

# THE Signs of the Times

Sec. Gen. Conf.

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

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## The Signs of the Times.

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THE greatest helps to the understanding of the Bible are an unprejudiced, humble mind, an overruling desire to know just what God's will is, that it may be performed, and the Bible itself. "The secret of the Lord is with them that fear him; and he will show them his covenant." Ps. 25:14.

THE Lord does not ask us to wait till we are worthy before we come to him. If we should do this, we would never seek him. He invites us to come just as we are, with humble hearts, realizing our unworthiness; and then God says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Could we ask more? Thus by coming in God's way, he makes us worthy.

THE statement is definitely made in several London papers that the episcopal bishop of Glasgow has inhibited Canon Wilberforce from talking temperance in the churches of that diocese, because he coöperates with the ministers of the Church of Scotland in his work. Commenting on this fact the *Christian at Work* says: "The establishment will not gain much headway in Presbyterian Scotland by this sort of proceedings." Certainly it ought not to gain much.

WE suppose that some will see in the fact that the new United States cruiser *Vesuvius* can send four and a half tons of dynamite into another vessel in six minutes, and send a thousand men into eternity in the same time, an evidence of the approach of the time when war will be no more, because it will be so terrible that none will dare engage in it; but to us it is an evidence of the approach of the final clash of the nations of the world before they are dashed to pieces by the Lord at his coming.

AN association has been organized in Japan, the object of which is to maintain Buddhism, especially in view of its political character in the empire. The members pledge themselves, in the selection of representatives in Parliament, provincial assemblies, town councils, or local offices, and in the appointment of school-teachers, officials of societies and business companies, "carefully to exclude all who are disloyal to our emperor or untrue to Buddhism by believing in the foreign religion called Christianity." This is simply National Reform in the interest of Buddhism. But there is hope for Christianity in the fact that many of the Japanese newspapers which

have no special interest in Christianity are condemning severely this attempt to drag religion into the sphere of politics. And it ought to be condemned not only in Japan but in the United States. If it is right that the majority should rule in matters of religion in one country it cannot be wrong in another, and Japan would have the same right to exclude or boycott Christianity that the United States would have to discriminate in religious matters.

THE only real growth in Christian life comes by appropriating God's word. The Christian is begotten through the word of God (1 Peter 1:23; James 1:18), born of the water and the Spirit (John 3:5); and it is by the word of God that he grows up into Christ, the Incarnate Word. 1 Peter 2:1-5. He must not only read the word, or understand the word, but he must appropriate or engraft the word (James 1:21), till the truth of God becomes a very part of his being. It is this that the psalmist means when he says, "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11.

THE ceremonies of the Christian religion are few. It needs no more than it has to manifest its true character; for from that individual who possesses true religion, there are ever flowing words and acts which show the hidden spring within. Ceremonies are outward; religion springs from within; its seat is in the affections and principles which control the individual. The multiplying of needless ceremonies, the increase of ritual pomp and splendor, always calls attention from the real inner life to an unreal outer life, till at last religion is lost in form and ceremony. This is the way it was with the early church, and Rome was developed. Are not our Protestant churches walking in the same path in their aping of Rome in ornate display and multiplication of days and times?

SAID the Father, "This is my beloved Son in whom I am well pleased; hear ye him." Matt. 17:5. Jesus says, "If thou wilt enter into life, keep the commandments." Matt. 19:17. Again he says, "Blessed are they that do His [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. And this is the testimony of the whole of the inspired word—keep the law of God; "for this is the whole duty of man." Eccl. 12:13, 14. But that man cannot keep the law of God is true; nevertheless, it is his duty. And in order that he may perform that duty, and be brought into harmony with his law, God gives him the gracious privilege of doing through Christ what he could not do in his own strength. The righteousness of God is imputed for past sins (Rom. 4:5-8; 3:25, 26), the man is regenerated (2 Cor. 5:17), and his works become the righteousness of faith in Christ; for God works in him to will and to do of his good-pleasure. The law is ever a rule of duty, the gospel is the power of God which brings man into harmony with that rule.

## GOD UNDERSTANDS.

MAN cannot read the baffled purpose true;  
Man cannot see the good I fain would do;  
Nor trace aright life's mazed, perplexing strands;  
One understands—He only understands.

One only tells of triumph, or defeat;  
For One alone doth strength and weakness mete;  
The hidden fountain, and the desert sands—  
Fullness and need alike, He understands.

Whether with swift and eager tread I go,  
Or reach my Lord by painful steps and slow,  
What matter—since I bide His dear commands,  
Who, now and always, *wholly* understands?  
—Faith and Works.

## \*GOD REQUIRES THE BEST USE OF OUR POWERS.

BY MRS. E. G. WHITE.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

WE have presented before us the Christian's privilege; but we have not realized the value of this privilege. We have assumed an attitude of hesitancy and unbelief. Doubt has enshrouded our souls, and we have failed to claim the promises of God's word. What is the reason that these precious utterances are treated with such indifference? Why is it that we are so well satisfied with our present knowledge of Jesus? We are to grow up into Christ, our living head, until we reach the full stature of men and women in Christ. When we fail to advance in the knowledge of God, we rob our Lord of the glory that should flow back to him from those whom he has redeemed with his precious blood.

Said the prophet: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

The Son of God has given us abundant

\*Talk at South Lancaster, Mass., January, 1889.



evidence of his tender love, of his willingness to do great things for us. Why should we not take him at his word? "Whatsoever is not of faith is sin." In the light reflected from Calvary's cross, we can have no excuse for doubting God's word. We can find no reason for not devoting all our powers to his service. Our reasoning powers, our means, our talents of ability, should be consecrated to him.

The greatest tact and skill are manifested in matters of mere temporal interest. Men cultivate their talent and ability for the service of the world; but how many who profess the name of Christ fail to see the necessity of making the most and the best use of their God-given ability in his service. Body and soul and spirit are to be devoted to God. The servant of God should see that his work is carried forward with fidelity, and wrought with nicety. He should seek to do his work in a manner that will recommend it to God, that he may finally receive the benediction, "Well done, good and faithful servant."

If men expect the best exercise of your skill and ingenuity in temporal matters, how much more should your heavenly Master look to you for the best exercise of your skill and discretion in his work, which is exalted above every earthly consideration?

The first work of the Christian parent is to educate the children properly, that they may know and love Jesus, that they may be able to influence others to love Jesus, to be rich in good works, for there are many who would influence them to take the path of disobedience and transgression. They should be trained to resist everything evil in this degenerate age.

The Lord said concerning Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Wherever the servant of God pitched his tent, he erected close beside it an altar, and there worshiped God. This was the example he gave to his children. If the children are educated to love and fear God, they will be fitted to bear responsibilities in life. Abraham commanded his household after him to keep the way of the Lord. This is what you should do. What are the terms upon which we may have eternal life? This was the inquiry of the lawyer that came to Jesus. He asked, "Master, what shall I do to inherit eternal life?" He only asked this question to entangle Jesus. He did not know that Christ could read his heart as an open book. Jesus left the burden of the answer upon him; he turned to him, and said, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live."

We might ask, What shall we do to inherit eternal life? And the answer would be, Keep the commandments of God. Who is it that lives up to this requirement? Why is there so great mourning all over the land because of the coldness and the worldliness that exist in the church? Everywhere there is a dearth of the Spirit of God. The words of

Him who interpreted the law of God, are set aside. Most Christians act as though they had graduated after they were baptized. They bring no sheaves to Christ. They are not laborers together with God. We are not to inclose ourselves in our houses, and devote our whole attention to our families. This is the height of selfishness. The whole world is lying in iniquity and darkness, and we should not be content to shut away our light from perishing souls.

Christ has given his life for the souls of men, and while God works in us to will and to do of his good-pleasure, we are to work out our own salvation with fear and trembling. While we work on our part, God will work on his part. As Daniel set his heart steadfastly to serve God, he increased in wisdom and understanding. We cannot afford to make a mistake. We cannot afford to be dwarfed in our religious life.

What would we think of apprentices at a trade who learned nothing beyond the first few principles of their art, and never made any further advancement? What can we think of those who profess religion, when they never show any marks of progression in the Christian life? What has religion wrought for him who cannot pray any more intelligently after years of profession of godliness, than he could at first, who cannot testify with any more decision to the goodness of God, and who knows nothing more of the living oracles of his word? The religion of Jesus never degrades the receiver. It reforms his taste, sanctifies his judgment, and fashions his character after the divine model.

The farmer can tell you about his farm, he can describe the quality of the land, and the character of its products. He can speak of what he knows with great freedom and interest. The lawyer, the merchant, the mechanic, all prepare for their pursuits, and experience makes perfect their knowledge, and they can all talk easily and earnestly of the improvements made in their calling; but bring together all those workmen who profess religion in such a meeting as this, and many will speak of their faith with hesitancy, with stammering tongue, and in so low a tone of voice that it is difficult to understand what they say. Why is it that men and women who can speak intelligently about matters of temporal interest, cannot speak decidedly about things of eternal interest? How do the angels look upon our lack of appreciation of the things of God? Why is it that there is such a deficiency in the service we profess to render to God?

We have found it difficult to find persons qualified to fill responsible positions in our institutions; for men have not received an education from their childhood that fitted them for the work of God. They have not labored as though the eye of God was upon them. They were not as Joseph in Egypt, and Daniel in Babylon. God honored these men who honored him, and they were exalted to be leading men in the kingdom. It is of the greatest importance to us that we establish right habits, and develop characters that will be acceptable to Heaven. It is of the greatest importance that parents be able to say, "Behold I and the children whom the Lord hath given me." If this is our privilege, it will be seen that we have

done the work committed to our hands; that solid timbers have been used in the character building of our children. It will be seen that they are untainted, unpolluted by the evils of the world; the love and fear of God is in their souls.

One of the greatest influences for good in society is a well-disciplined family. How many lawless households there are. Parents too often take their ease, and indulge in pastime and pleasure, instead of seeking to repress the evil outgrowth of disposition in their children. They do not realize that the development of these evil tendencies in their children will finally result in the destruction of their own peace. Every father and mother should pray earnestly that Jesus may be revealed to their children as a complete Saviour, and that their characters may be fashioned according to the divine pattern. Oh, that our work may be done for time and for eternity!

### "LET THE LITTLE ONES COME UNTO ME."

THE question is often asked, "How much can young children understand of their relations to God?" Various answers are of course given, but it is safe to affirm that many of them comprehend more than we know. The following story of a real experience will serve to illustrate this:—

Little Marie was a very willful child; one day she had been unusually troublesome, and at night when tucked snugly in bed, the following conversation ensued:—

"Why has my little girl done so many naughty things to-day?"

"O auntie, just because I like to do as I've a mind to."

"But little children cannot do as they have a mind to. They must learn to be obedient and do as God wishes. Then God will be pleased with them, and when the blessed Lord Jesus comes, he will take them to dwell with him in Heaven."

"Well, auntie, there is one way I can do as I am a mind to, I can *want* to do just as God wants to have me."

This little girl had, all unknowingly, grasped the great truth of the liberty which is in Christ Jesus, the perfect freedom of a life wholly conformed to the will of God.

Do we sufficiently realize our need of divine wisdom to instruct the dear children as to what God requires of his little ones? How much loving tenderness is needful on the part of parent or teacher! and how all-important it is to gain the confidence of the childish hearts, that they may freely speak their thoughts of God and spiritual things, giving us the opportunity to guide and instruct! The strong will need not be crushed, but may be so wisely directed as to render valuable aid in the service of God. The young hearts are tender and ever ready to respond to the love of Jesus, and if our Lord's commands are rightly presented to these little ones, *how many* will say, with little Marie, "I will want to do just as God wishes."

MRS. A. W. HEALD.

"BLESSED is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12.



## HOW THE TRUTH CAME TO US.

WE lived on a ranch in the Rockies, eight miles from town, thirty miles from any church of our own denomination. Our neighbors were few and far between, most of them Catholics. We were professors of religion, and proud to be called Baptists. But, isolated as we were from all religious associations, we had still a faith. We tried to teach our little ones Bible truths. We never went to church, and Sunday, although a day of comparative rest, was not much different in spirit and influence from other days. We walked, read, and sung; made it a day of rest if we had no pressing work.

A lady who got hold of my name through a household journal, sent me Unitarian tracts and papers, and wrote to me, calling my attention to them. I glanced at them and laid them aside. The brilliant essays had no fascination for me, and I did not care to discuss the question of Christ's divinity.

One day last spring I received in my mail a roll of papers. Opening them, I found the *SIGNS OF THE TIMES*, *Review and Herald*, and *Gospel Sickle*. I glanced at them and laid them aside. I glanced them over again later, and told my husband at dinner that someone had sent me some papers, I guessed they were Adventist papers, but I hadn't read them, and didn't know anything about them. He laughed, and said: "They are determined not to let you be a Baptist in peace! First Unitarianism, now Adventism, what next?"

In my next mail I received a card from a lady in Battle Creek, saying she had sent me some papers, and hoped I would read them and let her know my opinion. From a sense of politeness I read a little here and there, and wrote a card acknowledging the paper. Then I received a roll of tracts on the Sabbath question. I read one and was interested, and commenced an argument on the subject with my husband. Then he became interested, and we read all the tracts and some paper articles. The lady wrote again, and we finally became so interested in the Sabbath question that we prayed to be guided aright, and went to studying in earnest. We sent for other tracts and wrote to our correspondent for light on certain points. On the 21st of July we had decided the matter and kept our first Sabbath.

A tract on "Present Truth" drew our attention to that subject, and we read carefully what we could find, and accepted it. Then we were led to study other points of the Seventh-day Adventist faith, which we found to be simple Bible truths, hitherto hidden or distorted, and we now rejoice in the truth so far as we have had time to inform ourselves.

Having asked God's guidance in simplicity and faith, intelligent study led us to embrace every point presented to us. And the Bible study was the means of our rededication to God's service. We find a beauty and a sacredness in the real Sabbath that Sunday never held for us. We find a satisfaction in contemplating death as a dreamless sleep which knows no waking till the resurrection morn. We admire the justice of punishment after judgment, and the consistency of the destruction of evil and evil-doers. We look with joy for the near coming of Christ, and are anxious to speed the Third Angel's Mes-

sage, to prepare the world for the end. We anticipate the joys of the new earth, free from sin and sorrow, and thank God that he has allowed one of his servants to give testimony for the benefit of those who are trying to keep the commandments.

May we so live that we may be of the throng that sing the new song, who have his name written in their foreheads.

F. A. REYNOLDS.

Willis, Mont. Ter.

## BARTIMEUS.

I WOULD receive my sight; my clouded eyes

Miss the glad radiance of the morning sun,

The changing tints that glorify the skies

With roseate splendors when the day is done;

The shadows soft and gray, the pearly light

Of summer twilight deep'ning into night.

I cannot see to keep the narrow way,

And so I blindly wander here and there,

Groping amidst the tombs, or, helpless, stray

Through pathless, tangled deserts, bleak and bare.

Weeping I seek the way I cannot find—

Open my eyes, dear Lord, for I am blind.

And oft I laugh with some light, thoughtless jest,

Nor see how anguish lines some face more dear.

And write my mirth, a mocking palimpsest,

On blotted scrolls of human pain and fear,

And never see the heartache interlined—

Pity, O Son of David! I am blind.

I do not see the pain my light words give;

The quivering, shrinking heart I cannot see;

So, light of thought, 'midst hidden griefs I live,

And mock the cypress tombs with slightest glee;

Open my eyes, light, blessed ways to find—

Jesus, have mercy on me, I am blind.

My useless eyes are reservoirs of tears,

Doomed for their blind mistakes to overflow;

To weep for thoughtless ways of wandering years,

Because I could not see—I did not know.

These sightless eyes—than angriest glance less

kind—

Light of the World, have pity! I am blind.

—Robert J. Burdette, in *Christian Advocate*.

## THAT JESUIT CLAIM.

OUR readers will remember that we have several times of late made reference to a religious political controversy in Quebec, Canada, which had its origin in the efforts of the Jesuits to recover possession of a large amount of valuable property confiscated more than a hundred years ago. "The matter ended, as was supposed," says the *Christian at Work*, "by the passage of a bill by the Provincial Legislature in July of last year awarding the sum of \$400,000 to the Jesuits in full settlement of their claims. As we stated at the time, it was within the power of the Dominion Parliament to veto the bill of the Quebec Legislature. It did nothing of the kind, however, but passed the bill. Meantime, the resources of the Quebec province are reduced, and there is no money in the treasury, and if there were funds it is doubtful if they could be devoted to that object, the law requiring that money to be raised by public loan. This of course requires an act of the Legislature of Quebec. But the Lieutenant-Governor of the Province possesses the veto power, and it is stated in very positive terms that the Lieutenant-Governor has not only made up his mind to veto this bill when presented to him, but has so advised the Premier, and so it looks very much as if the Jesuits, for whose exclusive benefit the act was passed, and who were the

chief movers in the matter, find themselves quietly put aside when it comes to the apportionment of the grant.

"The act left the disposition of the fund in the hands of the Pope, and Leo has decided that only \$100,000 out of the \$400,000 is to go to the Jesuits, the remainder being divided among the ecclesiastical and scholastic institutions and bishops. The award, however wise and just it may be, has aroused strong feeling, and subjected every act of the Government to the severest scrutiny. It would not be at all surprising if, under the Constitution, the bill passed by the Quebec Legislature at the instigation of the Roman Catholics might prove a very boomerang and operate against them so effectually as to destroy the power they have wielded in the politics of that country. To secure such a result the payment of \$400,000 would be considered very reasonable."

## RELIGIOUS LIBERTY IN RUSSIA.

DURING the summer of last year it was made known to the Christian world that the Lutherans in the Baltic provinces were, at the hands of the Russian Government, suffering interference in the exercise of their rights of conscience as to the choice of religious belief. A protest against this was sent to the Czar by the various branches of the Evangelical Alliance. In course of time a reply to this protest was elaborately, but not very satisfactorily, made by Monsieur C. Pobedonostzeff, of St. Petersburg, the Chief of the Holy Synod. To this protest the Swiss branch of the Evangelical Alliance have made a vigorous answer.

The protest insists upon "the primordial right of every human being to serve God according to the dictates of his conscience;" declares "the right of imposing a certain form of religion upon the subjects of his Majesty the Czar, under pain and penalty of exile or other punishments, may well be doubted;" insists upon the right to see the truth wherever found as a law of divine authority, "not a privilege that can be granted or revoked at pleasure, or according to circumstances, but which is a divine gift of God as much as is life itself. Force, brute force alone, can be the engine employed against it." Furthermore, the Procurer is told that "it is against the employment of this force, no matter where it is found, or on what pretext it is founded, that the Evangelical Alliance has protested in the past, and still protests."—*Christian at Work*.

THE frequent remark, "It doesn't make so much difference what you believe if you are sincere," and kindred statements, do about as much mischief in preventing obedience to the gospel as anything that skeptics may say. To exalt sincerity as a *standard* of righteousness causes it to usurp the place of God's holy truth, and changes sincere into *sin scar*. What sins have not been committed in the name of sincerity, and how many vainly imagine that it will convert any act into righteousness. Remember Paul, who, though one of the sincerest, was "chief of sinners." Let even sincerity, therefore, be brought into subjection to the gospel of Christ. 2 Cor. 10: 5.—J. H. Painter, in *Christian Oracle*.



## TRUE OBEDIENCE.

OBEDIENCE is knowledge applied. It is belief in motion. To obedience Jesus looks to find the true test of friendship and love to him: "Ye are my friends if ye do whatsoever I command you." "He that hath my commandments and keepeth them, he it is that loveth me." His disciples, therefore, need to do more than to look into their minds to see if they have knowledge of Christ, and into their hearts to see if they have the love of Christ; they need to look to their feet to see if they run in the way of Christ's commands, to ascertain whether their obedience is in accordance with their knowledge and professed belief. Jesus obeyed the law perfectly. "Though he was a Son, yet learned [he] obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the Author of eternal salvation." And to his disciples he said, "I have given you an example." Therefore, no believer is justified in becoming so engrossed in his contemplation of Christ's cross of atonement as to allow it to obscure Christ's life of satisfying obedience; and in his rapture at the view of Calvary to think that he has nothing to do but to stand, clap his hands, and shout—

"Hallelujah, 'tis done! I believe on the Son;  
I am saved by the blood of the crucified One."  
—*Christian Intelligencer*.

## HINDU WIDOWS.

BY ONE OF THEMSELVES.

THERE are four principal castes among Hindus, and of them all I think the third caste, the Kaites, to which I belong, make their widows suffer most.

All are treated badly enough, but our customs are much worse than those of some others. In the Punjaub they are not always strict in enforcing their customs with widows; but though we live in the Punjaub, our family comes from the Northwest, and as we are rich and well-to-do, our customs are kept up scrupulously.

When a husband dies his wife suffers as much as if the death angel had come for her also. She must not be approached by any of her relations, but several women, from three to six (wives of barbers, a class who are kept up for this object), are in waiting, and as soon as the husband's last breath is drawn, they rush at the new-made widow and tear off her ornaments. Ear and nose rings are dragged off, often tearing the cartilage, ornaments plaited in with the hair are torn away, and if the arms are covered with gold and silver bracelets they do not take the time to draw them off one by one, but, holding her arm on the ground, they hammer with a stone until the metal, often solid and heavy, breaks in two; it matters not to them how many wounds they inflict; they have no pity, not even if the widow is but a child of six or seven, who does not know what a husband means.

At that time two sorrows come upon every widow, one from God, and one from her own people, who should cherish and support her, but who desert and execrate her. If the husband dies away from home, then, on the ar-

rival of the fatal news, all this is done. At the funeral all the relatives, men as well as women, have to accompany the corpse to the burning ghat. If they are rich and have carriages they must not use them, but all go on foot. The men follow the corpse, the women (all the ladies well covered from sight) come after, and last the widow, led along by the barbers' wives. They take care that at least two hundred feet intervene between her and any other woman, for it is supposed that if her shadow fell on any, her tormentors excepted, she also would become a widow; therefore no relative, however much sympathy she may feel in secret, dare look on her face. One of the rough women goes in front and shouts aloud to any passer-by to get out of the way of the accursed thing, as if the poor widow were a wild beast; the others drag her along.

Arrived at the river, tank, or well, where the body is to be burned, they push her into the water, and as she falls so she must lie, with her clothes on, until the body has been burned and all the company have bathed, washed their clothes, and dried them. When they are all ready to start for home, but not before, they drag her out, and in her wet clothes she must trudge home. It matters not what the weather is, in a burning sun or with an icy wind blowing from the Himalayas. They care not if she dies. Oh, I would rather choose the suttee!

Many are happy enough to die in consequence of these sorrows; for, however ill they may become, no care is taken of them or medicine given.

I once went to a funeral (before I was myself a widow) where the burning ghat was three *kos* (about six miles) from the city. It was the hottest month of the year, and though we started at sunrise we did not reach the house again till three p. m. I shall never forget how much we women suffered from the hot, blasting wind that blew on us like fire, and the blazing sun. We were almost worn out with heat and thirst, though we had stopped often to rest and drink. The poor widow dared not ask for a drink, or she would have lost her character; the women with her might have given her water if they had liked, but they would not.

At last she fell, but they pulled her up again and dragged her on; told her not to give way, *she* was not the only widow, and taunted her, when she wept, with wanting a husband.\* When she had no strength left even to crawl, they dragged her along like a bundle of clothes.

On arrival at the house she was flung on the floor in a little room; still, though they knew she was almost dead with thirst, they did not give her a drop of water, and she dared not ask for any. She was a relative of mine; but none of us dared go near her, for it would have brought down maledictions on the head of any who tried it. At last one young woman, after watching a long while, saw her opportunity and slipped in with a vessel of water. The widow ran at her like a wild creature. I cannot describe how she

\* Their logic seems to be thus: A widow is as much guilty of her husband's death as if she had killed him. If she therefore shows sorrow it is only because she wants to be married instead of remaining single. Every taunt and indignity they can invent is heaped upon her, and she is supposed to be too vile for any to hold intercourse with.

behaved; at first she did not recognize her friend—she drank and drank till life and sense came back to her. Then she fell down at the feet of her who had brought the water, and, embracing them, said: "O sister, I will never forget what you have done for me! You are my god—my second creator! But go away quickly, I pray, that no one may ever find out what you have done, or we shall both suffer. I promise I will never tell of you."

For fifteen days after a funeral the relatives must eat and drink only once in the day (twenty-four hours); but the widow must keep up this for a year, with frequent fasts. When she returns from the funeral she must sit or lie in a corner on the ground in the same clothes she had on when her husband died, whether still wet or by this time dry. Now and then one of the barbers' wives comes and looks after her, or, if she is poor and not able to pay for their further *kind* attentions, she must sit alone. O cruel place! each widow knows you well, and remembers you with bitterness. Separated from her husband, though she lives she is not alive! Not only is she deprived of comforts, but her friends add to her misery. Though she is in her corner alone and must not speak to anyone, they are near and talk at her in this way: Her mother says, "Unhappy creature! I can't bear the thought of anyone so vile—I wish she had never been born." Her mother-in-law says, "The horrid viper! She has bitten my son and killed him; now *he* is dead, and *she*, useless creature, is left behind." And this even though the speakers may themselves be widows. Every indignity that the tongue can speak is heaped upon her, lest the standers-by, or perchance the gods, should think they had sympathy with her.

The sister-in-law says, "I will not look at or speak to such a thing." They comfort the dead man's mother, and say, "It is your daughter-in-law, vile thing, who has destroyed your house; curse her! For her sake you have to mourn for the rest of your life." To the widow they say, "What good are you? Why are you still living in the world?" If she cries and shows her grief they all say, "How immodest, how abandoned; see, she is crying for a husband!" They have no pity. Only those who have been through this know what it is; you must feel this grief to prove it. Whose foot has the chilblain feels the pain. For thirteen days the widow must sit and bear this.

On the eleventh day comes a Brahman, and, like a policeman who comes for a culprit, orders money and oil and other things to be given him. However poor the widow may be, money, or the promise of it, must be given, from the very poorest at least thirteen rupees. Other Brahmans make other demands, and if the family is rich their demands are very high. A poor widow has often to labor hard for money at grinding, or some other work, to earn enough to satisfy their claims.

The thirteenth day is a bad day, though then the widow may take off the clothes she has worn ever since her husband died, and may bathe. The relatives all gather and lay rupees before the widow, which are supposed to be a provision for her for life. They do not spare their reproaches. If the rupees given amount to any large sum it is taken charge of, by some relative, who doles it out.



Now again the Brahmans come for more money. The widow's head is shaved, and there is another Brahmanial tax. Then the barbers' wives have to be paid. Six weeks after the husband's death the widow must once again put on the hated clothes she wore for those thirteen days (abhorred garments! if a widow by chance catches sight of them she shudders as if a fresh widowhood were hers), and then, if possible, she must go on a pilgrimage to the Ganges, and, after bathing there, the clothes may be thrown away in the river.

After a year has passed away a widow who is living with her father and mother may wear ornaments again. But why is this? If you ask the parents they say: "Poor girl! she has not seen much of life; if she cannot wear jewels now while we are with her she can never wear them; and how can she pass a long life without jewels? We can't bear to see her naked; how could we wear jewels and she sit before us bare?"

The widows who have no parents are still more to be pitied; they have to serve as servants to their brothers' or sons' wives. Everyone knows that if there are widows in a house servants need not be hired. A sister-in-law rules over a widow, and they quarrel night and day. If a widow remains in her husband's house it is the same; she is hated by mother and sisters-in-law, and beaten from place to place. If for sake of peace she would like to live alone, she loses her character. If she has children she works for them while they are young; when her sons marry, she becomes their wives' servant. If a widow is childless and rich (by the money given her after her husband's death), her relatives choose some boy to be her heir and to be provided for by her. She may bring him up with love and care, but when he gets big he takes her property and only allows her food and clothes while she waits on his wife. A widow has no power over property supposed to be her own. It is happier for a widow to be poor and earn her living by grinding corn!

Among us women can inherit no dowry of their father's wealth, it all goes to their brothers. Neither do they inherit what their husbands leave. They only have what may be given them, and if it is a lump sum perhaps they are silly and spend it foolishly; they are not taught to take care of it properly. If a wife die she is buried in her best clothes and jewels, but a widow's corpse is wrapped in white cloth. It is supposed that if she came to her husband in the next life without a show of mourning he would not receive her.

Thousands of us die, but more live. I saw a widow die, one of my cousins. She had been ill before her husband's death. When he died she was too weak to be dragged down to the river. She was in a burning fever; her mother-in-law called a water-carrier and had four large skins of water poured over her as she lay on the ground, where she had been thrown from her bed when her husband died. The chill of death came upon her, and, after lying alone and untended for eight hours, her breath ceased. Everyone praised her, and said she had died for love of her husband.

We are aghast at the great number of widows. How is it there are so many? The answer is, If an article is constantly supplied and never used up it must accumulate. So

it is with widows; nearly every man or boy who dies leaves one, often more; so, though thousands die, more live on.

I am told that in England and America they comfort the widows' hearts; but there is no comfort for us.—*Gospel in All Lands.*

### SELAH.

THE word "Selah," which occurs so often in some of the psalms, and in the prayer of the prophet Habakkuk, which may itself be called a psalm, has been variously interpreted by the learned, and it is probable that in our ignorance of ancient forms of music we have no means of coming to a certainty as to its meaning. But what cannot be explained in words may be understood by the heart.

There are "songs without words," which reveal themselves to the sympathetic mind without need of comment; and thus the "Selah," the holy pause of the psalmist, coming after some great truth, or some fresh discovery, requires nothing more.

The voice rests; perhaps the harp or the psalter goes on to repeat in a solemn symphony the latest measure sung to its accompaniment, and our hearts, responding with an inward assent to the truth of God, feel that "Selah" is our, "Amen, so let it be."

There are three Selah pauses in the third psalm. Let us examine them as examples of the times when such notes occur. In the second verse: "Many there be which say of my soul, There is no help for him in God. Selah."

This is the Selah of wonder. The child of God starts in amazement at the bare thought of such blasphemy against his God and his Father. No help for him in God! His tongue is hushed, his harp is silent with astonishment.

He pauses awhile in horror, then, gathering up his strength, he breaks forth into a burst of holy confidence: "But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head;" a truth to which his own experience bears witness: "I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah."

This is the Selah of praise. Again the voice of song pauses, and we seem to see the eye of the singer raised in mute adoration.

From his own experience he is led to a grand general truth, and in the last verse he cries, "Salvation belongeth unto the Lord; thy blessing is upon thy people. Selah." This is the Selah of triumph. He began with complaint, but he ends with victory.—*Friendly Greetings.*

### WHAT JESUS IS ABLE TO DO.

ABLE to make all grace abound toward us; that ye, always having all sufficiency in all things, may abound to every good work. 2 Cor. 9:8.

Able to succor them that are tempted. Heb. 2:18.

Able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Jude 24.

Able also to save them to the uttermost that come unto God by him. Heb. 7:25.

What he has promised, he is able also to perform. Rom. 4:21.

Able to make you stand. Rom. 14:4.

Able to keep that which I have committed unto him. 2 Tim. 1:12.

Able to build you up, and to give you an inheritance among all them which are sanctified. Acts 20:32.

Able to do exceeding abundantly above all that we ask or think. Eph. 3:20.

Able even to subdue all things unto himself. Phil. 3:21.

Believe ye that I am able to do this? Matt 9:28.—*Selected.*

### FIVE SHORT RULES FOR CHRISTIANS.

1. NEVER neglect daily private prayer; and when you pray, remember that God is present and hears your prayers. Heb. 11:6.

2. Never neglect daily private Bible reading. All backsliding begins with the neglect of these two rules. John 5:39.

3. Never let a day pass without trying to do something for Jesus. Luke 5:13-15.

4. If you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. 3:17. If you cannot do this, it is wrong. Rom. 14:23.

5. Never take your Christianity from Christians. 2 Cor. 10:12. Ask yourself, "How would Christ act in my place?" and strive to follow him. John 10:27.

### CHARACTER AND REPUTATION.

THERE is a difference between character and reputation. Character is what we really are; reputation is what others suppose we are. A man may have a good character and a bad reputation, or he may have a good reputation and a bad character. The reason of this is that we form our opinions of men from what they appear to be, and not from what they really are. Some men appear to be much better than they are, while others are better than they appear to be. Most men are more anxious about their reputation than they are about their character. This is improper. While every man should endeavor to maintain a good reputation, he should especially labor to possess a good character. Our true happiness does not depend so much on what is thought of us by others, as on what we really are in ourselves. Men of good character are generally men of good reputation; but this is not always the case, as the motives and actions of the best of men are sometimes misunderstood and misrepresented. But it is important, above everything else, that we be right and do right, whether our motives and actions are properly understood and appreciated or not. Nothing can be so important to any man as the formation and possession of a good character.—*Methodist Recorder.*

SOMEONE has made the distinction, as between vice and virtue, that for virtue you have a price to receive, while for vice you have a price to pay. Sinners of a thrifty turn of mind, who may be moved by this statement of the case, will feel disappointed when they find out that virtue is its own reward, and can only be consoled by the assurance that the wages of sin is death.—*Interior.*



# The Signs of the Times.

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

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## GLORIFY GOD AS GOD.

ROMANS 1:21.

THE apostle Paul says of the heathen that they are "without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1:21. We have already seen, from the preceding verse, how they knew God. His eternal power and Godhead are clearly seen by the things that are made. "The heavens declare the glory of God; and the firmament sheweth his handiwork." Ps. 19:1. Even the unlearned savage sees in nature evidences of the power and glory of God; and history affords abundant testimony to the fact that the ancient heathen philosophers and priests, although they worshiped idols, and taught the people idolatry, did have knowledge of a supreme Deity. Therefore they were "without excuse." The heathen do not need a second probation, in order that they may have "a fair chance." Not a man has ever lived on this earth to whom enough light has not been given either to save him or to witness to the justness of his condemnation.

"When they knew God, they glorified him not as God." How could they have glorified him as God? The answer is suggested by the verse which tells how they knew him. How did they know God?—By his works. Then it is evident that to glorify him as God, would have been to honor him as Creator. God has "made his wonderful works to be remembered," for it is by remembering them that men remember him. And the one thing which he has given as the memorial of his creative power is the Sabbath. Thus the fourth commandment says:—

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. 20:8-11.

The fact that Jehovah made the heavens and the earth is that which distinguishes him above all false gods. See Ps. 96:4, 5; Jer. 10:10-13. And the seventh-day-rest is the one thing which he has given to enable man to remember that it is he that made all these things, and that he alone is worthy of worship. Therefore it is evident that only by keeping the Sabbath according to God's commandment could the ancients have glorified him as God, and retained their knowledge of him.

The Scriptures state this fact very clearly. In the song for the Sabbath-day (Ps. 92) the psalmist says: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this." Verses 1-6. The fool does not consider the works of God's hands, therefore he says in his heart, "There is no God."

When God chose Abraham from among the hea-

then, as the one to be the father of the faithful, it was because Abraham alone served him. Afterwards he made the Israelites the depositaries of his law, because, of all the nations, they alone cared to know him. All others had lost the knowledge of God, and like Pharaoh could say, "I know not Jehovah." Yet to his own chosen people, who had the knowledge of his wonderful works to the children of men, the Lord said: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. The Sabbath alone stood between them and heathenism. If they had kept the Sabbath according to the commandment, they would never have gone into idolatry; when they did join the nations round about them in their corrupt practices, it was only after their neglect of the Sabbath had resulted in their forgetting God, whose mighty power and goodness it commemorated. Thus all the punishment that came upon the Israelites, and all their captivities, were declared to be because they did not keep the Sabbath. Forgetting the Sabbath was a synonym for forgetting God, and indulging in the abominations of the heathen.

Nowhere is this more clearly set forth than in the twentieth chapter of Ezekiel. So plainly does the Lord there show the connection between Sabbath-breaking and the abominations of idolatry, that a simple reading of the passage is about all that is necessary. Speaking of the children of Israel, the Lord says:—

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths; for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols; I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you; that ye may know that I am the Lord your God. Notwithstanding, the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my Sabbaths; then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness." Eze. 20:12-21.

From this it is evident that Sabbath-breaking always led to idolatry. The twentieth verse plainly states that the Sabbath was the means by which the Israelites could retain their knowledge of God. They could not by any possibility keep the Sabbath and be idolaters at the same time; neither could they be idolaters so long as they kept the Sabbath as God commanded them.

The Sabbath, therefore, as the safeguard against idolatry, is the mark of true religion. In the proper observance of the Sabbath, we find the highest expression of Christian life. Without the observance of the Sabbath, there can be no real worship of God; for he who does not worship God as the Creator of all things, does not glorify him as God; and the Sabbath is that by which we acknowledge him as Creator.

It is often stated by the people who call themselves National Reformers, that the Sabbath is the only safeguard against heathenism; that if a nation

ceases to keep the Sabbath, it will inevitably run into heathenism. This is true, as we have shown; but it is not true as they say it, because by the word "Sabbath" they refer to Sunday; and Sunday, instead of being a safeguard against heathenism, is the "wild solar holiday of all pagan times." There is nothing in the observance of Sunday that can show anything whatever about God. Only the seventh day can be the memorial of creation, for only on that day did God rest, and it was that day only that he blessed and set apart. The first day cannot, as it is claimed, be the memorial of the resurrection of Christ; for it was never appointed as such a memorial, even as it could not appropriately commemorate such an event. Besides, in baptism we have the divinely appointed memorial of the death and resurrection of Christ. So, as before stated, there is nothing about Sunday which can show the power of God, any more than could be shown by Monday or Friday.

The form of idolatry which has existed almost universally from the most ancient times, is sun-worship, for which Sunday stands. This was the day dedicated to the sun, and observed by the heathen, not as a sabbath, but as a day of wild, unbridled, sensual indulgence. And so, as sun-worship, with all its attendant abominations, stands as God's great rival in the allegiance of mankind, Sunday stands opposed to the Sabbath, as the holiday universally observed by men when they ceased to glorify the Creator as God.

E. J. W.

## SLAVE, SON, FRIEND.

Those who are Christ's are designated by three terms, which we wish to notice, namely, servants, friends, sons. These terms are, by some, said to refer to steps, or degrees, in the Christian life, but they do not; they express relationship from different standpoints. The word "servant" in nearly all cases comes from a Greek word meaning "slave," or "bond-servant." The word indicates the relation of the individual to Christ as the individual should view it. Christ purchased the sinner with his own precious blood, and the sinner lays down the arms of rebellion and yields himself to Christ a willing slave. It is not the term which the Lord uses to show the relation, but it is the term by which every truly converted soul will express his relation to God so far as all the powers of his being, his wealth, his all, are concerned. He is Christ's servant, a willing slave.

But he who with all his heart yields himself to be Christ's slave, "is the Lord's freeman." 1 Cor. 7:22. Jesus does not now say, Ye are slaves. He lifts up the one who has yielded in humble submission his all to God's service, and makes the sinner that was, his friend. I am your willing slave, says the forgiven sinner; for you have redeemed me. I will make you my friend, says the divine Redeemer. "Ye are my friends, if ye do whatsoever I command you." John 15:14. But the word friend is designed to express another relation. A king would not naturally make a confidant of a slave. One so regarded becomes more than slave; he becomes friend. It is to this relation Christ exalts his followers, because of the precious things revealed to them, which human eye cannot see, human ear cannot hear, human heart cannot conceive; but God has revealed something of them by his Holy Spirit to those who have yielded themselves his bond-servants, whom he has exalted to the relation of friends. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." John 15:15.

The term "son" expresses family relation and heirship. It is the highest exaltation possible to be called a son of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" 1 John 3:1. "For ye are all the children of God by faith in Christ Jesus." Gal. 3:26. "And if children [sons], then heirs; heirs of God, and joint heirs with Christ; if so be



that we suffer with him, that we may be also glorified together." Rom. 8:17.

No language can convey to mortal mind how wonderful these relationships, how great the blessings! While they will not exalt the true Christian in his own estimation, they will exalt him above sin. While God calls him friend, and adopts him as a son, the faithful disciple will ever consider himself but a learner at his Master's feet, a willing slave purchased at an infinite price, to whom the doing of his Redeemer's will is the highest pleasure. And so while he regards himself but a willing bond-servant, bound by love, Christ regards him as his bosom friend, and exalts him to a son of the living God.

M. C. W.

### THE SABBATH FOR MAN.

It is often confidently asserted that the Sabbath "was made only for the Jews," but this is not as the Scriptures teach. Said the Saviour, "The Sabbath was made for man" (Mark 2:27), and that can mean nothing less than for the race. However, there are other considerations which prove the same thing quite as clearly and conclusively, though not so directly, as do the words of the great Teacher. All will admit that the Sabbath which the Jews kept was enjoined by the fourth commandment of the decalogue, which is frequently referred to in the New Testament as "the law." It will also be admitted that this is the law of which Paul speaks in the second and third chapters of Romans. Thus far all must go, and they who admit that proposition must go still farther, or else repudiate Paul's testimony.

In verses 6 and 11 of chapter 2, the apostle says that God "will render to every man according to his deeds;" "for there is no respect of persons with God." He continues: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Verse 12.

Those who "have sinned without law" are the Gentiles, who did not have the written law, while the Jews had; but the justice of their condemnation appears from verse 15, for some of the very things which they themselves allowed to be wrong "*show the work of the law written in their hearts*, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing" them. "The work of the law written in their hearts" was the enmity (Gen. 3:15) which God put between man and Satan. "God made man upright" (Eccl. 7:29), and after he sinned God gave him some knowledge of right, and this knowledge when sinned against was enough to condemn him, even though he did not have the written law; and, as we have seen, that is just what Paul teaches. Then, too, the justice of God appears in the fact that all will be judged according to the degree of light which they have had,—the Jews, who had the written law, must answer to that law in its fullness; while the Gentiles, who had but a trace of the law, will be judged only by that which they had. Let none conclude, however, that some of the heathen may then be justified and saved upon their own merits; for the apostle elsewhere says plainly that "all have sinned and come short of the glory of God." And this shows that all have the law, "for sin is the transgression of the law" (1 John 3:4); "for by law is the knowledge of sin" (Rom. 3:20), and "where no sin is, there is no transgression." Rom. 4:15.

But as we have seen there may be sin without the written law, for all men have some knowledge of right and wrong, and that knowledge is a trace of the law of God written in the heart. This trace of the law is not written in the heart of men that they may be condemned, but for their own good, and that there might be in the heart of each man something to which the Spirit of God could appeal to move them to a better life; hence, the mercy of God is seen also in the giving of the law; and the fact that all men have some sense of condemnation, and some realization of accountability, is an evidence, as we have

shown, in full accord with the Scriptures, of the universality of the divine law.

But that all the world, both Jews and Gentiles, are amenable to the law, is further shown by the apostle in verses 19 and 20 of chapter 3. He says: "Now we know that what things soever the law saith, it saith to them who are under the law; that *every mouth may be stopped, and all the world may become guilty before God*. Therefore by the deeds of the law there shall no flesh be justified in his sight. Here we learn that because of that which the law says, *all the world become guilty before God*; therefore all the world must be amenable to that law. For "we know that what things soever the law saith, it saith to them who are under the law," that is, as Professor Boise translates it, "within its sphere." This is positive proof that the apostle taught that not only the Jews but also the Gentiles were under obligation to keep the law; and, as all agree that the Sabbath was a part of that law, therefore all the world, both Jews and Gentiles, were under obligation to keep the Sabbath.

The conclusion reached is certainly legitimate, and cannot be avoided without ignoring the foregoing texts, besides many others; and not only so, but it is abundantly confirmed by the Old Testament. In Isaiah 56 we read: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "Also the sons of the stranger, that join themselves to the Lord, to serve him. . . . Everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain." Verses 2, 6, 7.

"The sons of the stranger" were Gentiles, and this text shows clearly that they could not be accounted as serving God without keeping the Sabbath, and there never has been a time when it was not the duty of *all* men to serve God. And so the proposition that "the Sabbath was made only for the Jews" falls to the ground before the testimony of the prophets, as well as before that of Christ and the apostles. The words of the Saviour, "The Sabbath was made for man," are in perfect accord with every part of the Scriptures; and of the law we may say with David: "Thou art near, O Lord; and all thy commandments are truth. Concerning thy testimonies, I have known of old that thou hast founded them forever." "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119, 151, 152, 160. C. P. B.

### QUESTIONS ANSWERED.

A CORRESPONDENT asks the following question: "In Jer. 25:33 I see that the 'slain of the Lord' will cover the earth, and understand that this is from the effects of the great battle. Kindly explain how this does not mean the real Christians." Our correspondent has gotten the wrong idea from the words "slain of the Lord." It does not mean the slain of the Lord's people, but those slain by the wrath of the Lord. "For the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. . . . And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25:31-33. "But the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:16.

"Please give through the columns of the SIGNS an explanation of Lev. 7:23. Does this text have reference to the Jewish sacrifices? or are we to understand it as given for reasons purely sanitary?"

ENQUIRER.

Lev. 7:23 reads: "Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat." This text is explained by Lev. 3:14-17. This passage defines the fat as referring to those parts of the beast which were wholly fat,—(1) "the fat that covereth the inwards, and all the fat that is upon the inwards;" (2) the fat upon the kidneys; (3) and in some cases the fat tail or rump of certain sheep which weighed from fifteen

to fifty pounds. The Jews were to eat none of this fat. It was a prohibition which referred to the sacrifices; for the fat was a part of "the food of the offering made by fire for a sweet savor; all the fat is the Lord's." Verse 16. Outside of sacrifices, however, with the exceptions already named, the fat of flesh was allowed for food. See Deut. 32:14; Neh. 8:10. While this prohibition is not of a sanitary character, any dietary is better which excludes a liberal supply of fat, unless it be the dietary of the Esquimaux.

"Will you be so kind as to give your interpretation of the fourth chapter of Job? Who is the spirit spoken of in the fifteenth verse? and what does this spirit mean by the language used in verse 17?"

"TWO SUBSCRIBERS."

The fourth chapter of Job is the beginning of the argument of Job's friends. They held that affliction was always evidence of sin; and therefore Job's affliction was because he was a sinner, and he did wrong to deny it; that his only proper course was to confess his sins, and God would then pardon. Their advice was good on general principles, but it was wrongly applied in the case of Job. What or who the spirit was, mentioned in verse 15, we do not know. It might have been a good spirit who appeared to Eliphaz in a subsequent vision, or it might have been an evil spirit. Whatever it said, is of no consequence to us. Eliphaz used the words for a wrong purpose, namely, to condemn Job in that which God had not condemned him. The evident meaning of the words of verse 17 is that mortal man, who is a sinner, has no right to make the claim of sinlessness before God, or justify himself before God, when his condition itself condemns him.

M. C. W.

### THE SUNDAY NEWSPAPER.

SPEAKING of the London Sunday edition of the New York Herald, the Christian Union says:—

"The incident gives occasion for restatement of the objection to the Sunday newspaper. This is not that it entails Sabbath work, for it does not entail as much Sabbath work as the Monday newspaper; nor is it because it sets the newsboys at selling papers, for Sunday labor is no more demoralizing than Sunday loafing, and the newsboys do not attend worshiping assemblies on Sabbath morning in any very great numbers; nor is it because worshippers sometimes stay at home from church to read their Sunday paper, for it will do the ministry no harm to be subjected to a little healthful competition, and the church which depends for its congregation on the fact that they have nothing else to do than to come to church would better stir about and get some other and better dependence. The objection is that the daily paper intrudes into the Sabbath rest the toil and burden of the weekly life, and so despoils the Sabbath of its mental and spiritual restfulness. This is not, in our judgment, an evil which calls for legislative interference. So long as the law prevents that public hawking of the newspapers in the streets which interferes with the restfulness of those who do not wish to read the Sunday newspapers, they have no political right to ask for more."

Of course by Sabbath the Christian Union means Sunday, and it is pretty generally known that that day has no title whatever to the name. But aside from that fact there are several points in the extract worthy of note. It will be observed that the argument that the Sunday paper deprives the printers of Sunday rest is abandoned, as is likewise the argument that it deprives the newsboys of "their Sabbath." And not only so, but it is admitted that "Sunday labor is no more demoralizing than Sunday loafing," and this is certainly stating the case mildly, for loafing is utterly demoralizing, and people who are idle one day each week from no higher motive than simply because others are, would better be at work. And just here is one important reason why the observance of any day ought to be left to the consciences of the people, for to compel those who have no conscience in the matter to be idle one day each week is to compel them to loaf, and "Satan finds some mischief still for idle hands to do."

The demand for Sunday laws springs really from the disposition so common among men to compel others to conform to their ideas. Men are naturally intolerant, and intolerance is diametrically opposed



to the spirit of true Christianity. Certain it is that all the legislative interference which anybody ought to demand in religious matters is that the law shall guarantee to all, even as it now does in all the States, the right to worship God according to the dictates of their several consciences. Possibly the hawking of Sunday papers on the streets may be a nuisance in some quarters, but if it is so simply because it cuts across the religious convictions of some, it is not a proper subject for legislation.

C. P. B.

### THE LOGIC OF FACTS.

NATIONAL REFORMERS profess to be working for a Sunday law to favor the poor, worn laboring man, the fathers of families, etc. But the facts are that the laboring man has not been consulted in the matter. Their object is to promote the religious observance of the day by whatever penalties are necessary. The majority of laboring men prefer to spend Sunday as they wish. As an instance of this we refer to the agitation for a Sunday holiday in the celebrated Comstock Mine, Nevada. "The middle-aged miners, and those with families," says the *Daily Examiner* of April 19, "who are not church-members, are opposed to having a holiday one day in every seven, as it will curtail their pay from \$16 to \$20 per month; but the young miners are unanimously in favor of losing a shift on Sundays. The superintendents and managers are indifferent as to whether the mines decide for or against losing a shift every week."

The strange feature, says the *Examiner*, is that the preachers and saloonists are both in favor of closing the mines on Sunday, the former having inaugurated the movement. A strange medley,—sport-loving young men, saloonists, and preachers,—and all genuine National Reformers! And why not? Is not the motive the same in all? The young men want pleasure, the saloonists want gain, the preachers want patronage. The churches are preferable places to saloons, it is true; but the methods employed by the Sunday-law movement, in which many ministers are engaged, are as iniquitous as the schemes and work of the saloonists. Many of these men may not realize the logical outcome of their work, but sincerity in evil does not make evil good. The married men have the human right to work on Sunday if they wish; all above human lies between them and God alone.

M. C. W.

### WHO IS EXALTED?

THE *Standard*, a Baptist paper of Chicago, in referring to the Sunday-school lesson of January 13, "A Sabbath in the Life of Jesus," remarks:—

"After all, does not the Sabbatarian unwittingly, but none the less effectively, exalt Moses at the expense of the Christ? The Lord's day is God's testimony in history to the greatness of the Christ."

Does the *Standard* believe in keeping the first, or third, or fifth, or sixth commandment? It would doubtless reply, Yes. But in doing that do they not "unwittingly, but none the less effectively, exalt Moses at the expense of the Christ?" To this the *Standard* would render an emphatic negative. Then why, we ask, single out one commandment, one essential, constituent part of God's law of ten words, and say that the keeping of that "exalts Moses at the expense of the Christ"? If the keeping of one of the words of the decalogue does this, the effect would be the same in keeping other parts of the same law. God classed the law of the seventh-day Sabbath with nine other immutable, moral precepts. Who has the right to tear it from thence? He who does this sits in judgment on the Lawgiver; like the priests of old, he is "partial in the law." Mal. 2:9.

The second sentence quoted above is pure nonsense. The testimony which God has given to the power and greatness of Christ, is the regeneration of sinners, or the bringing of carnal hearts into perfect harmony with the law of God. In this new life of the Christian, the power of Christ is manifest. "Sin is the transgression of the law," and salvation from sin is salvation from transgression. He, therefore,

who truly keeps the commandments of God, who turns from transgression to obedience through the grace of Christ, thereby exalts Christ and his power. But he who turns from the commandments of God to another source, exalts that other source above God.

The seventh-day Sabbath originated with the great Jehovah. Jesus and his Father are One. He who exalts that commandment, thereby exalts Christ the Lord of the Sabbath, and also honors God. Sunday is a pagan institution. It has no support in the word of God. Those who honor Sunday do not exalt Christ, but the pego-papal tradition in which Sunday had birth. And all service and laudation in honor of that day is only will worship, of which the Lord can well inquire, "Who hath required this at your hand?" Is not the *Standard* seeking to draw attention from the weakness of its own position, by casting reflection on that of others?

M. C. W.

### THE WORK IN THE AUSTRALIAN COLONIES.

Our interest in the startling phases which the work has assumed in America is not small, since we have, with others, been looking for these very movements to mark an important era in the history of our work. We have all thought that when the real work for the incorporation of Sunday laws into our national enactments should be begun this would be a signal for us to arouse at once for the closing effort which will seal the eternal destiny of all. No doubt, however, that there are thousands to whom this time will seem as nothing out of the ordinary, and any considerations to the contrary will be easily explained to the satisfaction of their drowsy and worldly minds. How many I have heard remark, "When I see this movement secure a change of the Constitution and a national Sunday law, I shall then know that you are right and shall be with you."

But it is safe to predict that among such people not one in a hundred will ever feel the impulse they had anticipated. It is an easy thing to doubt and disbelieve the work of God. All these things can be explained without the necessity of a change of the position chosen by the carnal mind. How often do the words of Dan. 12:10 come to mind: "None of the wicked shall understand; but the wise shall understand."

The influence of the present position of affairs has had its effect upon the people here, and we watch with much interest the developments. The work of the Lord is not local. That which affects it in one part of the earth affects it equally in every part. Besides this we have here in Australia very much the same condition of things to meet that the truth has to meet in America. It is the expressed ambition of these colonies to develop the "happiest and freest nation in the world." They have the elements of progress and conservatism combined to a certain extent. At first the Established Church of England was to quite a degree the *protégé* of the public funds in the colonies. But this charge has happily been discarded, and it is claimed that the Government is unsectarian in its respect for religious bodies. But it does not take a very acute observer to discover that the consideration of popularity weighs heavily in favor of any aspirant for public favors, and that the power and influence of the popular religious bodies are by no means insignificant. Religious declarations in public places are very usual, and the principles of religious obligation are everywhere recognized, even by officials whose private characters are blackened by flagrant immoralities. It is but the remains of a long-established custom with many who have never felt for a moment the real power of the truths they acknowledge. How much of hollow mockery and of blasphemy comes up before a holy God in these forms and ceremonious displays of a religious nature, offered by the hands of the vilest sinners. It is bad enough in America, on this score, but there are many men there who will not display a religion they do not believe. But here it is different, for infidelity is not popular. A celebrated infidel offered himself as a candidate for election to Parliament in one of the districts of Melbourne, when a public meeting was called and his candidacy was declared to be an "insult to the constituency." All heterodox ideas are classed together, and anything that is not popular is heterodox, especially so if it conflicts with a custom of the Fathers. And here is where we find the Sabbath truth located. The agitation of the question is sure to bring it to the front, and when the weakness of the Sunday cause from a scriptural standpoint becomes evident, there will be a popular demand for legislation that will quickly place the work in advance of where it now stands in America. We cannot say that the image to the beast exists in Australia, but we know that the spirit of the dragon is here, and that opposition to the popular will, will soon arouse it. The rights of the minority do not trouble the majority. There is the inflexibility of iron in the character of the people, which they have inherited from their grandmother kingdom, Rome, that does not prevail naturally in the hearts of Americans toward an opponent.

We are glad, notwithstanding this outlook, to be able to state that we believe the issue to which this work is sure to lead is approaching. We have been able to accomplish comparatively but little, and yet the agitation of the Sunday-Rest question is becoming one of considerable importance. Opposition papers are advertising extensively the writings of one who has lately apostatized from our work in America. These advertisements are accompanied with warnings against our works, and "patent medicine-like" claims of what this remedy and its authors are capable of doing. These sound very familiar to those who have read similar things on the other side of the ocean. We have no manner of fear of this step, and believe it will help us to reach many who would not otherwise become interested in the truth.

The meetings of Brother Curtis in Adelaide are resulting in bringing quite a number into the ranks of present truth. Twenty-five have thus far signed the covenant, and the end is not yet reached. Brother Israel in Tasmania is having an interesting experience and a good hearing, though the congregations are not large, as the community is small. A few have decided to obey, and the work still continues. At Bismark, about twenty miles from Hobart, Brother Steed, who was licensed at our Conference, is holding meetings, with good attendance.

We are still looking forward to the completion of our building at the Echo Office, which has been, unfortunately, delayed. It will be perhaps two months yet before it will be finished. And then we hope to be able to more effectually prosecute the work both locally and in general. It rejoices our hearts to hear of the gracious visitation of God's blessing enjoyed in many places in America, and we feel to reach out for some of the same here. We have many evidences of divine help, and believe that if we are faithful to our trusts God will help us to triumph with his people at last with the work accomplished to his glory.

G. C. TENNEY.

### PEACE.

PEACE is not a feeling or an emotion, but a condition. We are not at peace because a pleasurable, self-satisfied feeling reigns within, but because we have complied with those conditions which bring peace. So is our peace with God. Many look in a wrong direction for peace, and do not know it when it comes. God is not at enmity with us; it is the carnal mind which "is enmity against God." Rom. 8:7. But when the sinner capitulates, lays down his arms of rebellion, when he renounces the carnal heart, and yields himself to God's law, in short, when he complies with the conditions of peace,—repentance toward God and faith in Christ,—he is at peace with God. He has naught against God, and the Lord has naught against him. There is naught between them. Whatever joy or sadness is present in the individual, there is peace between him and God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."



## The Sabbath-School.

### Old Testament History.

#### THE BLINDNESS OF UNBELIEF.

(Lesson 21, May 25, 1889.)

1. WHEN Moses, according to the command of the Lord, selected twelve men to spy out the land of Canaan, what directions did he give them?

"And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain; and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes." Num. 13:17-20.

2. What evidence did they find of the fruitfulness of the land?

"And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs." Verse 23.

3. How long were they on their mission?

"And they returned from searching of the land after forty days." Verse 25.

4. When they returned, what did they say of the fruitfulness of the land?

"And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it." Verse 27.

5. What did Moses afterward say of the land?

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." Deut. 8:7-10.

6. What did the spies say of the people?

"Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan." Num. 13:28, 29.

7. Notwithstanding the promise of the Lord, that he would bring them into the land, what did the spies say?

"But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." Verses 31-33.

8. How did this report affect the people?

"And all the congregation lifted up their voice, and cried; and the people wept that night." Num. 14:1.

9. What foolish and wicked murmuring did they indulge in?

"And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, because our wives and our children should be a prey? were it not better for us to return into Egypt?" Verses 2, 3.

10. What did they propose to do?

"And they said one to another, Let us make a captain, and let us return into Egypt." Verse 4.

11. What report did Caleb and Joshua bring?

"And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes; and they spake unto all of the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey." Verses 6-8.

12. How did they seek to encourage the people?

"Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and the Lord is with us; fear them not." Verse 9.

"And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it." Num. 13:30.

13. How did the people regard them for their truthful report?

"But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." Num. 14:10.

14. What proposition did the Lord make to Moses, because of the stubborn unbelief of the people?

"And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." Verses 11, 12.

15. How did Moses show his disinterested love for the people and for the honor of God?

"And Moses said unto the Lord, Then the Egyptians shall hear it (for thou broughtest up this people in thy might from among them); and they will tell it to the inhabitants of this land; for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness." Verses 13-16.

16. What request did he make?

"And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." Verses 17-19.

17. What answer did the Lord make?

"And the Lord said, I have pardoned according to thy word; but as truly as I live, all the earth shall be filled with the glory of the Lord." Verses 20, 21.

18. What did the Lord say should become of those who had so often showed their unbelief and rebellion?

"Because all those men which have seen my glory and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it." Verses 22, 23.

"And the Lord's anger was kindled the same time, and he swore, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me." Num. 32:10, 11.

19. Who only did he say should reach the promised land?

"Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun; for they have wholly followed the Lord." Verse 12.

20. How long did he say the people should wander in the wilderness?

"But your little ones, which ye said should be a

prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Num. 14:31-34.

21. What became of the ten spies who brought an evil report?

"And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord." Verses 36, 37.

22. When the people heard the Lord's sentence against them, how did they feel?

"And Moses told these sayings unto all the children of Israel; and the people mourned greatly." Verse 39.

23. What did they then propose to do?

"And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised; for we have sinned." Verse 40.

24. What counsel did Moses give them?

"And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; because ye are turned away from the Lord, therefore the Lord will not be with you." Verses 41-43.

25. How much better was their courage now than their cowardice before?

26. What was the result of their presumption?

"But they presumed to go up unto the hill-top; nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah." Verses 44, 45.

27. What exhortation, based upon this lesson, is given to us?

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:1, 2, 11.

#### NOTES.

SOME time elapsed between the punishment of Miriam and the sending out of the spies. It is said in Num. 11:35 that the people abode at Hazeroth; that is, they remained there a much longer time than usual. Num. 12:16 states that from Hazeroth they pitched in the wilderness of Paran. This is an indefinite term. Hazeroth was but a few miles from Sinai. A few miles north began the wilderness or desert of Paran, which extended to the Promised Land. Num. 33:18-36 shows that they pitched eighteen different times between Hazeroth and Kadesh-barnea, where the spies were sent out. Deut. 1:19-23. Kadesh-barnea was just at the border of Canaan. Nothing of note occurred at these encampments, at least nothing is recorded, and no vestige is left of most of the places but the names given in Num. 33.

Moses selects, according to the instruction of the Lord, one ruler from each tribe. As these spies were rulers, they would be known, and the people would have confidence in them. They could not say that Moses had chosen special friends, or had sent irresponsible men on this important mission. The Lord would not have them rest faith upon the word of Moses alone, in regard to the goodness of the land; he desired that their own representatives should assure them of the truthfulness of what had been told them.

OF God's ability to give them the land, they needed



no more evidence than God had already given them in the mighty miracles he had wrought in their behalf. Did he overthrow Pharaoh? then how could the Canaanites stand before him? The Red Sea formed no obstacle to that feeble nation when led by the Angel of the covenant; neither would the walled cities of Canaan. All these evidences were given to Israel. They ought not to have had a doubt after all that God in his mercy had shown them.

So the spies were sent; they found the land good and fruitful as the Lord had said, but did not believe that it could be possessed by them. They were so fearful that they imagined all were giants so great that in comparison the Israelites were to them in stature as were grasshoppers to men. And the people, with the same fearful, unbelieving hearts, lifted up their voice and wept; and again they murmured against Moses and Aaron, just as though they were responsible for having led them on the journey. They doubted God, and asked, "Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey?" And the next proposition they made was, "Let us make a captain, and let us return into Egypt." Thus they rejected God by rejecting his chosen servant, whom God had acknowledged in so many ways.

But there were true men among the spies—Caleb and Joshua—men who came from what afterward became the ruling tribes, namely, Judah and Ephraim. They acknowledged that all the others said was true (at least it was not denied) regarding the land, the power of the inhabitants, their walled cities, etc. But what of all their power? Said Caleb, "Let us go up at once and possess it, for we are well able to overcome it." Why did these two men feel so confident? The secret is found in their second answer: "If the Lord delight in us, then he will bring us into this land, and give it us." And then they seem to recall all the mighty works and tender care of the Lord for his people, and they say: Rebel not against God who is leading us his own way; fear not the people of the land; "the Lord is with us; fear them not." Faith in God's presence was the ground of their confidence. Why, what could mortal man do against that God whose voice the very elements—earth, sea, and air—obeyed? God was with them, certainly, he could not be with their enemies. God's presence was their confidence. They did not declare their message because of any outward manifestation of God's power to support them; it was simple faith in God's promises.

But the unbelieving people, so willing to trust when under special manifestations of God's power and favor, so bold when God's visible presence was withdrawn, declared that Caleb and Joshua should be stoned. This demand on the part of what was doubtless an angry mob, would probably have been carried out had not "the glory of the Lord appeared" "before all the children of Israel" (Num. 14:10), and the lives of his servants were preserved. It is easy to be bold for God when the multitude or the majority are loyal to him. Personal considerations will then lead us to act loyal. But only true faith in God will enable us to be loyal to him when all others are opposed to him. Such a faith is unpopular, but it is the only faith acceptable to God.

THE people were unbelieving. The cause of that unbelief was sin cherished in their hearts. They had not fully repented of their past sins nor acknowledged the righteousness of God's judgments. They still cherished the sin, and unbelief was its manifestation. There are two scriptures which show the secret of unbelief: "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." Heb 3:12. An unbelieving heart is always an evil heart. Unbelief is the manifestation of the indwelling sin. And he who cherishes the sin invites doubt, and will soon find himself hardened or blinded "through the deceitfulness

of sin." So our Saviour says to the Jews: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5:44. Just as long as they valued their own honor of higher importance, they could not honor God by accepting his Son. And it is just as true concerning any other sin as that of pride. As long as Israel cherished their own lusts contrary to God's will, they could not believe God. Their hearts were hardened.

"THERE are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea." Deut. 1:2. From Kadesh spies were sent out, and it is here the people might have entered the land to possess it. But their blind unbelief prevented, so God turns them back into the wilderness to wander for thirty-eight dreary years longer, which, with the two years they had already been in the wilderness, made forty years. And this forty years' pilgrimage for only eleven days' journey was all because of unbelief. And then only two of the original six hundred thousand and over reached the promised country. The others were judged out of their own mouths so far as they were concerned, they perished in the wilderness. Therefore, "take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb 3:12-14.

M. C. W.

## Notes on the International Lesson.

### THE LORD'S SUPPER.

(May 19, Mark 14:12-26.)

For centuries the Jewish people had with scrupulous exactness observed all the details of the Passover. It was, perhaps, to the minds of all, a memorial of that eventful night which marked their deliverance from Egyptian bondage, while to some, doubtless, it was also a type of the more perfect deliverance from the oppressive thralldom of sin which should be wrought through the coming Messiah. But the time was now at hand when the type would meet the Antitype. Christ's work of love and mercy on the earth was nearly finished. The last Passover was about to be celebrated, and from that Paschal feast, the Lamb of God was to go forth to die for the sins of the world. Knowing how little realization his disciples had of the true nature of his work, Christ desired to prepare them so far as possible for the events so soon to come upon them. In order to do this, and to more fully impress upon their minds the real significance of the Passover, he here for the first time fully opens out his heart to them in regard to his approaching death, and initiates them into the mysteries of that blessed memorial which is to show forth his death until he comes again to the world.

WHILE some of the acts of Jesus have found their way into only one or two of the Gospels, references to this event, so solemn in its significance, so touching in its tenderness, have been recorded in them all; and three of the Gospels in particular, it would seem, have vied with each other in describing the particulars connected with the institution of this ordinance. And well may it be so; for who is there that claims discipleship with Christ, that does not love to go over again in mind the incidents connected with his passion, while with tearful eyes and thankful heart he partakes of the emblems of the broken body and shed blood of his Lord.

ONE point in John's narration is especially interesting from the fact that it is not mentioned by any of the other evangelists. We refer to the ordinance of humility spoken of in John 13:4-17. To think that the Prince of Heaven, he who was associated

with the Father and partook of his glory, would not only take upon himself the fashion of sinful flesh, but that he would bow in meek humility and wash his disciples' feet, is enough to forever banish vain-glory and self-exaltation from the heart of every true child of God. It was not an act of common hospitality which he was performing; notice his reply to Peter, "What I do thou knowest not now; but thou shalt know hereafter." There was a deep significance connected with this voluntary abnegation of Christ's. This is plainly discernible when, after having washed their feet, he says, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Shall we be any less humble than our Lord? "If ye know these things, happy are ye if ye do them."

"Jesus took bread, and blessed, and brake it, and gave to them." We have not the power to bless the bread as did Christ, but we can ask for his blessing upon it. And not only can we do this, but we can ask his blessing upon ourselves, that we may be consecrated to his service, and upon everything that we do, that it may be for his honor and glory. And we have the blessed assurance that the Lord hears and answers just such prayers as this.

Jesus said, "Take, eat; this is my body." And again, "Drink ye all of it, for this is my blood." While we partake of the emblems which symbolize the body and blood of the Lord and Saviour Jesus Christ, may we literally feed on him in our hearts by faith. In no other way can we realize the fullness of his promise, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John 6:56. Paul says, "For we being many are one bread, and one body; for we are all partakers of that one bread." 1 Cor. 10:17. When we take Christ into our souls and let him become a very part of us, so much so that all our acts and words shall show that he is in us, the hope of glory, then it is that we can truly "have fellowship one with another," and know that the blood of Christ cleanseth us from all sin.

In 1 Cor. 5:7, 8, we read: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Christ declared the wine to be an emblem of his blood of the new testament, or new covenant. That new covenant specified, among other things, that the law of God should be written in our hearts. See Jer. 31:33. All known transgression, every violation of his will, should be repented of, our sins should be put away by confession and prayer, and with humble faith and trust we should become new creatures in Christ Jesus. And whenever the Lord's Supper is intelligently partaken of, it is a virtual acceptance of these conditions, and the blessings of the new covenant are ours to claim and enjoy thereby.

Not only was the Passover a memorial, but it was also a type, a memorial of past events, a promise of coming blessings. So of the Lord's Supper. In 1 Cor. 11:26 we read: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." The death of Christ would be without any value to us were it not for the fact that he has promised to come again to receive us to himself. So it is singularly appropriate that in commemorating his death we should also look forward to his coming. "Till he come!" what a glorious consummation of our hopes that will be! The filling up of all our desires, the realization of all the Christian's expectations, the bringing in of the everlasting kingdom of glory, the cessation of the struggle against sin, and the consciousness of eternal victory gained! all these privileges and blessings cluster



around this glad event for which we wait with joyous hearts. And undoubtedly it was in view of the glorious fulfillment of these things that Christ himself looked forward to the time when he should drink of the fruit of the vine new in the kingdom of God. Blessed marriage supper of the Lamb! We are among the invited guests. May each of us have on the wedding garment when the Bridegroom comes.

J. W. SCOLES.

## The Missionary.

### CALIFORNIA TRACT SOCIETY PROCEEDINGS.

A QUARTERLY session of the California Tract Society was held in connection with the general meeting in Oakland, April 18-24, 1889. The session consisted of three public meetings and one meeting of the Board of Directors. These were conducted by the president, Elder W. C. White. There were, March 31, forty-five organized societies and a force of forty-seven scattered workers, and fifty-two Conference workers and field canvassers belonging to the State society. There were also twelve Rivulet Societies, with an approximate membership of 274, making the entire Tract Society membership of the Conference about 1,586. Since the camp-meeting the following new societies have been enrolled: Hanson, of Humboldt County, in District No. 8, Swasey, Shasta County, in District 7, Lockwood, Monterey County, in District 4, and in Tomales, Marin County, a few workers have formed themselves into a society which has not been regularly organized. At San Jose and Grangeville Rivulet Societies were started.

The following amount of work is reported as having been performed by members of the Tract Societies independent of the paid laborers:—

	This quarter	Last quarter	Increase
Families visited,	97,114	39,737	57,377
Letters written,	4,636	1,982	2,654
Answers received,	617	497	120
Bible-readings held,	709	698	11
Subscriptions obtained,	288	157	131
Periodicals distributed,	74,394	37,432	36,962
Pages distributed,	379,126	252,813	126,313

The SIGNS taken in clubs amount to 3,076 copies weekly, and the *Sentinels*, 4,240 copies. The latter represent about four times as many papers as were taken the previous quarter of the monthly issue. In addition to these mailed regularly from the list, extra copies in large numbers were ordered and used for free distribution in connection with the petition work. The number of signatures obtained to the petitions to Congress opposing Sunday legislation was 44,155. Thus a new feature has been introduced into our work, in which the most hearty co-operation of the members was secured and very satisfactory results have been seen. Our position and work have by this means been brought before thousands. There were men of influence who willingly gave their signatures, of whom not a few heartily indorsed the movement, while some united with us in circulating the petitions. Our own people took hold of this work with a zeal never before witnessed. Some who were inactive, and others who had done but little, gladly circulated the petition, and rejoiced that they were permitted to share in the work. Many have gained an experience which, if developed, will be valuable in future

effort. As these petitions did not have special reference to the Blair bills, they are just as suitable for circulation at the present time as when those bills were pending in Congress. Although these signatures are valuable to us, the presentation of the truth as afforded by this opportunity is of far greater value. It should be borne in mind that we are in this working to an end; that end is the salvation of souls. There are many who are eager to read on the subject of religious legislation. This literature is ready for the people, and our Tract Societies organized for this very purpose should lay such plans, and put forth such efforts, as will accomplish the greatest possible results in this direction during the coming summer. Have not we as individual members opportunities within our reach which, if improved, would tell wonderfully for the advancement of present truth?

The following Committee on Resolutions was appointed by the chair: Wm. Ings, N. C. McClure, B. R. Nordyke, E. R. Jones, and J. H. Cook.

The resolutions as adopted by the society at this session are as follows:—

WHEREAS, The blessing of God has attended the working of the Tract Society the past year, and in the efforts against the recent move for Sunday laws and national religion, his providence was especially manifested in giving the workers favor with the people, and his hand has so shaped affairs as to give us still a time of peace in which to labor for perishing souls; therefore,

1. *Resolved*, That we humbly express to him our heart-felt gratitude for his favor, and praise him for his love.

WHEREAS, Those who are clamoring for national religion are not disheartened by their failure to secure the desired law, but are now diligently planning and preparing to enter the struggle with increased energy, and wisdom gained from experience; therefore,

2. *Resolved*, That we will not cease our efforts to get signers to petitions against religious legislation, but will, with earnestness and renewed zeal, labor to warn our fellow-men of the impending danger, and call their attention to the special message for this generation.

WHEREAS, The first object of the Tract Society is "the proper distribution of our tracts, pamphlets, and periodicals," and as the general interest in the subject of freedom of conscience in opposition to national religion, makes a good demand for the publications on religious liberty that are being rapidly issued from our presses; therefore,

3. *Resolved*, That we remind our brethren everywhere of their responsibility in this work of circulating these publications, and advise each local society to select discreet persons to canvass the various sections of its town or village, and in the cities, the various classes of business and professional men.

WHEREAS, The *American Sentinel* is well adapted to enlighten those who desire information on the subject of religious liberty; therefore,

4. *Resolved*, That we will continue its circulation until it has been placed in the homes of all who will receive it, within the limits of our Conference.

5. *Resolved*, That we request the editors of the *American Sentinel* to prepare a tract setting forth the aims and present workings of the National Reform party, to be used in connection with the petition canvass.

WHEREAS, We deem it not only a duty, but a privilege, to share in the support of the work in foreign lands; therefore,

6. *Resolved*, That we invite all who wish to assist by their means, to secure boxes for the first-day offerings, in which to deposit their weekly donations for the foreign work.

7. *Resolved*, That we recommend the appointment in each church society, of one or more persons to act as a committee for the study of foreign missions, and to present in the meetings of the society such information on the subject of missions, fields, peoples, and methods as are of general interest; and also to encourage the maintenance of the first-day offerings.

Under the first resolution encouraging reports were made by the directors of their respective districts, also by others who have been connected more or less with the workings of the Tract Society.

The new pamphlet by A. T. Jones, entitled, "Civil Government and Religion," was recommended for general circulation. It was spoken of as one of the most powerful agencies for awakening an interest and enlightening the people as to the relation that should exist between Church and State. Attention was called to the work by the reading of extracts, showing the force and clearness with which points are made, and the dire results that follow religious legislation.

Pertinent remarks are made by various ones present, showing the urgent necessity, both of pressing the petition work during the summer, and of giving the National Reform literature a wide circulation.

Some time was devoted to the interests of foreign missions. Works on the lives of missionaries and of the mission fields and modes of labor were presented in the meeting; these and other literature of like character were recommended for family reading. The more we study the peoples and customs of other lands the better we are enabled to meet the wants of mankind. It was recommended that in each church a foreign mission agency or committee be appointed, whose duty it should be to inform themselves in regard to the foreign fields, and be prepared to present from time to time in the meetings, as opportunity offers, such facts as would tend to awaken an interest and keep the society informed in reference to this branch of the work.

C. L. Taylor, director of District 3, who is so situated as to be unable to devote the necessary time to this work, tendered his resignation, and John Biter, on account of sickness, resigned his office as director of District 4. W. N. Glenn was elected to fill the vacancy in District 3, and Frank Brown that in District 4.

The meeting was adjourned *sine die*.

W. C. WHITE, Pres.

ANNA L. INGLES, Sec.

RIVERA, LOS ANGELES COUNTY, CAL.

I HAVE been holding meetings for a month at this place in a hired hall, and the people of the neighborhood have given a fair hearing to the discourses delivered. A well-known minister from a neighboring city was called to Rivera to vindicate the religious observance of Sunday. But after we had made a public interchange of facts and arguments on the Sabbath question, it was found that seven adult persons were resolved hereafter to observe the seventh-day Sabbath. These individuals will attend the Norwalk church, which is but a short distance from here; and last Sabbath the Norwalk brethren were rejoiced to see three persons baptized into their church. The Adventists of this district are waking up to the importance of the canvassing work. Seven of them have recently started in this good labor, some of whom are selling twelve thousand pages of our religious books per week. May the Lord bless all branches of his work. My post-office address hereafter will be, Santa Barbara City, Santa Barbara County, California.

E. A. BRIGGS.

April 8, 1889.

"BLESSED are the pure in heart."



## The Home Circle.

SONG FOR THE MARTHAS.

BY ONE OF THEM.

DROP your burden, just a minute,  
Lift your eyes and see the light;  
There's such grace and glory in it,  
To a Heaven-anointed sight.

Do not be forever toiling  
For this poor earth's shining sands,  
Letting all the peace and gladness  
Slip through weary, aching hands.

Gather loving friends around you,  
Make them glad with words of praise,  
Keep not all the shining treasure  
Hoarded for the latter days.

Get a little inspiration  
From the sunshine and the dew,  
Let the shining stars of heaven  
Sift a little glory through.

Care will never heal the heart-ache,  
Gold can never save from sin;  
Stores of rich and shining treasure  
Heal the deadly thirst within.

Hear the blessings on the lilies,  
Frail and idle, low and sweet,  
Sit awhile with gentle Mary,  
Listening at the Master's feet.

—N. Y. Observer.

### WHAT CRUELTY TO ANIMALS LEADS TO.

"MRS. CRAY, your boy is abusing a cat, and very badly. You had better step out and see to him." A neighbor who was passing an open window where Mrs. Cray sat sewing, said this.

Mrs. Cray looked up with a most unpleasant expression of face, and made no reply, until the neighbor was beyond hearing. Then she growled, rather than spoke, "I do wish people would mind their own business."

As if it were not the "business," yes, and the imperative duty, of everyone, to prevent harm, and to do good whenever there is opportunity, and especially in the case of wrong to human beings, or cruelty to helpless animals.

Then she rose, and, going to the back door, called sweetly to her son, "Nonie, my love, come to mother. She has got a turn-over for you. Poor dear," she said mentally, "he is so active, and has no brother to play with him."

Nonie flung down the cat he had been tormenting and choking, which was now forever out of the reach of tormentors, and, leaping rudely up the back steps, bumped forcibly against his mother, shouting, "Where's yer turn-over, marm? Hurry up and give me it. An' I want two."

"I have only one, dear; grandma gave it to me."

"Yas, one little thing like that? I don't know which is meanest, you or granny. There!" and the boy crowded the whole turn-over, at two bites, into his wide mouth.

"I'll make you some more this forenoon, sonny," said Mrs. Cray.

"Well, see that you make 'em sweeter, a good deal sweeter than this one," was the young ruler's command. Then he ran out to seek for more mischief to do.

That afternoon an old aunt of Mrs. Cray's came to visit her, and to spend a few days at her house.

"It is a prayer-meeting night, aunt, would you like to go?" said Mrs. Cray.

"I think not, niece. I seldom go out of an evening. Am too blind and tired. Susie, dear, I am come to that time of life when bed has more attraction for me when darkness falls, than any other place in this world."

"Well, auntie, just as you say. I will stay home with you, if you desire it."

"Oh, no, my dear, you go by all means. I will go to bed very soon after you leave. Where is Nonie? Does he go to meeting with you?"

"Not often, aunt; he don't like the confinement, and I do not like to force him, lest I cause him to take a prejudice against such things."

To this the old lady made no reply; but her thoughts fled backward to a time when beside her in prayer-meetings sat two bright little ones, who never took the least dislike to "such things."

"That is your room, aunt; you can open the door now, and let it get well warmed. And you can undress right here by the fire. Why, Nonie, what are you doing in here?"

"Nothing much," said the lad, almost upsetting his mother in the rush he made from the room, thence to the street door, and away into the night.

"Well, I'm sure!" ejaculated the surprised old woman.

"He is such an active boy," admiringly remarked the mother.

"But do you think he is safe off so in the evening?"

"Oh, yes, I guess so. He has no playmate at home, you know, so he needs some change and diversion."

Auntie said nothing. "You needn't mind anything about him: I'll leave the door unlocked, and you go to bed any time you want to. I hope you will sleep well, and feel real bright in the morning."

"Thank you, niece, I hope I shall."

Mrs. Cray went out, and soon "auntie," after kneeling down before the fire to offer her evening prayer, prepared herself for bed, and lay down in it.

But she scrambled out of bed in hurry and alarm. It was soaking wet, and cold as ice, from the foot a third of the way up.

The poor old lady's feet and her night clothes were wet. She shivered. What should she do? She spread open the bed, took off her wet garments, which she hung up to dry, dressed in her day clothes, and tried to warm herself by the fire. There was a beautiful, new, soft rug on the floor. This she took up, and heated quite hot, then she lay down on the sofa, and covered herself with it, and at last she fell asleep.

Thus her niece found her. Nonie was skulking about the door, waiting the return of his mother. He entered with her, loudly demanding something to eat. "Something good, I tell ye!" he amended.

Auntie awoke. Her head ached and she shivered.

"Nonie, did you do this?" asked Mrs. Cray when she saw the condition of the bed. "No!" roared that pet. "I say, get me something good to eat."

This was done before damages were repaired. The poor old lady was put in Mrs.

Cray's bed, and warm-water bottles placed about her. "John and I will take the other bed, when I have got it all dry," she said. Auntie had a narrow escape from death by the cold taken from her wetting. Mr. Cray was inclined to the opinion that Nonie should be thrashed for this performance, but his mother objected.

"The Dark Ages are passed," she said; "people do not now beat their own flesh and blood. Nonie must have more to amuse him. He is smart and active, that is all."

And so this ill-disposed urchin went on from bad to worse, unrestrained. And the months fled, and the years, and Nonie was a man. That is, he attained the years of manhood. His father died, he alone was left to his mother. How often it is seen on earth that the comfort and staff is taken, and the troubler left. And how sure a doom it is that if you disregard any law of the Lord, for the sake of any human idol (every person whom we please at the expense of duty to God, is an idol), that very idol will punish you. Let no one think to escape this. Let us take heed with care, that we sin not in this matter. Few sorrows are so great as that caused by the ingratitude of an idol. If you desire the love of your child, train that child to fear God and keep his commandments, and to honor and obey you. At your peril dote on any child. He will certainly despise you, though he may have a nature too gentle to do you harm. As for such natures as Nonie's, you can hardly too early apply the excellent medicine of Solomon, "Spare not the rod." Subdue him to implicit obedience before he is four years old, or probably you never can. Be as loving and indulgent as your heart desires while he is submissive; but let him know that there is no escape from punishment when he rebels. Thus will you save him and yourself from great misery, perhaps from destruction. "Spare the rod, spoil the child," is a solemn truth in such cases. There are children who need only gentle measures; but they are not very numerous.

But Nonie. We will not dwell long on his history. He rewarded his mother, as was to be expected. And one day he seated himself beside her, and shot her through the head.

This is a true story. Would it might prove a profitable lesson to parents who yet have time to "train up" their children in the way they should go. No improvement on the laws of God is possible.—N. Y. Evangelist.

### HIGH LIVING.

THE men employed about the dome and roof of St. Peter's at Rome are called San Pietrini. They dwell upon the roof. Most of them were born there, as were generations of their kind gone before. There are forty-one of them—twenty regular employes, seventeen supernumeraries, two aspirants to the place of supernumerary, and two who do only sweeping and cleaning. The illumination of the dome and cupola used to take over three hundred men. Extra hands were hired for the occasion from trades and occupations in which labor is done at dizzy heights, and they were set to work under the direction of the San Pietrini. Every pre-



caution was taken against accidents. The writer's informant, a San Pietrini grown old and gray in the service, said that, although oftentimes some of the men employed were careless, yet, during the forty-four years preceding 1870, only three men, all of them San Pietrini, had lost their lives by falling. One fell from the roof while repairing an arm of the statue of St. Andrew; the other two fell while illuminating the dome.—*Independent*.

#### WHY THE QUAKER BOUGHT A HORSE.

DURING one winter in France the pavements became very slippery by the frost, and did not present any hold for the horses' feet. One of these animals, harnessed to a large cart heavily laden with wood, was utterly unable to advance a step forward, while the carter, a powerful fellow, was belaboring the poor brute with his heavy whip, striking him over the head with relentless ferocity. Breathless, and struggling violently, the poor horse was so exhausted by his continued and severe efforts that, in spite of the cold, he was covered with sweat and foam. Now, throwing himself into his collar with desperate exertion, he tugged so that the stones beneath his feet threw out sparks of fire; now, far from being discouraged, he backed a few paces to take breath, and again tried, but in vain, to draw his load. Twice did he nearly fall, his knees touched the pavement; the carter raised him by the bit, leaving the mouth of the animal raw and bleeding. A third time, after a violent effort, he fell on his knees, one knee entangled beneath him; he could not recover himself, but fell on his side, where he lay trembling, bathed in sweat, and his eyes fixed on his brutal owner. The rage of his master then knew no bounds; and after breaking his whip over the head of the horse, which, kept down by the shafts, lay groaning on the stones, he began kicking the unfortunate animal on the nostrils. At this moment a Quaker stopped, and pushed his way among the crowd. Unable to endure this scene for a moment, the Quaker approached the carter and took him by the arm, who turned with a menacing look. "Friend," said the Quaker in a calm tone, showing the carter fifteen *louis d'or*, which he held in his hand, "wilt thou sell me thy horse for this gold?" "What do ye say?" inquired the carter; "will ye give me that sum for the brute?" "Fifteen *louis*," said the Quaker. "But why should ye buy the horse?" "That is nothing to thee. If thou sellest thy horse, thee must unload thy cart, unharness the horse, and assist him to rise." The carter said, "It is a bargain." "Then unshackle the poor horse, for he is crushed by the weight of his burden." The bystanders lent their aid to free the horse. The poor animal was bleeding in many places, and such was his terror of the carter that he trembled at his approach. "But I cannot tell why you bought the brute," said the carter. "I can tell thee; it was to free him from thy cruelty that I bought him," replied the Quaker.—*Eugene Sue*.

"Put this restriction on your pleasures: Be cautious that they injure no being which has life."

## Health and Temperance.

### STOP BEFORE YOU BEGIN!

A PLAIN TALK WITH YOUNG MEN.

A YOUNG man, who had just lost an excellent situation by a two days' "spree," came into my study lately, and said to me:—

"Doctor, I cannot understand how it is that I should have made such a fool of myself and thrown away my chance for a living. This is almost killing my little wife." I replied to him: "There is no mystery about your case. You have been tampering with drink a long while, trying to jump half way down Niagara. You ought to have stopped before you began. It would not have cost you one-hundredth part as much effort to have signed a total abstinence pledge several years ago as it will now to break loose from this terrible habit." I entreated my friend to grapple his weakness to God's strength; he signed a pledge of entire abstinence, and went away with the desperate look of a man who is pulling for life in the rapids, in full sight of the cataract.

That young man is a fair representative of a sadly numerous class who "lock the stable-door after the horse is stolen." He may possibly be saved, but so as by fire. My plain talk to-day is with those who have not yet flung themselves into the rapids. I wish to give half a dozen common-sense reasons for letting every intoxicating drink (whatever its name) entirely alone. He who never touches a drop will assuredly never become a drunkard. Prevention is easy, is safe, is sure; reformation is difficult, and with some persons is well-nigh impossible. . . .

1. The first argument, my young friend, for total abstinence is that no healthy person needs an alcoholic beverage; and even invalids had better be careful how they tamper with it as a medicine. Sir Henry Thompson and several other distinguished British physicians have deliberately declared that "alcohol cannot, in any sense, be considered necessary for the maintenance of healthy life; that it is not a food in any true sense of that term; and that the steadiest and best work is done without it." Livingstone, the heroic explorer of Central Africa, was both a physician and a teetotaler. His testimony was, "I find that I can stand every hardship best by using water, and water only." I entreat you not to fall into the delusion that you can do honest work the better by firing up your nerves with alcohol. If you do, you will have to increase the fuel constantly in order to produce the effect. Solid food and sound sleep are all you require. Even as a tonic medicine, wine and Bourbon may cover up a great deal; they *cure but very little*. Several friends I have known to be decoyed by them into drunkenness and disgrace.

2. Therein lies a second reason for avoiding all intoxicants. They are deceitful. Not only the sting of the serpent, but the subtlety of the serpent, is in them. The deception lies in the fact that the *habit* of drinking will become confirmed before you suspect it. That young man who came into my study so tortured with the adder's bite, never dreamed at the outset that he was playing with a rattle-

snake. Every alcoholic drink has in it this quality, that it never satisfies, but awakens a constant demand for more. A small glass creates a thirst for a larger; one draught only whets the appetite for a second. This is not the case with any wholesome food or beverage. Bread and beef do not breed excess; one glass of milk does not arouse a morbid thirst for two the next time. But this horse-leech quality in alcoholic liquors, which cries, "Give, give," and is never satisfied, is the very thing that makes them so dangerous. This it is which makes it so difficult to drink wine or brandy moderately, and so easy to fall into drunkenness. A healthful beverage satisfies appetite; a hurtful one, like wine or brandy, stimulates appetite until it becomes an uncontrollable frenzy. This I regard as the Creator's law against alcohol; and when you take your first social glass you begin to play with a deadly serpent.

You may say, "Everyone who drinks liquors does not become a sot." Very true, but every sot drinks liquors; and not one in a million ever expected to become a sot when he began with his champagne or his "sherry cobbler." Will you run the risk? I would not. The two reasons why I am a teetotaler are that I dare not trust myself, and I dare not tempt others by my example. The most deplorable wrecks are those of men or women who at the outset considered themselves perfectly strong and invulnerable. Nothing from the pen of Dickens can surpass a heart-rending letter which I received from a cultured gentleman (then in an almshouse), who declared that he traced all the misery of his life directly to the "first glass he ever drank at the N— House, in the capital of Ohio." First glasses have peopled hell! With whatever "odds" in your favor, will you run the fearful hazard? Then stop before you begin!

A third reason why alcoholic drinks are dangerous is that it is the peculiar property of alcohol to strike directly to the brain. Some drugs have an affinity for the heart; others for the spine. The glass of brandy aims for the brain, as a hound makes for a hare. In striking the brain it overturns the throne of the reason and turns a man into a maniac. Like the shot in a naval battle, which hits "between wind and water," the alcoholic death-shot strikes where body and mind meet, and sends both to the bottom. No brain is proof against it. . . . Stop, my friend, before you begin! . . .

I might multiply arguments in favor of total abstinence as the only certain safeguard. The grace of God is powerless if you voluntarily yield to temptation. It is a defiance to the Almighty for you to leap into the rapids and expect him to save you from the cataract. No small part of my own life has been spent in bootless efforts to save those who were in the swift and treacherous current. The remainder of it shall be spent in endeavoring to prevent young men from embarking on the stream which is all music and mirth at the starting-point and all death and damnation at the bottom. Tons of arguments and appeals have been printed on this vital question, how to save young men from strong drink, but they may all be condensed into one line—*Stop before you begin!*—*Theodore L. Cuyler, D. D., in Independent.*



## News and Notes.

### RELIGIOUS.

—Six hundred and forty-nine converts were received into membership at the Centennial Church (colored) in Baltimore, Md., on March 31.

—John Spaulding, D. D., secretary of the American Seamen's Friend Society, died at his residence in New York on the 30th inst., aged 89 years.

—The National Institute of the United States Presbyterian Young People's Society of Christian Endeavor was in session last week at Pittsburg, Pa.

—According to the *Missionary Herald*, the receipts of the American Board for seven months ending March 31 are \$65,000 less on donations and legacies than for the same time last year.

—Twenty-two missionary societies in the United States are managed by women and supported by women; 751 missionaries are thus sustained. Last year these societies contributed \$1,038,253.

—It is stated that a gentleman at Dayton, Ohio, claiming to be a converted Jew, recently made application to be appointed United States Consul at Jerusalem. His plea was, it seems, that being a converted Hebrew it was particularly desirable that he should be sent to the Holy Land to convert other Jews. His application was returned with this endorsement: "As the State Department is not an evangelical institution, the points herein made why the appointment should be made are not well taken." The gentleman's name is Dennis, and has a Papal rather than a Jewish ring.

—The daughter of a wealthy Hebrew in Columbia, S. C., recently married a young man not of her faith. The girl, who was the pride of her family, was mourned by them as dead. The house was draped in mourning and her funeral services conducted. A few days later, however, the husband of the young woman consented to embrace Judaism, whereupon there was great rejoicing among the friends of the family, and the couple were remarried by a rabbi according to the rites of the Jewish Church. Of course it is not to be supposed that the young man is any more a Jew in faith than formerly, but he has probably experienced about as much change as do very many who profess Christianity.

### SECULAR.

—The decrease of the public debt for April was \$13,078,265.

—There are at present 3,064 languages spoken by the inhabitants of the globe.

—Secretary Blaine has been suffering very severely from rheumatism and lumbago.

—Henry George is proclaiming his land tax theology to large audiences in the British Isles.

—Malietoa, the deposed king of Samoa, has been released from exile by the German Government.

—Over 400,000 orange trees have already been planted this year in two counties of California alone.

—William H. Barnum, chairman of the National Democratic Committee, died at Lime Rock, Conn., April 30.

—Four men were drowned in the Cascades of the Columbia River while attempting to cross in a row-boat recently.

—There has been an increase of \$768,683 in the amount of money in circulation in the United States since April 1st.

—It is currently reported that the President has tendered the position of Public Printer to Frank Palmer, of Chicago.

—The Samoan Conference being held in Berlin seems to be progressing satisfactorily for the principal parties concerned.

—Details from the Orient confirm the burning of Ichang in North China. About seven hundred houses were destroyed.

—Four hundred men were thrown out of employment by the burning of the Aurora Mine, at Ashland, Wis., the 29th ult.

—The exports of gold from New York during the week ending May 4 were \$3,186,000, the principal part of which went to Europe.

—A gigantic iron and steel manufacturing corporation is being formed in Chicago, to be known as the Illinois Steel Company. The capital stock is \$25,000,000, and the concern will be the largest of its kind in the world.

—Railroad net earnings in January, for about one-half the railroads in the country, show an increase of one-third over the same month in 1888.

—The new mayor of Chicago intimates that the gambling dens in that city must close up. The existing laws on the subject will be rigidly enforced.

—Dispatches from New Mexico and Arizona under date of April 30 stated that the Apaches were again committing atrocities, and a general uprising was feared.

—The Australian election law, with modifications to suit the locality, has been adopted by both Houses of the Missouri Legislature, and awaits the Governor's signature.

—The \$1,500,000 of indemnity returned to Japan by the United States Government on account of the Shimonoseki affair, will be used to construct a harbor at Yokohama.

—After figuring up the entire expenses connected with the centennial celebration at New York, the committee find that they have a balance of nearly \$300,000 in the treasury.

—The total appropriations made by the last Congress aggregate the modest little sum of \$817,878,075. This is an excess of \$71,634,561 over the appropriations for the preceding year.

—The British steamer *Cotopaxi* from Liverpool via Rio Janeiro for Valparaiso, struck a rock near the Straits of Magellan on the 15th inst. and foundered. There was no loss of life.

—The health of the King of Holland has improved to such an extent that the Dutch Parliament has passed a resolution restoring his power. The Duke of Nassau will retire to Taurus.

—Furious fires are reported as raging in the Northern Wisconsin timber districts. The entire forest from Ashland to Clear Lake, a distance of 150 miles, was reported ablaze on the 4th inst.

—The new torpedo boat being built for the Navy Department at Bristol, R. I., is expected to be ready for trial in another month. The contract calls for a speed of not less than twenty knots per hour.

—Senator John Sherman, John C. New, Consul General to London, W. W. Thomas, Minister to Sweden, and Norway, and Lincoln Valentine, Consul from Honduras, sailed for Europe the 1st inst.

—During the display of fireworks connected with the centennial celebration at Chicago the 30th ult., a panic was created and more than fifty people were crushed in the crowd. Several were fatally injured.

—Recent dispatches from Naples, Italy, report the volcano Vesuvius in an alarming state of eruption. Streams of lava are pouring down its sides in the direction of Pompeii, which is again threatened.

—Difficulty is feared in the Argentine Republic on account of the large influx of Italian immigration. Orders have been issued to British shipping agents to restrict the number of immigrants to 200 per month.

—A general strike of the building trades for an average advance of 25 cents per day was inaugurated at Pittsburg the 1st inst., and union workmen have been suspended on most new buildings. The strike involves about 5,000 men.

—The Board of Naval Officers have agreed upon plans for the eight new war ships authorized by the last Congress. The vessels will all be built with steel frames, and several will be constructed wholly of steel. The entire cost will be \$5,000,000.

—The Copper Conference recently held in Paris for the purpose of establishing a uniform rate for this article failed to agree, and has broken up without accomplishing anything. Copper will hereafter be placed on the open market and sold for what it will bring.

—Six leading British syndicates, representing a vast amount of money, are buying up the leading American breweries, with a view to establishing a corner in beer. It is to be hoped they will get it cornered up so close that none can escape, and then just keep it there.

—The 4th inst. witnessed the passing of the fifteenth day of the fast of the eccentric George Francis Train, at New York. He says he is not trying to commit suicide, but is simply ridding himself of superfluous tissue in order to get ready for a great pestilence which he declares is imminent. He says he possibly may continue his fast for 100 days.

—A horrible accident occurred on the Grand Trunk Railroad near Hamilton, Ont., the 28th ult. The St. Louis express jumped the track, and two cars telescoped and immediately took fire. Several persons were instantly killed, while others were imprisoned between the timbers and slowly burned to death. The total number of deaths is twenty at last accounts, and twenty others are injured, some very seriously.

—The Paris Exhibition opened with official ceremony the 6th inst. Everything was behindhand, and the exhibition hall presented a very incomplete appearance. An immense throng of visitors crowded the hotels of the city to their utmost capacity. A terrific thunder-storm passed over the great Eiffel tower a few days previous to the opening, but although the lightning flashed all around the tremendous structure, it only demonstrated very successfully the properties of the tower as an electrical conductor.

—April 30th was the centennial anniversary of the inauguration of Washington as the first President of the United States. The day was generally observed with appropriate ceremonies all over the country. The most notable feature was the reception of President Harrison at New York. The naval display and the grand triumphal procession which followed were the finest ever witnessed in the United States. Over 100,000 people took part in the parade, and it is estimated that the crowd of spectators who gathered to witness the ceremonies numbered at least three millions. A free banquet for 6,000 people was given on the night following the festivities.

## Appointments.

### CHANGE OF THE NEVADA CAMP-MEETING.

As the haying season in Nevada is coming on earlier than was anticipated when the Reno camp-meeting was first appointed, to accommodate the brethren there, we change the time of the meeting from June 5-12 to May 22-29. Now let all lay their plans to attend without fail. J. N. LOUGHBOROUGH.

### CALIFORNIA CAMP-MEETINGS.

DURING the recent council of the California Conference Committee the remaining camp-meetings for the season were arranged, as follows:—

Humboldt County meeting, at Ferndale, beginning Thursday evening, August 15, and closing Thursday morning, August 22.

Southern California meeting, at San Diego, beginning Thursday evening, August 29, and closing Monday morning, September 9.

The general camp-meeting and conference will be in Oakland, upon the same ground as last year, commencing with a workers' meeting, which will be held from September 18 to 25. The camp-meeting proper will begin on the evening of September 25, and close on the morning of Monday, October 7. J. N. LOUGHBOROUGH, Pres.

### TENT-MEETINGS.

THE Conference Committee have arranged to run seven tents in California this season. These we have numbered in reference to their locality in the State, commencing with the Southern field.

No. 1. San Diego County, H. F. Courter, L. A. Scott, and Brother Stubbs.

No. 2. Los Angeles County, Brother and Sister G. K. Owen, E. A. Briggs, and Rolla Morton.

No. 3. Fresno and Tulare Counties, D. C. Hunter, Frank Thorp, and E. L. Merrill.

No. 4. Sacramento County, A. Hickox, T. Brighthouse, J. E. Caldwell, Jackson Martin, and Brother Lacey.

No. 5. Butte County, E. R. Jones, Geo. E. Hollister, E. McKibbin, and Edward Fulton.

No. 6. State of Nevada, Geo. Derrick, Lucius Church, and Frank Hutchins.

No. 7. Humboldt County, Frank Lamb, Thomas Coolidge, and Frank Burg.

CAL. CONF. COMMITTEE.

## Obituary.

LELAND.—Died in Oakland, Cal., April 4, 1889, of cerebro-spinal meningitis, Ulah B. Leland, aged 3 years, 7 months, and 11 days. Little Ulah was a gentle, affectionate child, and was beloved by all who knew her. Her mother, Sister Leland, so lately called upon to mourn the loss of a dear husband, is thus doubly bereaved, but sorrows not as those who have no hope. Words of comfort were spoken by the writer from Jer. 31:16. J. W. SCOLES.

(Review and Herald please copy.)



## Publishers' Department.

## RECEIPTS.

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

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FOREIGN MISSIONS.—First-day Offering. Frank Hope \$13, L A Scott \$2, Norwalk \$7.05, Mrs. J. C. Miller \$2.95, Mary Saunders 50 cents, J D Caldwell \$3, Sacramento church \$10.35, Mr and Mrs T E Boyworth \$1.50, St Clair \$1.25, Santa Ana \$3.80, San Diego \$2.20, San Jose \$3.25, Oakland \$1.05, San Francisco \$9.50.

CALIFORNIA CONFERENCE FUND.—St Helena \$160.60, Petaluma \$39.10, Gold Hill \$15, Mrs J C Miller \$8, Healdsburg \$298.60, Arroyo Grande \$19.45, Placerville \$34.60, Sacramento \$41.16, St Clair \$25.75, Eugene A Brown \$3.75, Santa Ana \$55.10, San Francisco \$12.60, San Diego \$111.50, San Pasqual \$49.50, Vacaville \$8.30, Lemoore \$10, Fresno \$796.55, Mrs Washington \$3, Mrs Lodse \$2, Mary Saunders \$4.85, St Helena by J N L \$20.30.

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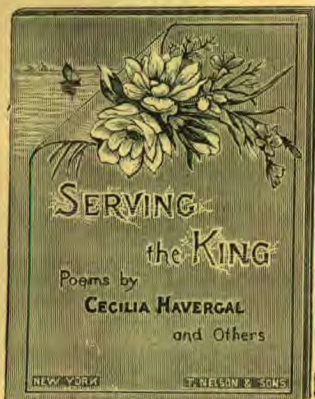
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# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, MAY 13, 1889.

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

## CAMP-MEETINGS FOR 1889.

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

North Pacific,	May	14-21
*Kansas, Ottawa,	"	21-28
Nevada, Reno,	"	22-29
*Upper Columbia, Colfax, Wash.,	"	22-29
*Iowa, Des Moines,	June	4-11
*Pennsylvania, Williamsport,	"	4-11
Minnesota,	"	11-18
*New York, Rome,	"	11-18
Wisconsin, Mauston,	"	18-25
Dakota,	June 25 to July 2	
Michigan (Northern),	" 25 to "	2
North Carolina,	July	9-16
Virginia,	"	16-23
West Virginia,	"	23-30
Georgia,	July 31 to Aug. 6	
Michigan (Southwestern),	Aug.	13-20
*Ohio,	"	13-20
*Missouri,	"	13-20
California, Ferndale, Humbolt Co.,	"	15-22
Arkansas,	"	20-27
Maine,	"	20-27
Tennessee,	"	20-27
*Michigan (general),	Aug. 27 to Sept. 3	
Texas,	" 27 to "	3
Vermont,	" 27 to "	3
California, San Diego,	" 29 to "	9
Colorado,	Sept.	3-10
Canada,	"	3-10
Nebraska,	"	10-17
Illinois,	"	17-24
Indiana,	Sept. 24 to Oct. 1	
*California (general), Oakland,	" 25 to "	7

We learn from the *Japan Gazette*, published in Yokohama, that Brother A. La Rue is now in that city. Brother La Rue has for several years past been laboring as a ship missionary in Honolulu and Hongkong, and already considerable fruit of his labors has been seen. May the blessing of the Lord of the vineyard still attend his efforts.

One of our brightest little exchanges is the *Moral and Scientific Companion*, published at Florence, Arizona. Besides its contributions in the way of articles and cuts of the flora, fauna, and curiosities and customs of Arizona, it is making a brave and logical fight for civil and religious liberty, or freedom to worship God according to the dictates of one's conscience. It is published monthly, and is well worth its price, twenty-five cents a year. May it grow and prosper in what it so well advocates.

The wife of a prominent Chicago clergyman and editor of a religious paper was detected recently in the act of shop-lifting, and was arrested. Influential friends succeeded in compromising the case, and now it is explained that the lady is the victim of kleptomania, which is nothing more than violation of the tenth commandment gone to seed, and the legitimate fruit is theft—violation of the eighth commandment. Commenting upon this case, a secular paper says:—

"This case shows the prevalence of what is apologetically called kleptomania. It is very doubtful whether one woman in ten caught in this mean species of theft is really insane. The great majority are consumed by a desire to outshine their neighbors in dress, and, not having the means to purchase

costly goods, they resort to stealing. It is doubtful whether the compromise of such cases is a good thing, as, despite the hardships to individuals, a few punishments dealt out would do a great deal to check a vice that has become lamentably common."

We hope that our readers will not fail to read "Hindu Widows," found on another page; and try to realize, if they can, that some such custom as this might have been prevalent among us had it not been for Christianity and its educating, humanizing, elevating influences. We often take the glory of all our good deeds, or lack of extremely bad ones, to ourselves; but if we had come up in the darkness of heathenism, we too would have been heathens. It is only because the light and liberty and beauty of Christianity has fallen upon the nations of the Orient, that makes these terrible customs look so dark. And how it ought to stir every true Christian to do all in his power to reach with the light of the Word those who are in darkness.

Up to the time of closing this paper full particulars of Elder J. H. Waggoner's death have not been received, but a brief letter from Brother John Vuilleumier, Basel, Switzerland, confirms the sad news received on the 17th ult., by cable, and also the opinion that his death was very sudden. As was supposed, Brother Waggoner worked up to the very last, the day before his death being one of unusual activity. He was found dead at six o'clock in the morning, in his kitchen, whither it is supposed he had gone an hour before to procure some means of relief from pain which it is thought he was suffering. It seems, however, that his last night must for the most part have been one of quiet, as his wife knew nothing of his absence from her side till a few minutes before she discovered him cold in death.

AFTER a suspension of nearly five months, caused by the death of its former editor, Rev. H. Friedlander, *The Peculiar People*, a Christian journal devoted to Jewish interests, again makes its appearance, this time as a monthly instead of a weekly publication as formerly. In his salutatory, the new editor, Rev. W. C. Daland, says that "there is between the Jews and the Christian nations a misunderstanding centuries old," and that to correct this will be his work. "*The Peculiar People*," he says, "will strive to show the Jews that Christians are not all Jew-haters, that many Christians have a sincere regard and a great care for the true welfare of Israel." It will also "strive to show to Gentile Christians that they have totally misconceived the Jewish spirit, that they have undertaken by a wrong method to win the Jewish nation; namely, by Gentilizing the Jews instead of giving them the pure gospel and leaving them to become Christian Jews."

The resuscitated journal has a wide, rather unpromising field, but while we have no expectation of ever seeing the Jews as a people embrace Christ, we doubt not that there are among them many who may be reached and saved by the gospel of Christ. In this work we bid *The Peculiar People* Godspeed.

BEFORE us lies a Mexican Spanish newspaper, published in San Francisco, the date line of which reads as follows:—

"SAN FRANCISCO, SABADO, MAYO 4 DE 1889," which, being translated in English, is, SAN FRANCISCO, SATURDAY, MAY 4, 1889.

It means this, that while neither Mexicans nor Spaniards observe the Sabbath of the Lord, they know no other name for the seventh day of the week but Sabbath. May 4 was Saturday, and we here have the witness of the language of a nation to its right to the sacred title of "Sabbath."

But this is not the only witness. Before us hangs a chart of the week designed by Rev. W. M. Jones, a London antiquarian, assisted by Prince Lucien Napoleon Bonaparte, which shows that the regular succession of the days of the week are the same in 160 different languages and dialects; and 108 of these recognize Saturday, the seventh day, by the name

*Sabbath*. Fifty-two of these languages are European, the remainder Oriental and African. We have the united testimony of the Japhetic, the Semitic, and the Hamitic races to the right of the seventh day to the title of Sabbath. Let no one say in the face of this testimony that we cannot tell which the seventh day is, or which day is the original Sabbath. This language-proof is the testimony of the ages.

THE *Frontier* is a journal published at Spokane Falls, Washington Territory. A copy of its issue of February has been sent us which contains a marked editorial against the work of obtaining signatures to the remonstrances against religious legislation. The writer believes in religious legislation and what he calls liberty. He refused to sign a remonstrance against religious legislation, or allow the petition to be circulated in his rooms. His ability to judge of what is liberty, can be estimated from the opening sentence, as follows:—

"A man who was in faith a Seventh-day Adventist came to our rooms recently with a petition to the Legislature, asking that the section in the Constitution of the United States in reference to the strict observance of the Sabbath, be not inserted in the new charter for the State of Washington."

First, there is no section in the Constitution of the United States in reference to the strict observance or any observance of the Sabbath; and secondly, no such petition was ever circulated in Washington Territory. The petitions were that the Constitution of the United States should remain as it is. The *Frontier* had better get into the civilization of the district school.

## NORTH PACIFIC SABBATH-SCHOOL ASSOCIATION.

THE North Pacific Sabbath-school Association will hold its eleventh annual session in connection with the camp-meeting, to be held on the old ground in East Portland, May 14-21.

It is earnestly hoped that all who are interested in the Sabbath-school work will make a successful effort to be present, as matters of intense interest in regard to the Sabbath-schools and their work will be considered.

Instructions in all branches will be given by experienced workers from abroad, who have been invited to come and render their valuable assistance.

Brethren, do not be forgetful of these facts: If experienced workers from other Conferences leave their own work, and come many hundred miles to give us the instructions and help we so much need, should we not make some sacrifice to place ourselves in condition to receive that help?

Secretaries of schools are requested to bring both their school and class-record books.

All in the Senior Division will please bring their lessons with them for use in the camp-meeting. Sabbath-school lessons for the Intermediate and Primary Divisions will be furnished on the camp-ground.

The railway companies have granted us reduced fare as follows: Those paying full fare to the camp-meeting will be returned for one-fifth fare. Come, brethren, we need your presence, you need the experience and instruction. Time is hastening to its close, and what we do must be done quickly.

R. D. BENHAM, Pres.

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