophecy will apply. Tidings from the East, from Persia, and from the North, Russia, have troubled the Turkish Government, and, when it is driven from its present seat at Constantinople, as will evidently soon be the case, how natural it is to expect that a stand will be made in the glorious holy mountain of Palestine. Yet he shall come to his end and none of his former allies shall help him. Then will the symbolic river, Euphrates, be dried up, Michael, the Prince of God's people, having received his throne, the nations will be gathered, and the final battle, that of Armageddon, will be fought.

To those who may read these brief hints, I recommend the careful reading of the work above referred to, "Thoughts on Daniel." It is a work of great value to the pious student of prophecy. None can well afford to be ignorant of the expositions it contains.

R. F. COTTRELL.

"WE have also a more sure word of prophecy unto which ye do well that ye take heed."

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JUNE 28.

ACTS, CHAPTER 28.

"AND the barbarous people showed us no little kindness." "The Greeks regarded all as barbarians who did not speak their language, and applied the name to all other nations but their own. It does not denote, as it does sometimes with us, people of savage, uncultivated, and cruel habits, but simply those whose speech was unintelligible. See 1 Cor. 14:11. The island is supposed to have been peopled at first by the Phœcians, afterward by the Phœnicians, and afterward by a colony from Carthage. The language of the Maltese was that of Africa."—*Barnes.*

"AND when Paul had gathered a bundle of sticks." This was perfectly in keeping with Paul's character. He was never idle. He was the foremost preacher of the age, commissioned directly by the Lord, yet he was not above engaging in the most menial work when it was necessary. In Paul we find all the characteristics of a true missionary. He was able to adapt himself to all circumstances. His knowledge was varied. He could preach the truth in such a way as to make kings tremble, could direct the management of a ship, and control a mutinous crew, and when shipwrecked, could at once provide for the comfort of himself and companions. He was what we would call a man of resources.

WHEN Paul reached Rome he acted with characteristic promptness. Within three days he called the chief of the Jews together to lay his case before them. Although he was manifestly in the hands of God, he did not think it unnecessary to take any precaution for his defense. It was best for him to get the good will of these Jews as far as possible before the case came to trial, by disabusing their minds of wrong impressions which they might have gained. He asserts his innocence in these words: "Though I have committed nothing against the people, or the customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." This was all strictly true. He had not done anything against his own nation. On the contrary, he had devoted much time and strength to the collection of alms for the poor of Judea. And he had really done nothing against the customs of the fathers—the special point of which he was accused. It was while he was engaged in the performance of duties enjoined by the ceremonial law that he had been arrested. While it is true that Paul had mingled with the Gentiles, and had held that circumcision was a matter of indifference, he was entirely innocent of the charge brought against him, and it is of this that Paul speaks. It is a common form of speech, when one is falsely accused, to say, "I have committed no crime, nor been guilty of any wrong act." By this the speaker is not understood as claiming that he never did anything wrong in his life-time, but that he is innocent of the thing brought against him.

WE would not be understood as intimating that Paul had committed any wrong act at any time, although he had, during his ministry, done many things which a Jew of that age would not have done. But he refers to the fathers, and we have evidence that the exclusiveness which led the later Jews to refuse all intercourse with Gentiles was not shared by them. It is worthy of note, however, that even the Pharisees, those zealous advocates of the law, never brought any charge of immorality against Paul. He was never accused of breaking the Sabbath or of any other violation

of the ten commandments. This is as strong evidence as is needed to prove that Paul was always a devout Sabbath-keeper. If he had not kept the Sabbath of the commandment—the seventh day of the week—his enemies would have speedily become aware of it. Such a flagrant violation of the law would not be allowed to pass unproved. And the fact that when they were clamoring for his blood, and inventing grievous charges against him, they did not accuse him of Sabbath-breaking, shows that Paul had never even technically violated the fourth commandment. He could truly say to the Sanhedrim, "I have lived in all good conscience before God until this day." Acts 23:1. He believed "all things which are written in the law and in the prophets;" and what he believed he acted upon. So we see that when Paul preached in the synagogues of Antioch, Thessalonica, and Corinth on the Sabbath-day, it was not an accidental occurrence, but in perfect harmony with his life-long habits and settled convictions. E. J. W.

Paul's Assistants.

REGARDING the fellow-laborers of the apostle at Rome, we find the following in "Sketches from the Life of Paul," by Mrs. E. G. White:—

"Among the assistants of Paul in his labors were many of his former companions and fellow-workers. Luke, 'the beloved physician,' who had attended him in the journey to Jerusalem, through the two years' imprisonment at Cæsarea, and upon his last perilous voyage, was with him still. Timothy also ministered to his comfort. Tychicus was his mail-bearer, taking his messages to the different churches which they had visited together. Demas and Mark also were with him.

"Mark had once been refused by Paul as unworthy to accompany him, because, when his help was much needed, he had left the apostle and returned to his home. He saw that, as Paul's companion, his life must be one of constant toil, anxiety, and self-denial, and he desired an easier path. This led the apostle to feel that he could not be trusted, and that decision caused the unhappy dissension between Paul and Barnabas.

"Mark had since learned the lesson which all must learn, that God's claims are above every other. He saw that there is no release in the Christian warfare. He had obtained a closer and more perfect view of his Pattern, and had seen upon his hands the scars of his conflict to save the lost and perishing. He was willing to follow his Master's example of earnestness and self-sacrifice, that he might win souls to Jesus and the blessedness of Heaven. And now, while sharing the lot of Paul the prisoner, Mark understood better than ever before, that it is infinite gain to win Christ at whatever cost, and infinite loss to win the world and lose the soul for whose redemption the blood of Christ was shed. Mark was now a useful and beloved helper of the apostle, and he continued faithful even unto the end. In writing from Rome just prior to his martyrdom, Paul bade Timothy, 'Take Mark, and bring him with thee; for he is profitable to me for the ministry.'

"Demas was now a faithful helper of the apostle. A few years afterward, however, in the same letter to Timothy which commends Mark's fidelity, Paul writes, 'Demas hath forsaken me, having loved this present world.' For worldly gain, Demas bartered every higher and nobler consideration. How short-sighted, how unwise the exchange! Those who possess only worldly wealth or honor are poor indeed, however much they may proudly call their own. Those who choose to suffer for Christ's sake, will win eternal riches; they will be heirs of God, and joint-heirs with his Son. They may not have on earth a place to lay their heads; but in Heaven the Saviour whom they love is preparing mansions for them."

NOTES ON THE INTERNATIONAL LESSON.

JULY 6—2 SAM. 5:1-12.

"THEN came all the tribes of Israel to David unto Hebron." The adverb "then" connects this chapter, in point of time, with that which immediately precedes. It also introduces what follows as a consequence of that which had just occurred. The third chapter relates the defection of Abner from the house of Saul, and his murder by Joab. Ishbosheth (man of shame), Saul's son, was nominal ruler of the tribes of Israel, Abner being the real ruler. As soon as he heard of Abner's death, "his hands were feeble, and all the Israelites were troubled." 2 Sam. 4:1. He was not a man to command respect, and it was not long before he was slain in his bed by two of his own guards. 2 Sam. 4:5, 6. The murderers immediately brought the head of Ishbosheth to David at Hebron, thinking by this act to gain his favor. But David, who had slain the man that falsely claimed to be the murderer of Saul, his active enemy, would not suffer the slayers of an unoffending man to live, and immediately ordered their execution. "Then came all the tribes of Israel to David." They had no ruler, and the justice and unselfishness of David, as well as his military power, had won them to him. More than this, they now remembered, what they had conveniently forgotten when Abner was living, that God had chosen David to be king over Israel, long before the death of Saul. Compare 2 Sam. 5:2 with 1 Sam. 16:1-13. They therefore made a league with David, and acknowledged him as their king. Thus David commenced his reign over all Israel, B. C. 1048, having already reigned seven and one-half years over the tribe of Judah alone. He was now in his thirty-eighth year. 2 Sam. 5:4, 5. A more full account of the assembly of the tribes at Hebron, is found in the eleventh and twelfth chapters of 1 Chronicles. We find there that the numbers of fighting men sent by the various tribes amounted to fully 350,000. The assembly was made an occasion for a three days' festival.

THE course of the remaining tribes of Israel is a good illustration of the service which many people render to the Lord. While they are in prosperous circumstances, and see no danger approaching, they forget the claims that God has upon them. But as soon as their support is taken away, when they are brought into straitened circumstances, they remember that God has long before marked out a course for them to follow. They come to the Lord, literally "because they have nowhere else to go," and not because they are drawn by a sense of his love to them. Their words seem to indicate that if they had anywhere else to go, they would not be found in the service of the Lord; and too often, like the Israelites at a later date, they readily turn aside to follow a usurper, willingly deceived by his false pretensions, or his appearance of power.

"THIRTY years old"—the prime of life; the age at which the Levites entered upon their duties (Num. 4:3); at which young men commenced to take part in public business in Greece; at which Joseph was made ruler over Egypt (Gen. 41:46); at which Jesus Christ was anointed with the Holy Ghost in his baptism, and began his public ministry. Luke 3:23.—*Cambridge Bible.*

DAVID now determined to make Jerusalem the capital of his kingdom, no doubt because it was the most strongly fortified by position of any city of Palestine. It was built upon two hills (Zion and Moriah), and was itself surrounded by still higher hills, which served as a defense. See Ps. 125:1, 2. The Jebusites, a tribe of the Canaanites, still occupied it, the

Israelites having been hitherto unable to dislodge them.

"AND the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither; thinking David cannot come in hither." 2 Sam. 5:6. Bishop Hervey says, "This passage should be translated thus: 'And [the Jebusites] spake to David, saying, Thou shalt not come in hither, but the blind and the lame shall keep thee off,' that is, so far shalt thou be from taking the stronghold from us, that the lame and the blind shall suffice to defend the place." These insulting words were doubtless in reply to a demand from David for them to surrender. Thinking their city impregnable, they rested in vain-glorious confidence, and intrusted its defense to those who were incapacitated for service. Men are usually the most confident in their own strength when their downfall is imminent. See Prov. 16:18.

"NEVERTHELESS David took the stronghold of Zion." Thus briefly is the result described. The reason why he was thus successful is easily seen when we read the last clause of verse 10: "For the Lord God of hosts was with him." What wonder that he conquered, when he had such an ally? "There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky." Deut. 33:26.

PAUL says (Rom. 15:4) that "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." There is nothing in the Bible from which the Christian may derive more comfort than from those passages which speak of the power of God, as manifested in overthrowing armies, upholding or changing the course of nature, or healing the sick and raising the dead; for he can remember that this mighty power will be exerted (if he asks for it in faith) to shield him from the power of Satan, and enable him to overcome all his faults, to endure all his trials. In every trouble bear in mind that "the eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27. We are not obliged to arouse God to an interest in us, for his heart of love went out to fallen man and provided help before he asked for it. "What shall we then say to those things? If God be for us, who can be against us?" Rom. 8:31.

"AND David went on and grew great, and the Lord of hosts was with him." 2 Sam. 5:10. This is always the case with those who have God with them. They grow continually. If a professed Christian has no new experience to relate; if he does not have a deeper sense of the love of God this year than he had last year; if he is not growing strong to encourage others, it is to be feared that God is not with him. The weakest one may become a pillar in the church, if God is indeed with him. And such we all must be. David says of those who go from strength to strength, that "every one of them in Zion appeareth before God." Ps. 84:7. "They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever." Ps. 125:1. E. J. W.

How important it is that our daily walk and conversation harmonize with our profession, so that we may not bring reproach upon the cause of Christ or to ourselves. If we are his true disciples, we shall ever be trying to do his will and keep his commandments; and if men persecute us, and say all manner of evil against us, let it be said falsely, and we shall receive the divine approbation.—Sel.

In the fear of the Lord is strong confidence.

Temperance.

Failures of High License.

HIGH license leaves the fountain untouched while trying to dam up some streams. The evils of this traffic that so curse society and home, do not commonly start in the vile, disgusting dens where there is only raggedness and filth. They are born farther up. Suppose you shut a few of the low dramshops. They will inevitably be opened again. The wash of the upper saloons must go somewhere. The respectable varieties need the low grogeries to take care of their cast-off rubbish. For this reason you won't find them troubling each other much, because, perchance, selling without license. Such talk is sheer nonsense. The poor, doomed victims of drink, robbed of their manhood and decency, if they step down-hill, must find the saloon down-hill. They will find it. That stream of descending lust and filth must have an outlet. If you would stop it, you must go to the top and break up the fountain. Prohibition is the word, not license. You cannot trust men with this thing any more than you can trust them with dangerous explosives. Prohibition is ever strengthening its own restrictions. License of every kind, low or high, is ever weakening its own restrictions. Prohibition thunders "No!" to every evil of the traffic. License keeps the door open for all the evils to enter in, and issues a kind of standing invitation to them. Prohibition tends to victory by its enforced denial. License tends to defeat by its legalized indulgence. License is getting rid of the evils of hydrophobia by cutting off the tail of the mad dog somewhere along its bushy end. Prohibition is getting rid of those evils by cutting the tail off just behind the dog's ears.

High license is a failure in practice. It increases revenue, but it does not lessen saloons, nor change their real character. It puts more dollars into city and county treasuries, but it does not smite and destroy the dreadful evils of traffic in strong drink. Men are sometimes content with it because it helps pay taxes. But does that make it a success? Here is the logical process: Grog-shops confessedly make criminals. Criminals necessitate police. Police cost money. High license makes the grog-shops pay the money. In that vicious circle *crime is made its own successor*. It says to the saloon-keepers, "Go on perpetuating crime and manufacturing criminals, but pay for it." I appeal to any intelligent judgment if that is not bad citizenship, and bad morals. If that is all of success there is in high license, I brand it as a stupendous failure. Is that all its success? I know no other. I have yet to hear of any moral or social transformation it has brought about.

On the other hand, the proofs of failure are signal. I give but two, the one covering a city, and the other a State. The city is Des Moines, Iowa, and the facts are vouched for by a gentleman over his own signature as "taken from the records of the city clerk." In 1871, with the license fee \$150, there were twelve saloons. In 1872, with license at \$200, there were twenty-five saloons. In 1880, with license at \$250, there were forty-nine saloons. And in 1882, with license at \$1,000, there were sixty saloons. The State referred to is Nebraska, where prohibition is the general State law, but high license is optional and the local exception. The fee is \$1,000. The law was enacted in 1881. In 1882 the records showed 226 less saloons, but in 1883 the records showed a gain of fifty-nine. The Hon. H. W. Hardy, ex-Mayor of Lincoln, Nebraska, and father of the high license idea, testifies: "There has been no improvement in our saloons. Gambling and prostitution go hand in hand. High license has done nothing toward waking up temperance sentiment."

Saloon-keepers violate the law just as they always have." John B. Finch, prominent in the advocacy of the law, and an ardent temperance man, testifies: "I was a friend of the law at its birth. I now know I was terribly mistaken in my theories. Many of the delusions urged in defense of high license have been exploded by the trial of the law."

Contrast now these statements and figures with those recently published as to the success of prohibition in Kansas. They were gathered by James A. Troutman, of Topeka. He wrote to every county attorney and superintendent and police judge in the State. Reports were received from sixty-six out of eighty-one counties. And these reports, be it remembered were made by State officers, not by temperance partisans. In these sixty-six counties the number of saloons has been reduced since May 1, 1881, when the prohibitory law took effect, from 708 to 313, of which latter number more than half are in Leavenworth. During this time the population has increased twelve per cent. In forty-one counties there is not one saloon. The fines have amounted to \$95,000, and eighty-one saloon-keepers have been imprisoned, their imprisonment aggregating eleven years, five months, and nineteen days. In fifty-one counties the reports all agree that prohibition sentiment is growing stronger. In seven counties it is reported as growing weaker; and in eight, as at a stand-still. Look on these two pictures, and judge ye, does high license restrict? Does not prohibition prohibit?

It is said high license will at least shut up the unlicensed saloons, for those who have paid so heavily for their license will prosecute in self-defense. This is the absurdest of fallacies. Here are three good reasons why: First, the house of the liquor-dealer will not divide against itself. Secondly, the higher liquor-dealers are mostly violators of the law themselves. Many of them sell to drunkards; sell to minors; sell on Sundays. They live in glass houses, and they will not throw stones. Thirdly, they need these low saloons to take their refuse. They want these stations down-hill to get their own victims out of the way when they are done with them. The brotherhood is too close. Saloon-keepers will not turn prohibitionists as against their own clan.—Rev. Herrick Johnson.

SAYS the New York World: "The women of Ulster County may be said to have seized the demon of intemperance by the throat. They have gone to work in a manner that will either eradicate the habit of drinking from that county, or drive all the men out of it. The matrons have pledged themselves to neither buy nor sell of a man who drinks, who sells drink, or who holds that it is defensible to do either. The young women have signed a pledge which binds them to avoid speaking to all young men who cannot put themselves right on the total abstinence question. These determined women will make no exception on account of social position, wealth, genius, or influence. They intend to boycott every merchant who does not vote for prohibition."

A GENUINE temperance work is going forward in Concord, N. H. The pastors and many of the leading citizens are deeply interested. A Law-and-Order League is about to be formed. Public sentiment is so strong that one man who fitted up a new saloon at a cost of fifteen hundred dollars, and has on hand cases of liquor, dares not open them.—Christian Union.

THE Retailer asserts that "in union there is strength." The phrase does not sound entirely new, but perhaps it explains the reason why "retailers" and distillers mix such quantities of drugs with their liquors.—Lever.

THE St. Louis National American says: "The evils of the liquor traffic have not been reduced one particle by high license."

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JUNE 19, 1884.

"Know That He Is Near."

(Continued.)

AS THE seventh chapter of Daniel contains the same facts that are contained in chapter 2, with an important additional fact, so does chapter 13 of the Revelation contain the same symbols of the same powers that are given in Dan. 7. The "little horn" of Dan. 7 found no place in chapter 2, though it presents the most important and interesting features of the whole series of symbols. It excelled all the other powers in speaking against the Most High, in wearing out the saints, and in setting aside the laws of God. He practiced and prospered longer than any other persecuting power which ever existed. And so in Rev. 13. This chapter takes up the symbols of Dan. 7, and a power is brought to view at the close of the series which is not contained in Dan. 7. This also is (will be) a persecuting power, even as those were which precede it.

Dr. Scott remarked that the little horn of Dan. 7 was not contained in Rev. 13:1-10, and he considered this presumptive proof that the two-horned beast of that chapter is identical with that little horn. But in this he, for the time, strangely overlooked the characteristics of "the first beast" of Rev. 13. Let us examine the series of this chapter.

Rev. 12 contains but one symbol of an impious power—the great red dragon. A certain anti-Catholic writer gave in his book the title, "the great red dragon," to the Romish church. But in this he made a great mistake; the Romish church is not represented by the dragon. The dragon of Rev. 12 is identical with "the dreadful and terrible" beast of Dan. 7, before the rise of the little horn. It was no other than pagan Rome; or, more strictly speaking, paganism, having its seat in Rome. It is identified by its being the power which sought to put the "man child" to death as soon as he was born. This child was Jesus of Bethlehem, whom the Roman Governor tried to put to death in his infancy. The child was caught up to God and to his throne, a declaration which will apply to no one born on the earth but to Jesus, the Son of God. Rev. 12:4, 5.

In Rev. 13:1-10 we find the description of a beast which has every characteristic of the little horn of Dan. 7. The following are the words of the prophecy:—

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into

captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

1. Presenting all the elements of the four beasts of Dan. 7,—the leopard's body, the bear's feet, the lion's mouth, and the horns of the fourth beast,—it shows itself to be the successor of the universal empires represented by those beasts.

2. The dragon, paganism, giving him his seat, Rome, and his power, civil authority, shows that this beast is specially the successor of pagan Rome, having his seat in the city of Rome.

3. It is a blasphemous power, as was the little horn.

4. It makes war with the saints.

5. It continued or made war forty-two months, which contain one thousand two hundred and sixty days (year days), the period allotted to the little horn to make war on the saints, in Dan. 7:25.

6. He is overcome by the sword; and so was the dominion of the little horn taken away.

7. No one was able to make war with him; and so of the little horn—"his look was more stout than his fellows."

In all these things it is shown to be identical with the little horn of Dan. 7, that is, it is papal Rome. And inasmuch as the two-horned beast of Rev. 13 does its work, noticed in the prophecy, after the power of the first beast to make war was taken away, and in the sight of the first beast, it is proved to be distinct from that beast, or the little horn, and is shown as additional to the symbols given in Dan. 7. It could not be, as some have suggested, the first beast in its healed state, because it does its work in the sight of, and to the honor of, the beast whose deadly wound was healed.

The deadly wound of the first beast was given to it at the end of the one thousand two hundred and sixty days; or in 1798. In that year the pope was taken a prisoner, and for a few years there was no pope; the body had no head; it was "wounded unto death." But "its deadly wound was healed;" another pope was created. Yet the power to make war upon and to wear out the saints was not restored, and is not to this day. Now inasmuch as the work of the two-horned beast is located after the giving and healing of the deadly wound of the first beast, it cannot be earlier than in the present century. Thus, chronologically, we are brought by Dan. 2 to 483 A. D.; by Dan. 7, to 1798; and by Rev. 13, into the present century. As the last part of Dan. 7, the little horn was of more interest to the church than any part that preceded it, so the last part of Rev. 13, the two-horned beast is of greater interest to us in this century than any part that preceded it.

As these articles are written in answer to a letter inquiring what reason we have for believing that the coming of Christ is near, we need offer no apology, either to the writer of that letter or to any reader, for tracing this line of prophecy, and especially for giving the closing act, the work of the two-horned beast, a careful consideration. The Revelation describes it in the following words:—

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of

his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." Rev. 13:11-18.

1. It is distinctly called "another beast." It is not the first beast, nor any part of it.

2. Its locality is different. The first beast arose out of "the sea;" this came up out of "the earth." The sea, according to Rev. 17:15, represents multitudes and nations, among whom the papacy arose. The two-horned beast grew up where peoples and nations did not exist; not in the territory represented by the beasts of Dan. 7. These all arose out of the sea; the first beast represented all these. The United States did grow up out of *new territory*, not peopled by the nations of the world. As a plant grows up out of the earth, so it sprung up, small and tender, not by aggression and conquest; but it literally *grew up*, and has grown to be one of the greatest nations on this globe.

3. It had two horns, both like those of a lamb in appearance. We have learned by Dan. 7 that a church may be represented by a horn, as well as a kingdom or civil authority. Our country owes as much, in respect to its character and greatness, to its Protestant profession of freedom in religion, as to its civil freedom as outlined by the Declaration of Independence. These controlling or fashioning elements in its growth may be fitly represented by "two horns like a lamb."

4. It spake as a dragon. As the mouth speaks out of the abundance of the heart, it must possess, in heart, more or less the disposition and spirit of the dragon. This it has shown to some extent, but will show in much larger degree in the future, in encroaching upon both civil and religious rights.

5. He exercises all the power of the first beast; that is, the same power, civil and religious; it is fashioned by, and controls, both these powers.

6. It enforces the worship of the first beast; it causes not only them that dwell on the earth, but the earth itself to worship the first beast whose deadly wound was healed. On this point we will speak again.

7. He doeth great wonders; and deceives by the miracles which he had power to do. They who have tried to apply this symbol to the papacy, say that the Catholic Church always has *pretended* to work miracles whereby it deceived the people. But this is not the idea of the prophecy. This power deceives by the miracles *which it has power to do*. The Saviour said that, near the time of his coming, false Christs and false prophets will arise, and will show great signs and wonders, so that they will deceive if possible the very elect. And Paul also, speaking of the coming of the Lord, said that Satan will work "with power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish." These are emphatically "last day wonders," to resist the truth as Jannes and Jambres withstood Moses. 2 Tim. 3. These deceptive wonders—miracles to deceive—are developed in "Modern Spiritualism," and this sprung up in the United States, and American mediums have carried it to the ends of the earth.

8. He causes an image to be made to the first beast, "which had the wound by a sword, and did live." An image to the first beast could only be made by completely uniting church and State; and the forces are in operation, all the elements are in motion which are designed to effect this object. To prove this point we need only refer to the objects and the utterances of the "National Reform Association," an association having for its avowed object a religious amendment to the Constitution of the United States.

9. He says to them that dwell on the earth that *they* should make an image to the first beast. And when *they* make the image, *he* gives it life. The power in the Government here represented is vested in the people; the administrative department simply

gives effect to that which the people decree by their election. So it is in the United States, but so it was not under the first beast. Between the two there will be resemblances which will constitute one the image of the other; but there will be differences, also, which disprove the theory of their identity.

10. He causes, or decrees, that all classes shall worship, and receive the mark of the first beast; and he enacts penalties for a refusal. These penalties are, (1) a deprivation of the rights and privileges of citizenship; (2) a deprivation of life.

Now we have all the facts before us upon which the God of Heaven bases the most stirring message, the most solemn warning that was ever given to the children of men. It is in the following words:—

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Rev. 14:9-12.

In this number we have room to notice only the connection of this message. After it is given, the writer of the Revelation says: “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” He came to reap the harvest of the earth, which is done at “the end of the world.” Matt. 13:39. The actual application of the message remains to be made; but we can now show the bearing of the argument on this line of prophecy upon the question contained in the letter to which we referred.

1. Dan. 2 gives a brief history of the world down to A. D. 483, and then speaks of the setting up of the kingdom of God.

2. Dan. 7 recapitulates, and brings it down to 1798, and then likewise passes on to the kingdom.

3. Rev. 12 and 13 rehearse the same facts, and further bring the history of the world down to the last message and the coming of the Son of man to reap the harvest of the earth. *The facts* upon which the last message is based are now in process of fulfillment. *The warning* of the near coming of the terrible judgments of God, the wine of his wrath poured out without mixture into the cup of his indignation, is now being given. If we had no other line of prophecy but this upon which to rely, we should confidently believe that the coming of the Lord is near, even at the doors. But we have other lines, equally conclusive.

And we have already shown that Jesus sits upon the throne of his glory, and that the saints possess or inherit the kingdom when the Lord Jesus comes. Consequently this prophecy of Rev. 14 ends precisely where the prophecies of Dan. 2 and 7 end, with the coming of the Son of man and the setting up of his kingdom.

(To be continued.)

“A GEORGIA educational journal suggests that Monday, instead of Saturday, be chosen for the weekly school holiday. The argument is that, as a rule, no part of Saturday is taken for study of the lesson to be recited on the succeeding Monday, but that this duty is postponed to Sunday, if it is performed at all. The *New England Journal of Education*, noting a common remark among teachers, that Monday morning generally brings to the school-room stupid brains, thinks that the idea deserves respectful consideration.” This move is noteworthy as showing the prevailing tendency to ignore those whose consciences lead them to observe the seventh day as a day of rest from all secular affairs.

An Important Question.

“AND, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up; what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions.” Matt. 19:16-22.

The question asked by the young ruler is one that has been asked by thousands, and one that should interest every person. Life is a boon of inestimable value; men will spend the earnings of years, and travel to the utmost limits of the globe, in order to prolong their lives for a few years. How eagerly, then, should they grasp anything which will lengthen out their lives to all eternity. It is indeed wonderful that so few manifest an interest in that which pertains to their eternal welfare, while they are so zealous for life and happiness for a short time. In this the majority of mankind manifest only the wisdom of the infant who seizes the glittering toy, and rejects the infinitely more valuable bag of treasure. But there are some who are anxiously inquiring, “What must I do to be saved?” and to such the words of our Lord himself on this subject must be of all-absorbing interest.

The reader will notice that Jesus did not at once answer the young man's question, but asked him one on another subject. “Why callest thou me good? there is none good but one, that is God.” Our Saviour did not mean to intimate by this that he was not good. He himself said that it was his meat to do the will of the Father (John 4:34); and again he said to his disciples, “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.” John 15:10. To the Jews he said, “Which of you convinceth me of sin?” (John 8:46), thus demanding the closest scrutiny of his life. Paul says that he “knew no sin” (2 Cor. 5:21); Peter says of him that he “did no sin, neither was guile found in his mouth” (1 Pet. 2:22); and even the devils acknowledged him to be “the Holy One of God.” Mark 1:24. His character on earth was the same that it is now as our High Priest, “holy, harmless, undefiled, separate from sinners.” Heb. 7:26. He was absolutely good; the perfection and embodiment of goodness.

This being the case, we can understand his words, “there is none good but one, that is God,” as nothing but a statement of the fact that he himself was entitled to be called God. If there is but one that is good, viz., God, and Christ is good, then Christ must be God. And this agrees with what the prophet had said of Christ: “Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, *The mighty God*, The everlasting Father, The Prince of Peace.” Isa. 9:6. John also said: “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1. Since he is the Son of God, he partakes of the divine attributes; and so Paul says that he occupies a more exalted position than the angels, because “he hath *by inheritance* a more excellent name than they.” Heb. 1:4. He was never on probation, as a candidate for life, as are all created beings, but has “life in himself” (John 5:26), being

the creator of all things. John 1:3; Col. 1:16.

The Father and the Son are one. John 10:30. Both are worthy of worship. God alone may be worshiped (Rev. 22:8, 9), but Christ did not refuse the adoration of his disciples. Luke 24:52. We are not called upon to explain the mystery of godliness, nor expected to understand it, but Christ has explained to us how he and the Father are one. In his memorable prayer for his disciples, he said: “Holy Father, keep through thine own name those whom thou hast given me, that they may be one, *as we are one*.” “And the glory which thou gavest me I have given them; *that they may be one even as we are one*.” John 17:11, 22. This oneness, then, is that of two distinct individuals having the same thoughts, the same purposes, the same attributes. The Father and the Son were one in creating the earth, and one in the devising and carrying out of the plan of salvation. They never worked at cross purposes; and in harmony with Christ's prayer that a like union may exist among his disciples, Paul exhorts us to “all speak the same thing,” and to “be perfectly joined together in the same mind and in the same judgment.” 1 Cor. 1:10.

We understand, therefore, that when Christ addressed to the young man the words found in Matt. 19:17, it was because he saw that this ruler, like Nicodemus, did not appreciate the divine character of Jesus, but thought him to be a mere man. Christ penetrated the young man's thoughts, and by this question and reply revealed to him his own true nature.

Having incidentally settled this point, our Lord immediately answers the question, “What good thing shall I do, that I may have eternal life?” He did not say, “You must not do anything,” but said plainly, “If thou wilt enter into life, keep the commandments.” The young man, greatly surprised, asked, “Which?” Being a ruler of the Jews, he had, of course, kept the law, and prided himself on the strictness with which he had heeded all its requirements. The strictness of the Pharisees, extending even to the minutest forms and ceremonies, is proverbial. The young man, doubtless, like Paul, lived after the “straitest sect” of the Jews' religion. We can therefore imagine the astonishment and assurance with which he uttered the word, “Which?” As much as to say, “Why, are there any other commandments? Have you some new ones that are not written in the law? If so, tell me what they are.” Jesus calmly quotes a portion of the ten commandments, as showing the law to which he has reference. The fact that he did not quote all of them is no proof that he did not design that all should be kept. He did not quote the first nor the third, yet no one would argue from this that Christ meant to indicate to the young man that he could worship idols or indulge in profanity and still be saved. He simply quoted enough to show that he referred to that which was regarded by all as the law, and that he had no new commandment to offer.

Before commenting further on the observance of the commandments as the condition of eternal life, or the truth of the young man's reply in verse 20, we wish to briefly notice what this law is. In a matter of life and death it will not do to make a mistake. If the commandments are to be the test of our fitness for eternal life, we must have those commandments so clearly defined that there can be no doubt. Fortunately, this is not a difficult thing to do. In the third month after the children of Israel left Egypt, they came to the wilderness of Sinai. The Lord told them to make certain preparations, for within three days he would come down upon mount Sinai in the sight of all the people. Ex. 19:10, 11. Nehemiah tells us why he thus came down: “Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments.” Neh. 9:13. His object, then, in

coming down was to give the people laws of truth, good statutes. Besides this, Nehemiah says, "and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." Verse 14. If now we can distinguish between the statutes given by the Lord himself and those given through Moses, we shall have discovered that which we seek—the condition of eternal life.

Returning to Exodus, we find that when the necessary preparations had been completed, the Lord did come down upon mount Sinai, with fire and smoke, thunders and lightnings, and an earthquake. Ex. 19:16-18. In the 20th chapter, verses 3-17, we find the words which the Lord spoke from the mount. In Deut. 4:11-13, Moses rehearses the scenes of Sinai and plainly says that the words which God spoke are the ten commandments. But may it not be that there is something besides these? Let us see. In the fifth chapter of Deuteronomy, Moses, in the course of his last charge to the people, repeated in substance these ten commandments as recorded in Ex. 20:3-17. When he had finished the recital, he said: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them to me." Deut. 5:22.

Of these commandments, Moses said, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." Deut. 6:7, 8. That these are the commandments, the keeping of which is the condition of eternal life, is proved by verse 25: "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

We have now found the commandments to which our Lord referred. We are not now concerned with the particulars of the laws given through Moses, since the keeping of them is not required. "What good thing shall I do that I may have eternal life?" is the question in which we are now interested, and those things not pertaining to this may be passed by. We now know what the law is. Next week we will consider the "Nature of the Law," to see why the keeping of it should be able to confer immortality.

E. J. W.

The Burden of Proof.

BETWEEN the two institutions, a true and false Sabbath, the seventh and first day of the week, it would be well for all to understand with whom lies the burden of proof; which party are bound to make good their position. The following acknowledged logical principle will be in point here:—

"Any ancient institution is *presumed* to be well founded until its principles can be shown to be false and mischievous, or it can be shown, by fraud or violence, to have supplanted a more ancient institution. In the latter case the burden of proof falls upon the more modern, and the presumption lies in favor of the more ancient institution. It happens, sometimes, that those are called *innovators*, who are, in reality, the advocates of what is truly ancient and venerable. If they prove this to be the fact, they, of course, transfer the burden of proof to where it justly belongs."—*Tappan's Logic*, p. 482.

Applying this principle to the question in hand, the burden of proof will be found invariably to fall upon the defenders of the more modern institution of Sunday-keeping. We are not the *innovators*—introducers of a new and novel institution, as some would fain have us believe, but are the advocates of that which is truly ancient and venerable. And this institution, the Lord's Sabbath, on the

seventh day of each week, has every presumption in its favor; its principles cannot be shown to be false or mischievous; and certainly it cannot be shown to have supplanted by any means an institution more ancient or venerable; for its existence is coeval with the world itself. The burden of proof then is "transferred to where it belongs." The advocates of the more modern institution of Sunday-keeping, are bound to show us its lease of life, the right it has to existence a single hour. It certainly has, with the mass of mankind, in so-called Christian lands, taken the place of the more ancient Sabbath. Is this a lawful succession? or is it a usurpation? Has it gained its present position by divine right, or by fraud and violence? The whole controversy of the first-day Sabbath turns upon these points; and on these its advocates *affirm* that it exists by legal succession, and divine right; on the same we *deny*. And remember that every presumption lies with us in favor of the more ancient institution.

But not only are the first-day advocates unable to prove what they claim on their affirmation, but we can even turn the negative into a positive, and show that it has usurped the true Sabbath, not only by fraud or violence, but both by fraud and violence. Let these principles and facts be remembered; and let him who affirms that Sunday is the Sabbath, bear in mind how much will devolve upon him to make that affirmation good. U. S.

The Missionary.

Nebraska Camp-Meeting.

IN company with Bro. J. E. White, I left Kansas City for the Beatrice camp-meeting June 4, at 6:30 A. M.; arrived at 2:30 P. M. Elders Farnsworth and Van Horn went to northern Missouri.

Beatrice contains between 6,000 and 7,000 inhabitants. The camp-ground was about half a mile from the city. As we saw the 50x125 foot pavilion for regular preaching, with other 40, 50, and 60-foot tents for special services, stationed at proper distances from each other, and the regularly laid-out streets of cotton houses for families and churches, the language of inspiration forcibly came to mind: "How goodly are thy tents, O Israel." God is a God of order. When Israel pitched their tents in the wilderness, perfect order was preserved by the direct command of Heaven. See Numbers 2. We serve the same God, who is no less particular now. A boarding tent which would accommodate not less than 100 persons at a time, was nicely arranged. Preparations in every respect were made for a large gathering of people.

It was through this section of country that the short term subscriptions canvass for the SIGNS was extensively carried forward last year. The same had been done this year, besides the work of loaning and selling prepared packages of tracts, doing colporter work, holding Bible-readings, etc. For ten days before the camp-meeting, there had been preaching in the city both in the German and English languages. Two meetings were held each day with an overcrowded tent of eager listeners. At many of the meetings large numbers went away because they could not get a seat or even a sight of the speaker, so great was the crowd of interested persons. Twenty had arisen to their feet at the meetings in the city, acknowledging the claims of God's law, and expressing a determination to keep all of his commandments. Under these circumstances the camp-meeting commenced.

On the camp-ground there were services in the Scandinavian and German languages each day. From the first there were at the English services as large congregations of interested

listeners as we ever saw, excepting Sunday afternoon, when about half an hour after the services commenced the black clouds and rising winds caused almost a panic. The people might have been quieted, had not a storm of wind which arose the evening before while the crowd was assembling, resulted in breaking the three center poles of the pavilion, and bringing to the ground also three other large tents. Although the preaching tent was comparatively well filled, not one was injured. A few rods from the ground a building 40x60 feet was removed from its foundation. Thus two meetings apparently proved a failure.

Notwithstanding the rain Saturday night, a large representation came from the adjoining towns on Sunday morning, some walking three miles to take the cars. The whole country was stirred. Favorable reports of all the proceedings, and synopses of the sermons presented, appeared in the daily paper. This general interest must in a large measure be attributed to the extensive canvass for the SIGNS last year, and the work being followed up by colporters this year. It is repeatedly demonstrated that the distribution of a periodical will leave a community in a better condition for future labor than distributing the denominational tracts at first. If the various Conferences would take the same interest in this branch of our work and expend at least \$100,000 in this manner, there would be, in less than two years, the greatest religious movement this country ever witnessed.

We as a people are not doing one-twentieth of what we might do and what God would be pleased to have us do to place the light of truth before the mass of mankind. God's providence, both in Europe and America, is greatly in advance of us. There should not be a town, city, or neighborhood, where the language is spoken in which our publications are written, into which the truth should not, by means of these publications and personal labor, find its way within the next twelve months. Add personal labor where it can be done. But for the truth's sake and the cause of humanity, let the mails be a means to carry the truth to the thousands who now have no knowledge of the truths for this time.

It was feared by some that the effort of last year for the extensive circulation of the SIGNS OF THE TIMES in this State would not work well financially even if it did spiritually, and that other branches of the work might suffer; but the following shows the present feelings of the friends of the cause: It was recommended by the leading brethren that this Conference raise \$25,000, to be appropriated as follows: \$10,000 Reserve Fund for capital stock in the State Tract Society; \$5,000 for city missions; \$4,000 for an Educational Fund; \$3,000 for the Scandinavian mission; \$2,000 for the European and German mission (last year they raised about \$2,000 for foreign missions); \$1,000 for a tent and camp-meeting fund. Of this, \$12,347 was pledged at the meeting; this, added to \$6,000, which had been pledged previous to the meeting, makes nearly \$19,000 of the \$25,000 actually secured by pledges. Considerable of this has already been paid in.

The spiritual interest of the meeting was good. On the Sabbath about fifty made a special move to seek God, by separating themselves from the congregation for the prayers of God's servants. Special meetings were held with the ministers and leading brethren. Daily meetings were held with the children. Instructions were given in canvassing; and Brother White met with the Sabbath-school officers and teachers to consider the best means to revive the Sabbath-school interest. We cannot report the result of the meeting as to the number being baptized, subscriptions received for our periodicals, etc., as I was obliged to leave Monday, before the meeting was over, to reach my next appointment.

Elders Olsen, of Minnesota, J. H. Cook, and T. H. Gibbs, from Kansas, R. Conradi, from Iowa, L. B. Whitney, from Dakota, and myself were the ministers present from abroad.

One feature of this meeting was prominent, namely, individuals laboring for each other. The voice of prayer could be heard by walking in any direction either day or night. This is a commendable feature in any camp-meeting. A healthy spiritual growth is always seen by earnestness, in promptness to attend each meeting, and the discharging of every duty. Prayer can never take the place of other duties, neither can other duties take the place of prayer. From our hearts we can pray for God to bless the Nebraska Conference. S. N. HASKELL.

Switzerland.

WE have just had the largest gathering of Sabbath-keepers ever held by our people in Central Europe. This meeting was held in our hall at Bienne, at the close of a short series of meetings. There were about one hundred and forty Sabbath-keepers present, including our children and youth. I do not think that Switzerland could have been better represented. We also had the pleasure of meeting with the representative men of the cause in Italy, Roumania, Germany, and were favored with the presence and labors of our dear Bro. Butler. Bro. A. A. John was also present from England, and Bro. Brorsen from Denmark.

The preaching, social, and business meetings were among the best I have attended. There was a gradual rise in the interest till the close. Important questions were thoroughly discussed with considerable warmth, while good feelings, deference to others, and a Christian spirit were manifested.

A conference of eight Churches was organized, embracing two churches in Germany, one in Italy and five in Switzerland; and an unorganized company was taken under the watch-care of the Conference. It was recommended to organize a publishing association, and shares of 25 francs (about \$5) each were taken to the amount of 12,500 francs, about \$2,500. Those who subscribed were mostly poor brethren possessing no real estate, yet paying their tithes and sacrificing nobly in other branches of the work. Without doubt this sum will be considerably increased when the matter is presented before our German brethren. One interesting feature was that our young converts, some of whom had kept but one Sabbath, took their position in the front among the contributors in this noble enterprise.

Among the actions taken at this meeting, was the passing of a resolution by a unanimous standing vote, inviting Sister White to make us a visit as soon as possible, and promising to stand by her in her work.

Bro. Butler's parting words, spoken with tears, were most affecting, and intensified in each a desire to see him again in Europe.

D. T. BOURDEAU.

Bale, May 29.

P. S. With only two or three exceptions, our Swiss brethren who pledged so nobly for the object specified above, had nothing ahead, unless it be what they were sending for safe-keeping to the bank of Heaven. They have to work hard for little pay in dull times to earn their bread and pay their house rent. Some of these were pledged with the design of selling a part of their furniture to pay their vows. Not one of these owns a horse or carriage. Only one is worth \$1,000, and one \$3,000. The latter was a young convert who has just passed through a mob and had his store considerably marred by stones, because he kept the Sabbath. He feared his goods would be stolen by an infuriated mob, but he acts as though he meant to lay up treasure where thieves cannot break through and steal.

D. T. B.

From Humboldt County, Cal.

WE pitched our tents and began meetings in this place on the 30th of May, and have continued from night to night, with two meetings on Sunday, until this time. Our attendance has been quite good from the first, considering that we are in a very small village, with a rather sparsely settled country around us. Our audience has numbered from forty to sixty, and a good degree of interest is manifested by a number. The people are very kind and hospitable, inviting us to call, and coming in to see us and talk on religious subjects.

As we are presenting the prophecies, many have expressed themselves as delighted with the light thrown on the word of God. One man said he had listened to preaching for forty years but until now had never heard a satisfactory explanation of the Bible. The Lord has blessed us with freedom in trying to present the word, and we trust the effort will be blessed by the conversion of many souls to the present truth.

This is a beautiful country, with its rich green hills and valleys, and wooded mountains. Bright, clear streams of water flow down on every hand. Unlike other portions of Humboldt County near the coast, this valley is free from fog, and has a much warmer climate. We feel that the Lord must certainly have a people in the Mattole Valley. Pray for us, that we may be able to reach all who want eternal life.

N. C. McCLURE,

HENRY SCOTT.

Petrolia, June 5, 1884.

A Remarkable Incident.

[THE following letter was received by one of our brethren from a gentleman who is not fully with us, but who is interested in our views and work. He has distributed much reading matter, and a number have already embraced the truth of God as the result. The letter speaks for itself.]

S. N. H.]

DEAR FRIEND: Owing to poor health, I have been unable to write much for a long time; but this morning I feel impressed that I ought to write and inform you of a remarkable—occurrence, I will call it for want of a better word.

A young couple who had been married three years—the wife thirty, and the husband thirty-three years of age—refined, highly educated, and wealthy citizens of West Virginia, friends of my wife, made arrangements to pass a few weeks on a visit here late in March or early in April. They had passed through the streets of Erie a short time previously. Although friends, we had never met them personally, but had their photos. They were a noble-looking couple.

Days and weeks passed, and no tidings from them came. Wife became uneasy, anxious, alarmed about them; for they lived in the flooded region. One morning the papers contained the following item, the first news we had of their sad taking off:—

“Mr. — and wife, widely known and respected citizens of West Virginia, were drowned by the capsizing of a skiff on the Ohio River, during the recent floods. Mr. and Mrs. — had friends in or near Erie.”

I telegraphed and wrote for particulars to friends at different points along the river. Yesterday I received a letter from a Methodist presiding elder of the West Virginia Conference. He gave in brief an account of the drowning, the recovery, and the burial of the bodies. He said they were noble-hearted, Christian people, intelligent and talented, but very peculiar. He related some incidents to show how peculiar they were, and among other things mentioned that they were recently walking the streets of Erie, and picked up a couple of copies of a Millerite or Advent paper called SIGNS OF THE TIMES. “These people keep Saturday for the Sabbath, and preach and practice other oddities. On the train they carefully read the papers, and

strangely enough adopted the views of this people at once. As long as they lived (four weeks), they kept Saturday for the Sabbath.”

There is nothing particularly remarkable about a young couple being drowned, or about their adopting new doctrines and new rules of life; but what seems so remarkable is this: I generally carry copies of the SIGNS or *Review*, sometimes both, for distribution. One day I was down-hearted, low-spirited, discouraged, was in poor health, and had the blues. My life seemed a wretched failure. I felt that I was one of the most useless men on earth. I am naturally hopeful and cheerful, but that day was a “black Friday” in my life. I was almost in despair. I threw the two copies of the SIGNS on the sidewalk. Looking back, I saw a stranger pick them up. Soon afterward I saw him enter a railway car. I have no doubt whatever but that the gentleman and his wife who found the papers were the same ones we afterwards learned were drowned. It may seem commonplace to others, but to me this is all very mysterious and incomprehensible, and is constantly in my mind. “Paul may plant, and Apollos may water; but God alone can give the increase.”

Some things I cannot see as you do; but I am satisfied it is my duty to keep the books you send me before the public. There is good and only good in them. I wish their teachings were more generally practiced.

Sincerely your friend,

—*Review and Herald.*

A Good Testimony.

A BAPTIST minister in Georgia having received from some unknown source one or two copies of the SIGNS, writes to us as follows:—

“Before I saw your paper, I have been looking into the Sabbath question, and have decided that we are keeping the wrong day for the Sabbath. I find that custom has a great deal to do in keeping us away from the truth. I am a Baptist minister, and we claim to take the word of God for the man of our counsel; we claim that we are not tinged with Romanism, but I think it is a mistake. Many years ago the *Christian Index* offered one thousand dollars to any one that would show Scripture authority for infant baptism; no one claimed the money. If we should offer the same amount for Scripture authority for the change of the Sabbath, I think no one would apply for the money. I want all the information I can get on the subject.”

A Difference.

THERE is a distinction between *dues* and *offerings*. What is due, is a *debt*. We cannot be said to *give* our debts. If we pay our debts, we only do a duty; a *due-ty*, that which it was our *due* to do. A debt is something *due* another, while an offering is something *given* another. Thus, our offerings cannot begin until we have paid our debts, rendered our dues, done our plain and simple duty. All, then, that a man gives *over and above* his tenth is an offering, and nothing else is, or can be. If all give of their substance in this way, how fully Christian works and worship would be sustained. Farewell, then, exciting ways (some of them not strictly honest) of raising funds; farewell begging sermons, chancel appeals, subscription lists, pride gifts, and all the host of them. The church would be the almoner of the liberal, the benefactor of the needy, the glad home of those now neglected; the brotherhood of the saints and of humanity would be a realized and glorified fact, and the wheels of religious activity would fairly burn with the glow of their own motion; while, on the broad highway over which they should pass, they would leave a track of heavenly light and glory dazzling to behold.—*Rev. R. W. Lowrie.*

The Home Circle.

GRANDMOTHER'S SERMON.

THE supper is over, the hearth is swept,
And in the wood-fire's glow
The children cluster to hear a tale
Of that time so long ago,

When grandma's hair was golden brown,
And the warm blood came and went
O'er the face that could scarce have been sweeter than
Than now in its rich content.

The face is wrinkled and care-worn now,
And the golden hair is gray;
But the light that shone in the young girl's eyes
Never has gone away.

And her needles catch the fire-light,
As in and out they go,
With the clicking music that grandma loves,
Shaping the stocking-toe.

And the waiting children love it too,
For they know the stocking song
Brings many a tale to grandma's mind,
Which they shall hear ere long.

But it brings no story of olden time,
To grandma's heart to-night—
Only a refrain, and quaint and short,
Is sung by the needles bright.

"Life is a stocking," grandma says,
"And yours is just begun;
But I am knitting the toe of mine,
And my work is almost done.

"With merry hearts we begin to knit,
And the ribbing is almost play;
Some are gay-colored and some are white,
And some are ashen gray.

"But most are made of many hues,
With many a stitch set wrong;
And many a row to be sadly ripped
Ere the whole is fair and strong.

"There are long, plain spaces, without a break,
That in life are hard to bear;
And many a weary tear is dropped
As we fashion the heel with care.

"But the saddest, happiest time is that
We count, and yet would shun,
When our Heavenly Father breaks the thread,
And says that our work is done."

The children come to say good-night,
With tears in their bright young eyes,
While in grandma's lap, with the broken thread,
The finished stocking lies. —Sel.

Mrs. Lee's Way.

MRS. LEE'S way! How surprised Mrs. Lee would be if she could see those words, for never was there a more unpretending little woman, or one with less idea of having a "way" especially her own than my cousin Ruth Lee. It was last winter that I, Ellen Bennett, went to visit her. We had met but once before; that was on her wedding-day, two years by-gone.

She was a rarely lovely bride, gifted with that undefinable charm which seems peculiarly to belong to some people. At our first meeting I had asked myself, "What is the secret of this loveliness?" but not till my visit did I find the answer that solved my query.

It was after I had been in her home about a month that I chanced one day to take up a volume of Mrs. Browning's poems, and opened at the lines:—

"She was not as pretty as women I know,
And yet all your best, made of sunshine and snow,
Drop to shade, melt to naught in the long-trodden ways,
While she's still remembered on warm and cold days.

"Her air had a meaning, her movements a grace;
You turn from the fairest to gaze on her face;
And when you had once seen her forehead and mouth,
You saw as distinctly her soul and her truth."

As I finished reading the lines, I went straightway to cousin Alexander's study, exclaiming:—

"I have found at last a word-picture that is a duplicate of my heart's picture of your Ruth. I have found the secret of her charm."

I think Alexander was pleased; for he smiled

while he read every verse of the brief poem, though all he said was:—

"Yes, it is like Ruth; but you do not here find the full secret of her loveliness."

No! I did not then recognize that the secret was bounded by her much pondering of the Bible command: "Whatsoever ye do, do all to the glory of God."

And yet, Ruth never seemed to talk religion as some do; she just lived it; just lived in the light of Christ's felt presence; so that her every deed and word had a glow which kindled warmth in other hearts, because, being pervaded with a sense of her Saviour's love, she could no more help imparting gladness than flowers can help giving out their fragrance. Now I am not going to detail Ruth's life; I am only going to give you an illustration of what I call "her way"—a way that seems to me full of hints for the great company of women all our broad land over, whose queendom is home—the "place of peace;" and do you remember how Ruskin goes on to say, "Wherever a true wife comes, this home is always round her; the woman is to be within her gates, as the center of order, the balm of distress, and the mirror of beauty?"

You may think my example of Mrs. Lee's influence very insignificant, for it has to do only with her treatment of her servants. I had been with her but a few days when I noticed the peculiar gentleness with which they always addressed her. I noticed, too, that she never forgot, in the giving of even the simplest command, the gracious little prefix, "Please;" never forgot, in return for service rendered, a pleasant, "Thank you;" and somehow Mrs. Lee's "please" and "thanks" always seemed to echo with the kindly note of a heart-smile, if there be such an echo, and I think there is.

I also observed she turned everything to account, teaching lessons of love and faithfulness through every event. And it is wonderful how full of such lessons are the occurrences of what we are wont to call a "most common-place day"—only one must look to find them. I was particularly impressed with this on Palm Sunday. Bridget, Cousin Ruth's waiter-girl, came home, bringing a branch of palm, which she carried straight to her mistress, saying:—

"I knew you would like to see it, ma'am."

I listened in amazement. Could it be that my orthodox cousin, Ruth Lee, would encourage Bridget in setting store by that bit of green? Would she find a lesson to teach from it? Yes, indeed, she did; for, with a smile bright as a sunbeam, she extended her hand, replying, "Thank you, Bridget;" and immediately she began the tender story of the long-ago triumphant entry into Jerusalem's city, telling it in language simple as that one would use in speaking to a little child; and yet her words were like a poem, so glowingly—though she was only talking to Bridget, ignorant Irish Bridget—she described the rejoicing multitude who, out of love for Him, the Christ, scattered their very garments before him, strewed his pathway, too, with branches of the palm and olive, and sweet as a song was my cousin Ruth Lee's voice, as she added:—

"Though we, Bridget, cannot thus show our love to Christ our King, we can yet strew olive and palm branches before him."

What did she mean? Only a moment I was left to wonder, for she continued:—

"I do not mean real bits of palm, like this I hold in my hand, but I mean this should be a reminder to us that every act of kindness, every act of faithful service, every temptation resisted, because we love Christ, and would show our love by striving to follow him, he will notice and accept with pleasure, as he did the palms the Judean people cast before him because they wanted to show him honor. And so all the year through, till next Palm Sunday, let us keep this little green branch as a reminder that the dear Lord Christ, who loves us, will be pleased every time we try to do right because we love him."

Just then the dinner-bell rang, but it was a good place to end the conversation.

Going down-stairs I whispered to Ruth:—
"Where do you find authority for such teachings to your servants?"

In reply she quoted the words of Bonaventura:—

"Then do we go to meet Christ with boughs of olive when we exercise the works of mercy and of charity, and with a branch of palm when we bear away the victory against any temptation; and we strew our garments under the feet of Christ when we lay down our lives for the love of Christ."

Later in the day I overheard Bridget repeating the conversation to Jane, the cook, and saying:—

"It seems, after hearing Mrs. Lee's words, as though my bit of palm was worth twice as much. To think of her giving it such a meaning!"

Giving it a meaning! Oh, how we might help those whose creeds differ from our own by just giving them a meaning for the much they do not understand. And this ever-ready help-giving to all was the something that I call Mrs. Lee's way.

Do you smile at it, or do you find a hint in it? I repeat, there is a hint that might aid many and many a perplexed home-mother over rough places in her home government.—Sel.

Going to the City.

"No, NONE of my boys are in Chicago," said an old farmer from Western Illinois, just returning from the Union Stock Yards, where he had sold three cars of stock of his own raising. "No, sir, my boys are all at home. I've had all of my boys in the city, though, and they know what it is. I showed 'em all around myself. I ain't one of the kind that lets boys go on thinkin' a city is the nicest place in the world, when it is just as easy as nothin' to show 'em different. I had my boys in some of the saloons along on State Street, and on the West Side, to show 'em the poor loafers, some of 'em evidently farmers' boys, come to town to get rich. We all went to the public library, as I wanted the boys to see the poor fellows there finding a good warm place to sleep until ten o'clock, anyhow. We were also in some of them dives along the levee, and I tell you the boys were disgusted with the dirt and vulgarity. My oldest boy went into the wine-room to see the girls, and come out mad, saying they were nothing but paint, powder, and stuffing, and charged him three dollars for a little bottle of wine worth about twenty-five cents.

"I had the boys look in the morning papers to see how many situations there were vacant, and how many more there were wantin' places. When we started for the train next mornin' arly, we see a sign out, 'Clerk Wanted,' and thirty or forty fellows standin' around waiting for the doors to open. Oh! I tell you, the boys haven't any love for Chicago, and they are stayin' home and 'tendin' to business. They have seen Chicago with their eyes open, and are satisfied to stay at home, behave themselves, and take the old farm when I get through with it. I believe this keepin' of boys in ignorance of what a great city really is, is wrong, so I do."—Sel.

ONE day Peter Cooper stood watching a portrait class, who, to the number of thirty pupils or more, were drawing likenesses of the same model from different positions. One scholar made the face in profile; another had it turned a little into the shadow; a third saw more of the full face; while others worked still further into or away from the light. He stood observing the scene a few minutes, when he said: "Such a sight as this should be a lesson in charity, when we perceive how the same person may seem so different according to the way he is looked at by various people."—Sel.

"A Boy's Pound."

MORRIS sat on the roof of the old corn-crib, looking down on a load of wood to be cut and put away in the wood-house. Beyond was the garden, overgrown with weeds, and close to the garden gate was the kitchen door.

From his high seat, Morris could look in at the open door, and see his mother, as she walked with quick step, back and forth, preparing supper for the harvest men.

"Mother must be warm and tired," he thought. He wondered if any other family in the country had as much trouble as his family? His father was ill—there came the doctor round a turn in the road, to see him; his brother Dick had broken his arm; Hannah, the house-maid, was gone—there was no one to help his mother now in the busy harvest-time! If only his sister were home from school! Morris had never before wished so earnestly for a man's strength. "I could chop the wood, and put the garden in order, and get things straight," he said. Then he looked at his feet and hands, and sighed to think that they were only a boy's feet and hands!

But wishes and sighs could do no good! He was tired of his high seat, and tired, too, of the sight of the lazy turkeys strutting up and down across the lawn. He scrambled down in some queer way, putting his hands in and out of the lattice-work, breaking the strips in one or two places, thus helping to make the general appearance of things more forlorn.

Morris ran by the kitchen, and jumped in through the window into the sitting-room. If he could not work he could read, and drive the thought of all those stupid things out of mind. He found just such a story as he liked. It was about the building of a ship. He read every word; how day after day the workmen were busy on the several parts; and how the time came, at last, when the noble thing was to be launched and to begin its work.

He read how the crowd began to gather; how great strength was put forth, and how every one expected to see the ship pushed into the water. It all seemed so real to Morris that he felt himself one of the crowd, ready to shout as loud as any one.

But what was the trouble? Why was so much strength put out in vain? The vessel would not move! People wondered. Just then a boy came pushing through the crowd, crying: "Let me try, captain, I am small, but I can push a pound, at least."

The people laughed at the boy. Some even tried to push him back. But he was a brave little fellow. He ran with all his might against the ship, and lo! off it glided into the water.

Then there went up a shout of triumph. The men who had laughed at the boy a moment before, now praised him, and declared that it was just his pound of help that was needed to launch the ship.

"He was only a boy!" exclaimed Morris. Then, quick as a flash came the thought: "I am only a boy, too, but I might try to do something to help mother push our ship along."

He jumped out of the window, and ran round to the kitchen door. There he stopped a moment, to consider what he meant by "our ship."

"All the farm work, of course," he said. "I might push, with my might, and resolve to get some of this wood split, and piled up, and some of those weeds out of the vegetable garden."

He looked in at the door, just then, and nodded his head, and smiled, and said:—

"As there is no 'big sister' about, mother, would you like me to set up the chairs, and stir the fire, and bring in a few armfuls of wood?"

"Thank you, Morris," his mother said, a look of pleased surprise coming into her face.

"I do not feel as tired as I did a little while ago," she said, an hour afterward, when Morris had been going in and out, drawing water, and bringing in wood, humming, meanwhile, two or three of his Sunday-school hymns.

"Why, Morris, dear, you are as helpful as a 'big sister,'" she added.

"O mother, I am glad! I see now how foolish it was to waste time wishing that I were a man. It was just that ship story, though, that opened my eyes."

His mother did not know what he meant by the ship story till the two found time to talk over the matter that very evening.—*Meade Middleton.*

The Power of Memory.

FOR EVIDENCE of the power of memory, what better can we desire than the well-known fact of the transmission of the Iliad, with its 15,667 lines, for generations, perhaps for centuries, before it was ever written? Yet even that is a mere trifle compared with the transmission of the Vedas. The Rig-Veda, with its 1,017 hymns, is about four times the length of the Iliad. This is only a part of the ancient Vedic literature, and the whole was composed and fixed and handed down by memory only, as Max Muller says, by "memory kept under the strictest discipline."

There is still a class of priests in India who have to know by heart the whole of the Rig-Veda. And there is this curious corroboration of the fidelity with which this memorizing has been carried on and handed down, that they have kept on transmitting, in the ancient literal form, laws prohibiting practices that have, nevertheless, become established. Suttee is now found to be condemned by the Vedas themselves. This was first pointed out by their European students, but has since been admitted by the native Sanskrit scholars. Nothing could show more clearly the faithfulness of the traditional memory and transmission. It has, too, this further bearing on the date of the so-called Mosaic legislation. It shows that the fact of customs existing in a country for ages unchallenged does not prove that laws condemning such customs must necessarily be of later origin. But there is more that is instructive in the transmission of this Vedic literature. There has been writing in India for 2,500 years now, yet the custodians of the Vedic traditions have never trusted to it. They trust for the perfect perpetuation and transmission of the sacred books, to disciplined memory. They have manuscripts; they have even a printed text, "but" says Max Muller, "they do not learn their sacred lore from them. They learn it, as their ancestors learned it thousands of years ago, from the lips of a teacher, so that the Vedic succession should never be broken. For eight years in their youth they are entirely occupied in learning this. They learn a few lines every day, repeat them for hours, so that the whole house resounds with the noise, and they thus strengthen their memory to that degree that, when their apprenticeship is finished, you can open them like a book, and find any passage you like, any word, any accent." And Max Muller shows, from rules given in the Vedas themselves, that this oral teaching of them was carried on, exactly as now, at least as early as 500 before Christ.—*Atlantic Monthly.*

Don't Be Mean, Boys.

SOMETIMES I wonder what a mean man thinks about when he goes to bed. When he turns out the light and lies down alone he is then compelled to be honest with himself. Not a bright thought, not a generous impulse, not a word of blessing, not a penny dropped into the palm of poverty, nor the balm of a loving word dropped into an aching heart; no sunbeam of encouragement cast upon a struggling life; no strong right hand of fellowship reached out to help some fallen man to his feet—when none of these things come to him as the "God bless you" of the departed day, how he must hate himself—how he must try to roll away from himself

and sleep on the other side of the bed—when the only victory he can think of is some mean victory, in which he has wronged a neighbor. No wonder he always sneers when he tries to smile. How pure and good all the rest of the world must look to him, and how careless and dreary must his own path appear. Why, even one isolated act of meanness is enough to scatter cracker crumbs in the bed of the average man, and what must be the feelings of a man whose whole life is given up to mean acts? When there is so much suffering and heart-ache and misery in the world, anyhow, why should any one add a pound of wickedness or sadness to the general burden? Don't be mean, boys. Suffer injustice a thousand times rather than commit it once.—*Burdette.*

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News and Notes.

RELIGIOUS.

—Three Mormon missionaries left Salt Lake for the East Indies on the 11th inst.

—There is a rumor in England that the Salvation Army is about to organize a hallelujah bicycle and tricycle corps.

—The Baptist Sunday-schools are now reported at 15,939, a gain of 801 over last year, with 1,252,524 officers, teachers and scholars, which is a gain of 56,723 for the year.

—Bishop Henry C. Potter proposes that every clergyman whose salary is \$3,000 or over, shall contribute an annual percentage to increase the income of clergymen who receive less than \$1,000.

—The old fashion of assessing property holders for the expenses of the Congregational Church at Lee, Mass., still prevails. A manufacturing company in that town were compelled to pay \$900.

—A correspondent of the *Banner of Light*, writing from Santa Rosa, Cal., closes a report of the thirty-sixth anniversary of modern spiritualism with "soul-felt thanks to the spirit-world for this beautiful religion."

—"Some idea of the extent to which the Bible circulates," says the *Sunday School Times*, "is to be seen in the fact that the English Oxford Press alone uses each year, in printing Bibles, enough paper to form a band eight and two-thirds inches wide around the earth."

—It is stated that "Gen. Booth of the English Salvation Army has issued an order that every day at 12:30 sharp the soldiers of the army shall make the sign of the letter S, to signify that they are saved." Who can blame him for wanting some sign by which others as well as themselves may know that they have religion?

—Rev. Father Thomas J. Ducey, pastor of St. Leo's Catholic Church, New York, recently turned up in a new calling—that of covering the escape of the defaulting bank president, Eno, who was a member of Ducey's church. The two went to Canada in disguise, and were arrested at Quebec, on a steamer that was just leaving for Europe.

—The General Synod of the Reformed Presbyterian Church, recently in session at Pittsburg, adopted the report of the Committee on Discipline that condemned liquor traffic licensed by the Government and provided for the excommunication of such members as dealt in spirituous liquors or who rented property to tavern-keepers. The last clause met with strong opposition, but after a heated discussion, was adopted.

—At the Methodist General Conference it was voted to insert the following in the Discipline: "That no divorce shall be recognized as lawful by the church except for adultery, and no minister shall solemnize marriage in any case where there is a divorced wife or husband living; that this rule shall not apply to the innocent party in a divorce for the cause of adultery, or to parties divorced seeking to be re-married."

—The *Christian at Work* says that "over fifty millions of the fifty-two millions of people in the United States are Christians." Can it be that this furnishes the answer to the question why the churches are so slimly attended in our large cities on Sundays? Is it because the people are so nearly Christianized that they don't need to go to church? When these fifty millions convert the other two millions, then the millennium will be here, won't it?

—The *Boston Herald* is authority for the statement that Rev. Mr. Gordon, a young clergyman, has been installed as pastor of a leading evangelical church in that city, who, upon his examination, said: "I do not know enough about the world to come to decide whether those who are impenitent at death remain so forever, or ultimately, through the discipline of worship, become partakers of Christ's life." It is safe to surmise that the impenitent in that congregation will not be seriously disturbed by the pastor's sermons.

—Mr. Sankey is again very ill. At a recent revival meeting in London, Mr. Moody announced that Mr. Sankey's complete restoration to health was deemed absolutely improbable, and that his voice, which had so often led thousands of assembled worshippers in the songs of Zion, would probably never be heard again in their services. He stated that Mr. Sankey's present prostration was so complete that he had been compelled to retire from the work, and was about to sail for his home in the United States. Mr. Moody pronounced a touching eulogy upon the services and devotion of the great singer. There are thousands in both hemispheres who will learn of his illness with regret.

—In his recent address at Edinburgh University, Professor Virchow expressed his belief that no relics of any predecessor of man had yet been discovered. He said: "In my judgment no skull hitherto discovered can be regarded as that of a predecessor of man. In the course of the last fifteen years we have had opportunities of examining skulls of all the various races of mankind—even of the most savage tribes—and among them all no group has been observed differing in its essential character from the general human type." There is no man whose attainments in science are superior to those of Professor Virchow, yet we shall probably never cease to hear it stated that science has proved the Bible account of the creation of man to be erroneous.

SECULAR.

—The lower House of Congress has passed a resolution to adjourn June 30, for the term.

—The first car-load of apricots and peaches left Vacaville, Cal., for the East on the 11th inst.

—The mayor and four ex-councilmen of Tucson, Arizona, have been indicted for malfeasance in office.

—Railroad roundhouse and repair shops at Des Moines, Iowa, were burned on the 8th inst., causing a loss of \$125,000.

—The paying teller of the Cleveland National Bank of Commerce has been arrested on a charge of embezzling \$100,000.

—A fishing schooner was wrecked in Trinity Bay, N. F., on the 7th inst., and the whole crew of fourteen men were drowned.

—The late Cardinal Sparetti was the thirty-third of that rank deceased during the present pontificate, and the fourth during 1884.

—A negro boy who shot a white lad while strawberrying near Castlewood, Va., recently was taken from the jail and hanged by citizens.

—James Watson Webb, one of the veteran New York editors, and who has been noted for many years in political circles, died on the 8th inst.

—Bishop Simpson has been seriously ill for some time, and his recovery is considered doubtful.

—In a conflict between Orangemen and Nationalists at Newry, Ireland, on the 7th inst., many persons were injured, and others were arrested.

—A St. Petersburg dispatch of the 9th inst., says that 100 persons have been arrested at Keil on charges of nihilism, including forty army officers.

—A report comes by way of London that a water-spout occurred at Akulsig, Turkestan, on the 2d inst., destroying seventy houses and drowning forty persons.

—The International Convention of Socialists met in London on the 11th inst. The speakers expressed great satisfaction at the spread of Socialism in England.

—The trouble between China and France continues. The Chinese ambassador at Paris has been recalled, and extensive preparations for defense are being made.

—The village of Springfield, Vt., has been flooded the second time within eleven months. Houses and barns were swept down Black River. Losses will aggregate \$50,000.

—The National Prohibition Camp-Meeting Association will hold the first of a series of meetings for 1884 on the fair grounds at Decatur, Ill., commencing July 1 and continuing seven days or more.

—At Lille, France, the other day, the car of a captive balloon, containing twenty persons, became detached and fell about 120 feet. Three persons were killed outright and the rest were seriously injured.

—The Utah Democratic Territorial Convention, held last week, literally read the Mormons out of the party, declaring that "Democracy and Mormonism are irreconcilable," and that "no Mormon can be a Democrat."

—London, June 12.—General Booth, head of the Salvation Army, is treating for the purchase of Patti's castle and estate in Wales for a family residence. The General is said to be making large profits as leader of the Army.

—Another quite general rain-storm prevailed in California last week, and there is much complaint of damage to hay and grain. California farmers are hard to reconcile to summer rains—they are not used to them, as Eastern people are.

—A San Francisco scientist, it is claimed by a reporter of a daily paper, has discovered that old coins carry about the country the germs of disease. It is not probable, however, that many people will decline to receive the "filthy lucre" on that account.

—Three Indiana highwaymen, fearing that a boy whom they had robbed might reach a neighboring village to report the crime before they could get to a safe distance in the other direction, deliberately shot a bullet through each of his legs in order to lame him.

—Customs officers have been instructed to be careful to confine the issue of certificates to Chinese laborers who depart directly for foreign ports, and to refrain from issuing them to laborers who intend to proceed to China, or any other foreign port via some other port in the United States.

—The St. Paul, Minneapolis, and Manitoba Railroad Company has been notified by the collector of customs at Winnipeg that no hogs can be imported from the United States into Manitoba for breeding purposes, and that the shipment of hogs is forbidden except for immediate slaughter.

—There is a complaint of overbuilding at Brussels; and the more strange complaint that the country people are getting to spending more in the city than they can afford. City people do not generally make such complaint, but a shrewd business community sees that "waste makes want," and reaction is dreaded.

—Crops in Los Angeles County, Cal., have suffered heavily by the late rains. At Pasadena, on the 13th, it is reported that hail fell to a depth of six inches. Sacramento County reports are to the effect that the wheat fields are very much damaged. Butte County farmers are also said to be heavy losers; much hay is spoiled, and wheat flattened to the ground.

—The invention of new engines of destruction still goes on. The latest in our own country is a new electrical torpedo-boat, run by electricity from the shore by means of copper wires. It is said that it never fails to fasten a torpedo to any vessel toward which it may be run; is submerged till nearly under water; is swift, noiseless, and "undoubtedly one of the most horrible engines of warfare ever invented."

A New Kind of Gun.

THERE has been tested recently on our sea-coast a new kind of gun, which it is hoped will be useful in protecting our harbors. It contains a dynamite cartridge which is expelled from the gun by air-pressure. Dynamite would do very great destruction if it should be shot out of an ordinary cannon; but as it explodes by anything in shape of a shock, it would naturally do more damage to the cannon which expelled it than to the object against which it was directed. A gun, however, has been invented to send this dynamite cartridge against a fort, or an approaching iron-clad. The machine is upon exhibition in the Delamater Iron Works in New York. It looks like a forty-foot brass pipe, mounted on a steel girder. This is the barrel and carriage of the four-inch dynamite pneumatic gun. It weighs a ton, and is capable of sustaining a pressure of 1,000 pounds to the square inch. The dynamite cartridge is encased in soft metal, within a shell of brass, and fitted with a wooden tab. It is expelled by compressed air, and when the projectile, flying at speed, strikes head-on against a resisting surface, a hard metal pin embedded in the soft metal is forced into the fulminate at the head of the cartridge and discharges the dynamite. Should the cartridge hit the deck of an iron-clad vessel, it would tear it all to pieces. It is claimed that this cartridge can be thrown three miles with a precision never obtained by gunpowder. Our Government has been experimenting at Fort Hamilton, N. Y., and has done some wonderful execution. Should we have a foreign war, these guns would be our dependence against foreign fleets, as we have no defenses nor any navy. It is said these dynamite guns may be used as field-pieces, which would make war so destructive that it could not be carried on.—*Sel.*

Ask and it shall be given unto you, only let God choose the time and manner of giving.

International Tract and Missionary Society.

THE International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883-84 it placed in free public libraries in this country over 10,000 volumes of standard religious books, at a cost of over \$10,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, Australia, the United States, and supplied reading-rooms with health and religious periodicals.

Free reading and lecture-room, 316 Fremont Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries.

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It has a free reading and lecture-room, 744 Broadway, New York City, where it will keep constantly on hand Health and Temperance publications to furnish co-operating missions and branch offices on the Atlantic Coast and in Europe. Ships visiting this harbor are supplied with reading matter. William J. Boynton, manager and city missionary.

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Free reading-room and book depository, 15 Indiana Avenue, Indianapolis, Ind. W. A. Young, Superintendent.

The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 16 Rodney Street, Birkenhead, Cheshire; J. H. Durland, Southampton. Tract and book depository, 73 Heneage Street, Great Grimsby, Eng., in charge of Miss Jennie Thayer.

At the above-mentioned places the public are cordially invited.

The society is sustained by the liberalities of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntley, Secretary, South Lancaster, Mass., U. S. A.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 19, 1884.

Camp-Meetings for 1884.

DAKOTA, Madison	June 25 to July 1
MINNESOTA, Mankato	" " " "
CANADA, Waterloo, P. Q.	" 26 " " "
IOWA, Marshalltown	Aug. —
TEXAS, Dallas	" 1-10
NEW YORK, —	" 14-26
NEW ENGLAND, —	Aug. 20 to Sept. 2
VERMONT, Burlington	" 29 to " 8
MAINE, —	Sept. 4-15
OHIO, Columbus	" 11-22

GENERAL CONFERENCE COMMITTEE.

Various Matters.

AN order for 2,628,000 pages of tracts, which the *Review* office has received from Massachusetts, indicates that the people of New England are awake and at work.

SEVERAL of the State Tract and Missionary Societies are furnishing each tent company within their limits from twenty to one hundred copies of the SIGNS each week, to be used in missionary work and canvassing. The five tents now in operation in Indiana are thus equipped. We believe other States would find it to their advantage to do likewise.

ELDER HASKELL writes that families came twenty, sixty, and even one hundred miles to attend the Nebraska camp-meeting, having never before met with any Seventh-day Adventists. They had commenced keeping the Sabbath within the last year, through reading the SIGNS. Their arrival on the ground was the first intimation the brethren had of this result of their SIGNS campaign last year.

A BOOK and tract depository has been opened at Indianapolis, Ind., W. A. Young in charge; one at Clyde, Ohio, Mrs. Ida S. Gates in charge; another at Fort Scott, Kan., Mrs. Clara Wood Gibbs in charge. Those who have business with depositories and State T. and M. secretaries will please consult our directory on page 382 of SIGNS for correct P. O. address. Eld. G. D. Ballou, Reno, Nev., is our authorized agent for Nevada.

THE Kansas City *Daily Journal* had a reporter on the ground during the whole of the camp-meeting at Lawrence, Kansas, who furnished excellent reports for that paper. Some of the sermons and Bible-readings were given almost in full, and the business proceedings were reported in detail. These matters of interest will receive an extensive circulation by means of the *Journal*, that cannot fail to be a benefit to the cause in that section.

THE heavy rain last week was decidedly out of the usual order of things in this State. In the vicinity of Oakland, nearly two inches of rain fell. The storm was general throughout the State, and crops were considerably damaged; but even with this drawback, it is expected that the aggregate yield will be greater this year than last. The storm now seems to be over, the clouds have disappeared, and once more we have "California weather."

WE have received three copies of the Beatrice (Neb.) *Daily Express*, containing quite full reports of the Seventh-day Adventist camp-meeting held there, and also very favorable editorial comment. From the reports we judge that the meeting was marked by great earnestness on the part of those encamped on the ground, and that much interest was awakened in the surrounding country.

Since writing the above, we have received the report which appears on page 378. In a private note, Elder Haskell says: "In many respects it was a wonderful meeting. It clearly demonstrates the utility of circulating the SIGNS."

A PRIVATE letter from the editor of the SIGNS gives a few brief notes of the beginning of the Walla Walla camp-meeting, which is now closed. The attendance was much better than ever before; there were more than forty tents on the ground. This is very good for that comparatively new country. A very encouraging feature was that the people came early. Although the meeting was appointed for the 5th, there were enough present on the 4th to have a good meeting. We would like to see this feature at all our meetings. Another good thing mentioned is that all were prompt and regular in their attendance at the meetings. This is no more than ought to be done, nor more than would naturally be expected when people come together for such a series of meetings, yet we are sorry to say that it is not always the case. A more full report will be given next week.

A CARD from Minnesota, received too late for our last issue, says:—

"The Minnesota camp-meeting was first appointed to be June 19-26; it is now changed to June 25-July 1. The change has been noticed in the *Review*, but not in the SIGNS. As it may mislead some of our brethren, please notice the change at your earliest convenience."

We are sorry that we did not receive the card before the paper went to press last week. We have no apology, however, to offer for not noticing the change before, because we were not notified of it. We doubt if the *Review*, although it is several hundred miles nearer than we are, would have noticed the change if it had not been informed of it. When brethren make or change appointments, please don't forget to send copy.

"Parlor Reading-Room."

THIS is located at 21 Boylston Place, Boston, Mass., under the management of A. T. Robinson. A choice collection of books, pamphlets, tracts, etc., on various interesting religious subjects, also the leading daily and weekly papers, may be found here. Ladies and gentlemen are cordially invited to visit the room at any time. A Bible-reading is held in the lecture-room adjoining, every Sunday at 7:30 P. M.; prayer-meeting Wednesday at 7:45 P. M.; and social meeting on Saturday at 12:30 P. M.

Tent-Meeting Posters.

WE have just printed a lot of posters for announcing special subjects at tent-meetings. With these, the subject of the evening discourse may be announced every day in such a manner that all may know of it. The posters are 18x24 inches, and the lettering is large enough to be read across the street. A half-dozen or a dozen of these would bill a town very well. There are thirty-six different subjects, covering the principal points of our faith, but nothing that would not need to be introduced. Following are the subjects:—

Home of the Saved; The Great Image of Dan. 2; The Four Beasts of Dan. 7; Explanation of Dan. 8; The 2300 Days; The Heavenly Sanctuary; The Judgment; The United States a Subject of Prophecy; Signs of the End; Return of Our Lord; The Resurrection; Man in Death; Nature of Man—Soul, Body, and Spirit; End of the Wicked; Ministration of Angels; Origin and Destiny of Satan; Plan of Salvation; The Law of God; The Law of Moses; The Sabbath of the Lord; Sunday not the Sabbath; Who Changed the Sabbath; The Three Angels' Messages; Seal of God; Mark of the Beast; Justification; The Two Covenants; The Seven Seals; Temperance; Seven Last Plagues; Rome—Pagan and Papal; Character and Work of the Remnant; Conversion; Spiritualism; Sanctification; The Millennium.

These will be sold in assorted lots at the rate of one dollar per hundred posters. That is, if a person wants ten copies of each of the thirty-six subjects,

the price will be \$3.60. If sent by mail twenty-five cents per hundred posters *additional*. Any quantity and any number of the above subjects can be had at the same rates.

We believe that our tent laborers will find these posters a great help in advertising their meetings. They will be good at any time and in any locality. Send in your orders.

Let the Children Work.

A LADY in Iowa writes that last year the children of a small company of Sabbath-keepers in the southern part of that State, began to save money for missionary purposes. Two little girls picked up potatoes and earned five cents. Another little girl, four years of age, received a penny as a prize at school. Others raised vegetables and sold them, and earned a few pennies in various ways, until enough was raised to pay for a copy of the SIGNS OF THE TIMES. The paper is now sent to a library in the island of New Zealand, where it finds many interested readers.

Eternity alone will reveal the great results that may spring from the labors of those little ones. They did what they could, and all who do that may be sure of receiving a blessing. If all Sabbath-keepers of mature age would labor as faithfully, and with as much zeal, what a mighty impetus would be given to the work. Let no one despise the day of small things.

Progress.

BROTHER ROBINSON, writing from the Boston Mission, says:—

"The New England Tract Society furnishes us with fifty copies of the SIGNS to use in our work. Our Mission is prospering. The providence of God seems to go out before us as we go from house to house and introduce our 'Able Minister'—the SIGNS—and other publications. Our Bible-readings here at the mission rooms are quite well attended, and some of us have engagements nearly every evening to hold Bible-readings in families. We are of good courage. The work looks great, but it is the Lord's work, and will surely triumph in the end."

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WE are now living in times plainly pointed out in this prophecy, and it is important to understand it; for Daniel himself says that in the time of the end, the wise shall understand; while, if we fail, we are equally guilty with the Jews, who knew not the time of their visitation (Luke 19: 42-44), and shall meet a similar fate.

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