

THE

Signs of the Times

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

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The Signs of the Times.

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THE CROSS OF CALVARY.

LORD, I would linger near thy cross,
Where smile thy love and peace on me;
And count earth's dearest treasures dross
Compared with wealth I find in thee.

The cross! Yes, rugged though it be,
Though friends forsake, and foes deride;
With grateful love I bow the knee
To Him who here was crucified.

Here bathes my weary, sin-sick soul
In streams of purifying love;
While waves of glory o'er me roll,
Borne from the Living Fount above.

Blest boon of Heaven! In thee I find
A pledge of joys eternal, pure;
Not all the powers of earth combined
Can make a promise half so sure.

By thee I'm raised above my woe,
To view the shining glory-land;
By thee my fullest rapture know,
Though thorns may pierce my head, my hand.

Here will I rest in gladness still,
Content whate'er my lot may be;
My wish to do God's holy will,
My joy, the Cross of Calvary.

—J. M. Hopkins, in *Review and Herald*.

General Articles.

THE REJECTION OF SAUL.

BY MRS. E. G. WHITE.

THE relation between Samuel and Saul was one of peculiar tenderness. Samuel loved Saul as his own son, while Saul, bold and ardent of temper, held the prophet in great reverence, and bestowed upon him the warmth of his affection and regard. Thus the prophet of the living God, an old man whose mission was nearly finished, and the youthful king, whose work was before him, were bound together by the ties of friendship and respect. All through his perverse course, the king clung to the prophet as if he alone could save him from himself.

When Saul was proclaimed as king, Samuel had assured the people that the danger of the future would be that of forgetting the covenant of the Lord, and of failing to ac-

knowledge God as the supreme Ruler of their nation. Israel had sought and obtained a monarchy after their own heart, yet Samuel had told them that the Lord in his infinite mercy was willing to forgive them, and to help them, if they would only fear him, and serve him in truth. The question of the conversion of Israel into the royalty of the kingdom of God, was to be decided. Would the Israel of God, with their king at their head, obey God explicitly, or would they not? Either Israel must cease to be the people of God, or the principles upon which the monarchy was founded must become spiritual, and the nation must be governed by a divine power. If Israel would be wholly the Lord's, then the Lord would constitute a kingdom in which the will of the human and earthly would be in subjection to the will of God, and, by this means, the covenant relationship that constituted God the Ruler of Israel, would be preserved. The question may seem of little consequence to our finite minds; but it was far from this. Would the king whom Israel had chosen listen to the Ruler of all kings? Would he surrender his will, and do the will of the Father which is in Heaven? No monarchy in Israel that did not acknowledge in all its ways the supreme authority of God, could prosper. As long as the people of Israel would conduct themselves as subordinate to God, so long would he be their protection and defense.

The prophet Samuel had been rejected as ruler of Israel, and Saul had been chosen to fill this responsible position. Samuel was not envious and jealous of the chosen king. "God forbid," said the prophet, "that I should sin against God in ceasing to pray for you." The Lord identifies his interest with the people, and although Israel had greatly displeased the Lord, and sorely grieved Samuel, yet the prophet did not divorce his interest from Israel; but he uttered a decided warning, "If ye shall still do wickedly, ye shall be consumed, both ye and your king."

Saul had failed to bear the test of his faith in the trying situation at Gilgal, and had brought dishonor upon the service of God; but his errors were not yet irretrievable, and the Lord granted to him another opportunity to learn the lesson of implicit faith in his word, and unqualified obedience to his com-

mands. If the Lord had separated himself entirely from Saul, he would not have spoken to him again through his prophet, and intrusted him with a definite work to perform, that he might correct the mistake of the past.

Let us mark this. When anyone who claims to be a child of God, becomes careless in doing the express will of God, and through his deviation from the path of rectitude, many are influenced to become irreverent and unmindful of the injunctions of God, and if he then accepts reproof and has true contrition of soul, if he will discern his error, and no longer entertain lofty opinions of his ability, and will trust in God, who alone is able to save him, his past failure may be turned into victory, because he will become conscious of his inefficiency to do what God requires, without divine strength and wisdom.

The apostle Paul went directly contrary to the will of God before his conversion. His powers were employed in the cause and work of the enemy of God and man; but when light from Heaven shone about him, and the voice of Jesus was heard saying, "Saul, Saul, why persecutest thou me? I am Jesus whom thou persecutest," he inquired, "Lord, what wilt thou have me to do?" Love for Jesus became the ruling power in his life, and when there was work to be done for the Lord, no danger could intimidate him, no opposition hinder, no threats appall, no difficulties dishearten, no power cause him to swerve from the path appointed of God.

Before Paul experienced genuine conversion to God, selfishness controlled his mind and soul. His estimate of everything was a wrong estimate, for self-aggrandizement and selfishness had an influence upon his entire life and character. He praised his own zeal. He was carrying a mirror with him, not a mirror in which to discover the defects of his character, but a mirror in which he might admire himself. Everything was turned into self-glorification; but after Jesus was revealed to him, his lofty opinion of himself was gone. He saw nothing in which to glory, save the cross of Christ. The Lord brought Paul over a path that was difficult to travel, but the apostle saw in it precious opportunities to prove his fidelity to Jesus, whom he had persecuted in the person of his saints.

When Samuel was called upon to deliver a

most painful message of condemnation to him whom he loved as a son, Saul saw no great sin in the course of transgression which he had pursued. When reproved he manifested no repentance or contrition of soul. He was not grieved for his disobedience. He did not surrender his will to God, but began to vindicate his actions, and to offer excuses for his error. After the announcement that, because of his transgression, his kingdom should not continue, Saul became sullen and despondent. He thought he had been treated unjustly, and went to great extremes in his management of affairs in the kingdom.

At one time he pronounced a curse upon anyone who should taste of food throughout a certain day of battle. This prohibition was not required by the Lord. It originated with Saul himself, and nearly cost him the life of his son Jonathan. It created a will of decided opposition to his authority in his army, and resulted in leading the people to transgress the command of God. They had engaged in warfare all day, and were fainting for want of food, and, as soon as the hours of restriction were over, they eagerly fell upon the spoil, and greedily devoured the flesh with the blood, thus violating the law that prohibited such an act; for the Lord had said, "Thou shalt not eat the blood thereof." God had given them rules which should have been respected; because the Lord knows what is for the good of man, and he should be obeyed. But there are many who will lightly regard the tests which God has given, and will assume the responsibility of creating tests and prohibitions, as did Saul, which bring dishonor to God and evil to men.

The Lord sent a last message to Saul. By obedience, he might still prove his fidelity to God, and his worthiness to walk before Israel. Samuel came to the king and delivered the word of the Lord. Said the prophet, "Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." And the record states that "Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly."

This victory over the Amalekites was the most brilliant victory that Saul had ever gained, and it served to rekindle the pride of heart that was his greatest peril. The divine edict devoting the enemies of God to utter destruction, was but partially fulfilled. Ambitious to heighten the honor of his triumphal return by the presence of a royal captive, Saul ventured to imitate the customs of the

nations around him, and he spared Agag, the fierce and warlike king of the Amalekites. The people, influenced by his example, reserved for themselves the finest of the flocks, herds, and beasts of burden.

Here Saul was subjected to the final test. His presumptuous disregard of the will of God, showing his determination to rule as an independent monarch, proved that he could not be trusted with royal power as the vicegerent of the Lord. While Saul and his army were marching home in the flush of victory, there was deep anguish in the home of Samuel, the prophet. He had received a message from the Lord, denouncing the course of the king. "It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments." The prophet was deeply grieved over the course of the rebellious king, and he wept and prayed all night for a reversal of the terrible sentence.

God's repentance is not like man's repentance. "The Strength of Israel will not lie, nor repent; for he is not a man that he should repent." Man's repentance brings about a change of mind. God's repentance implies a change of circumstances and relations. Man may change his relation to God by complying with the conditions upon which he may be brought into the divine favor, and he may, by his own action, place himself outside the favoring condition; but the Lord is the same "yesterday, to-day, and forever." The Saul whom God made king was a humble man, little in his own eyes, and not the Saul whom God repented to have exalted to the throne of Israel. Saul's disobedience changed the condition of his relationship to God; but the conditions of acceptance with God were unaltered,—God's requirements were still the same; for with him "there is no variableness, neither shadow of turning."

With an aching heart the prophet set forth the next morning to meet the erring king. Samuel cherished a hope that, upon reflection, Saul might become conscious of his sin, and by repentance and humiliation before God, be again restored to the divine favor. But when the first step is taken in the path of transgression, the way becomes easy. Satan leads on, and Saul, debased by his disobedience, came to meet Samuel with a lie upon his lips. He exclaimed, "Blessed be thou of the Lord; I have performed the commandment of the Lord."

The sounds that fell on the prophet's ears disproved the statement of the disobedient king. To the pointed question, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul made answer, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed."

The message of Saul's rejection brought unspeakable grief to the heart of Samuel. It had to be delivered before the whole army of Israel, when they were filled with pride and triumphal rejoicing over a victory that was

accredited to the valor and generalship of their king, for Saul had not associated God with the success of Israel in this conflict; but when he saw the evidence of Saul's rebellion, he was greatly stirred with indignation, that he, who had been so highly favored of God, should transgress the commandment of Heaven, and lead Israel into sin. Samuel was not deceived by the subterfuge of the king. With mingled grief and indignation he declares, "Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel." He repeats the command of the Lord concerning Amalek, and demands the reason of the king's disobedience.

Saul persists in self-justification: "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal."

In stern and solemn words, the prophet sweeps away the refuge of lies, and pronounces the irrevocable sentence. "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

RIPENESS IN CHARACTER.

ONE mark of ripeness in Christian character is *beauty*. Ripe fruit has its own perfect beauty. As the fruit ripens the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty of realized sanctification, which the word of God knows by the name of "beauty of holiness."

Another mark of ripe fruit is *tenderness*. The young, green fruit is hard and stone-like; but the ripe fruit is soft, yields to the pressure, can almost be moulded, retains the mark of the finger. So it is with the mature Christian; he is noted for tenderness of spirit.

Another mark of ripeness is *sweetness*. The unripe fruit is sour, and perhaps it ought to be, or else we should eat all the fruits while they are yet green. It may, therefore, be in the order of grace a fit thing that in the youthful Christian some sharpness should be formed which will ultimately be removed. As we grow in grace we are sure to grow in charity, sympathy, and love; we shall have greater and more intense affection for the person of Him "whom having not seen, we love;" we shall have greater delight in the precious things of

His gospel; the doctrines which perhaps we did not understand at first will become marrow and fatness to us as we advance in grace. We shall feel that there is honey dropping from the honeycomb in the deep things of our religion.

We shall, as we ripen in grace, have greater sweetness towards our fellow-Christians. Bitter-spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian church. We drag her before us and condemn her straightway; but when our virtues become more mature I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.—*Selected.*

BE OF GOOD CHEER.

WE want to be conformed more and more to the image of Christ. Then we must joyfully accept the Master's command, which calls us to take up the cross and follow him. Sometimes, however, our cross appears as a huge bundle made up of a multitude of petty annoyances in which we fail to see divine appointment, and so attribute our trials to human agency. Then it is that we are troubled, and cry out with fear. Would we listen for the Spirit, we might hear the words of Jesus, as surely as Peter did: "Be of good cheer, it is I!" Twice does the blessed Saviour repeat these reassuring words: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." We fail to consider that with the child of God there are no second causes. If we do not accept cheerfully our commission to service, God's hand places us in the furnace, that the melting fires of his love may cleanse and purify us.

Sometimes the rod is necessary, and when it is, our heavenly Father will not spare it. Says the apostle: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God deal-eth with you as with sons." "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

One reason for the curses being pronounced on the children of Israel was that they served not the Lord with joyfulness and gladness of heart, for the abundance of all things which they possessed. Their sad neglect of the command speaks down through the ages to us. Out of his bountiful storehouse God has provided us with all that we need; has even provided us with luxuries, such as health, home, and the thousand little blessings which these involve. He has placed us within these beautiful environments, asking no return but that of thankful heart and ready will to serve him. Do we grudge this pittance of compensation. Very likely, could we have chosen, some other work would have been taken,—

something which from our false standpoint would seem greater service. Perhaps some other trial would seem less hard for the flesh, but would it have achieved its end in us as the Master's work is doing?

The angel of the Lord appeared, saying, "Be of good cheer, Paul; as thou hast testified of me at Jerusalem, so must thou bear witness also at Rome." If we can say with the great apostle, "I believe God, that it shall be as was told me," then rest assured that we are serving under the same banner.—*Selected.*

GOD'S MINISTERING DAYS.

BY FANNIE BOLTON.

THERE is never a cloud in the sky
And the sunshine is golden with splendor,
The flowers nod, glad some and high,
The whole earth seems happy and tender.
And to-day, love is ministering to us,
And pouring his balm through and through us,
The buds break, the birds sing, and men praise.
This is one of God's ministering days.

There are clouds, heavy clouds, in the sky,
The world's dark, the wind sighs, the rain falls,
There's a funeral train waiting by,
There are mourners in all of the halls,
And the sky gathers shadow on shadow
And burdens with darkness the meadow.
The birds hush, the bud waits, and few praise,
But its one of God's ministering days.

Did you think it was only the light
That proved God had care for your days?
Did you think in the chill and the blight
You had no need to offer him praise?
Did you know that the dark days of shadow
Were days that were blessed to the meadow?
And the sun, and the rain, and the haze
All share in God's ministering days?

Oh! look at the deserts that lie
In one blaze of light through the year;
The travelers faint there, and die,
For the plains are all barren and sere.
And the heart that is evermore gay,
And never feels need e'en to pray,
Is a heart like the deserts, that lie
Under reaches of unshadowed sky.

Dear heart, there's a word in the Book
That is precious in sorrow's dark hour.
"Whom the Lord loveth," take it, and look,
"He chasteneth," e'en as the flower
Must bear the chill rain and the night
That the blossoms may open to light,
E'en as the cloud dew the meadows,
So the heart may be blessed by life's shadows.

Not for joy only cometh the light,
Not for sorrow alone comes the woe;
But to bring out thy bloom the more bright,
To make thee more blessed below,
To fit thee for ministering rest
To some other heart that's oppressed,
So now, even now, give him praise,
For all are God's ministering days.

God's ministering days, full of splendor,
Full of peace, full of praise, full of beauty;
And his ministering days no less tender
Full of cloud, full of tears, full of duty.
And blessed's his light and his gloom;
And blessed the life and the tomb;
And blessed the love and the loss;
And blessed the crown and the cross;
For he who is love marks our ways,
And all days are God's. Give him praise.

THEORY AND PRACTICE.

IN theory, piety is reverence and love for God, and in practice it is the exercise of all our powers in obedience to the divine will. Combining the theory and practice, we have the richest treasure known on earth, and love for God is shown in perfect obedience to God. This is the pearl of great price, the value of which cannot be computed by any human arithmetic. All it does for its possessor and for the world can never be expressed in this life.—*Rev. D. W. Gates.*

LET THERE BE NO ALLIANCE WITH ROME.

THE Presbyterian Union of New York City is composed of the Presbyterian ministers of that city. In their meeting February 28, the discussion turned on the question, "How far is the Roman Catholic Church our ally, and how far our enemy." From a report of the proceedings we take the following points of interest:—

Rev. Philip Schaff, D. D., the ecclesiastical historian and professor in Union Theological Seminary, opened the discussion. He said that the origin of the Roman Catholic Church was involved in obscurity. It may have originated on the day of pentecost; it may have originated at Corinth, or it may have originated much later. In any event the precise time could not be fixed. He claimed that the Pope is antichrist, but not the church. That the Pope and the church are not one, and that Second Thessalonians refers to the Pope alone, claiming that this was the view held by Calvin, Melancthon, and Luther. He said that the Roman Catholic Church must hold to all the cardinal doctrines, such as the Trinity, divinity of Christ, justification, sanctification, good works, and others. He emphasized the historic character of the church and that under its claim of infallibility it could not abandon one of the cardinal doctrines and live; that it was the largest church of Christendom, with its 200,000,000 members, and should be the ally of Protestantism.

Rev. Dr. John Hall, pastor of the Fifth Avenue Presbyterian Church, was the next speaker. Each point that Dr. Schaff raised Dr. Hall answered, and when he said that he could not realize how so learned a man, a professor in the chair of church history in a Presbyterian theological seminary, could advocate an alliance with the historic enemy of truth, justice, and morality, he was enthusiastically applauded.

He held to his clear and logical style of argumentation, but his deep interest and earnest convictions upon this important subject, led him into such bursts of eloquence that he carried his audience before him with irresistible force.

Dr. Hall said that he had lived among Catholics; had preached in a parish where there were three Roman Catholics to one Protestant; he had been to Rome and met the cardinals, to whom he had been introduced. He knew Romanists and Romanism, priesthood and laity, better, probably, than any person present. He said the Pope was the church and the church was the Pope, and that both are antichrist, "so that he as God sitteth in the temple of God, showing himself that he is God." The Pope and Romanism stand and fall together. Paul denounced this antichrist, this son of perdition, as the workman of Satan: that Satan who had overcome the first Adam, and with all the subtlety of his nature endeavored to overcome the second Adam, but had failed. Satan had endeavored to overcome Christ by offers of that temporal

power which the Church of Rome now holds out, and the offer was made by the same arch conspirator.

Moses's fight was continually against apostasy. Satan does not ask the people at first to become atheists, but he asks them to place alongside of the true God other gods also. This is what the Roman Catholic Church asks and does. Satan was satisfied when the Jewish kings set up the temple of the living God, provided they had Baal and Ashteroth in their groves. As to the origin of the Roman Church, a careful reading of history showed that it was from Constantine, who was a shrewd statesman, a politician and murderer, that it had sprung. Out of heathenism, Judaism, and Christianity, were taken those portions of their several services that would appeal to the sensualism of man, and with these playing upon the inborn sentiment of natural religion, Christ was kept out of the heart.

Dr. Schaff had referred to the decrees of the Council of Trent, acknowledging the divinity, kingship, and priestly offices of Christ. Dr. Hall said that it was true, but it was not fair to quote a portion and not the whole of the decrees. Read them through and in their logical connection, and you would find that they were completely Romish; the doctrine of justification is ignored, Christ's office as a Saviour is rendered wholly void; and every leading doctrine of the religion of Christ had been manipulated until it was of none effect.

The decrees of the Council of Trent claimed ten virtues for the priesthood, traditions penances, purgatory, indulgences, and in Mariolatry, to one in the atonement of Christ. Christ's divinity was merged in the infallibility of the Pope, the influence of the Holy Ghost merged in the confessional interferences of the priesthood, and instead of bowing to the kingship of Christ, the devotees of the Roman system kissed the toe of St. Peter's statue. No Catholic is permitted by the decrees of the church to be "justified freely by his grace through the redemption that is in Christ Jesus," and his soul goes blindly into purgatory in order that the church may receive money for saying masses for his soul.

As to the church's influence, no devotee of heathenism in Japan but lives a freer life than does the slave of Romanism. There is no truth of the decalogue that it has not broken, no truth of Christianity that it has not assailed.

It is claimed that the marriage relationship has been defended by the Romish Church, and yet there has been no greater insult offered to that holy relationship than celibacy and monasticism and their attendant evils.

It is said that Romanism educates. It does so in places where it has no other way to carry on its aggressive work, and when it does educate, it does so always at your expense; but where it can get along without it, it does not educate.

It is claimed that the Roman Church holds in check the turbulent spirits that have caused our strike, and that we should join hands

with it to keep this power under restraint. That 60,000,000 of people should conciliate 8,000,000 of enemies to their liberties in order to keep in check a small portion of our body politic! No; a thousand times better that these misguided people should strike, and strike, until they learn how to appreciate the laws of our land and their own good, rather than that the iron band of superstition and spiritual death should be riveted about their arms and souls until they could not move.

The Presbyterian Church should not form such an unholy alliance. It was our duty to magnify Protestantism, the Christianity of the Bible, and not make an unholy alliance with error. He had no word against the individuals of the Church of Rome, but against that church he should always raise his voice.

When Dr. Hall had concluded, the Rev. Howard Crosby, D. D., pastor of the Fourth Avenue Presbyterian Church, arose and commenced his address with the question, "Why should we not join with the Roman Catholic Church in the fight against infidelity?" He paused and deliberately said, "Because the Roman Catholic Church makes infidelity." The answer was electrical. The audience cheered and applauded for several minutes. Dr. Crosby continued: "The Roman Catholic Church has been called an historic church, and we are asked to make it an ally because it is such. Look at Mohammedism, Buddhism; they, too, are historic. Shall we join with them on account of their antiquity?"

"When does an apple get so rotten that it ceases to be an apple?" said the doctor. "Let us not be deceived by the virtues of those who are superior to their religion, into fellowship with that which is unfriendly to our every interest."

INBRED SIN.

SIN is a power. It is represented in the case of Cain as a vicious monster crouching at his door, waiting to tear him down and ever after rule over him. Gen. 3:7, Revised Version. This is just what sin has done to every man. Peter says, "Of whom a man is overcome, of the same is he brought in bondage." Man was overcome by sin, and so brought into a hard, cruel state of slavery. Thus Paul speaks of the dominion of sin, and cites himself as, at one period of his experience, an example of its mastery. "I find," says he, "a law, that, when I would do good, evil is present with me." "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I." At last he cries out in anguish, "O wretched man that I am! who shall deliver me from the body of this death." Every converted man has had this experience in a greater or less degree, for God says, "The imagination of man's heart is evil from his youth." And again, "The heart is deceitful above all things and desperately wicked." Jer. 17:9.

This natural depravity in man reduces him in some respects below the level of the brute creation. The desire to kill and destroy is only transient in the brute, but is permanent

in man. Most brutes kill in order to satisfy their hunger, but man oftentimes kills for the mere pleasure of destroying life. The school-boy catches flies or chases the butterfly, that he may pull its legs off, or beat the beauty from its wings; the hunter pursues his game, that he may have the gratification of killing it. Brutes do not often assemble to see their fellows tear each other to pieces, yet the cultivated ladies of Rome spent much of their leisure in urging the gladiators to butcher one another. Whereas, one act of vengeance will satisfy the brute, man's cruelty and revenge rages fiercer the more he endeavors to satiate it.

It is against this power that man has to combat, and if he yields himself to it, there is no knowing to what depths it will drag him. In the galleries of the Louvre at Paris are two pictures that illustrate this power. The history is as follows. The artist once saw a very beautiful child saying its prayers at its mother's knee. This scene he reproduced on canvas and called it "Innocence." He then wished to paint a companion picture that he might call "Guilt." To this end he searched through all the European slums for an appropriate model. For forty years he looked in vain, but at last in the condemned cell of a prison, he found a man from whose face everything that was good seemed obliterated, and only that which was vile remained. The picture was taken, and shortly after the man was executed, when to the artist's horror he learned that this man and the little child he had painted years before were the same. Thus "Guilt" and "Innocence" represent the same person. This story may seem fictitious, yet the contrast in the early and latter life of Solomon is almost as great. At one time we see him as a little child humbly asking wisdom from God; a few years after and he is offering sacrifices to Chemosh and Ashteroth, and participating in the murderous rites of Molech.

Christ endeavored to teach his followers this terrible reality—that the greatest evil they had to contend with was their own heart. Said he, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man." Man would be at the mercy of his wicked nature were it not that help has been laid on One that is mighty to save, and who came to save his people from their sins, which he does to the uttermost unto all that come unto him.

FRANK HOPE.

BIBLE METAPHORS.

THERE is a terrific force in the metaphors with which the consequences of "casting away the Lord" are described in Holy Writ. If thou, O reader, should be about to reject that law as the guide of thy life, remember this: God has said of all who are guilty of that folly, that, "as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust."—*Selected.*

TEST OF LOYALTY.

THERE are two branches of the law of God; the one growing out of our relation to our Creator, teaching us how to love him with all our heart; the other founded upon our relation to our fellow-creatures, teaching us our duty to them, that is, how to show that we love our neighbor as ourselves. The first four commandments of the decalogue constitute the first branch of the moral law; the last six, the second.

Eight of the ten precepts are negative, teaching us *not* to do certain acts, *not* to insult God or injure our neighbor; while two of them are affirmative, requiring us actually to show honor to God, and to such of our fellow-men as, from our mutual relation to each other, demand our reverence and obedience. One of these belongs to the first branch of the law, namely, the Sabbath commandment; the other is included in the second branch, the one requiring us to honor our parents.

It may be objected that the fourth commandment is negative, forbidding labor on the Sabbath day; but it positively requires us to remember the Sabbath day to keep it holy, and then forbids such acts as would profane it.

The Sabbath, being a memorial of the Creator's finished work, and instituted on purpose that his creatures might, by special act, honor him, is better adapted to test man's loyalty, than any other precept of the decalogue. Hence he calls it a sign between him and his Israel, for a perpetual covenant. Ex. 31:13, 17; Eze. 20:12, 20. And when he proposed to prove his people in the wilderness, whether they would walk in his law or not, he chose this very precept as the best calculated for a test of their loyalty. Ex. 16:4, and onward. The keeping of the Sabbath is an acknowledgment of the only living and true God, and this by a positive act of worship, or obedience; hence it is a better test of loyalty than any one of the precepts which precede it.

The last message of probationary time will test the people upon the commandments of God. Rev. 14:9-12. But as all professed believers in the religion of the Bible, or at least all Protestants, are agreed in their teachings concerning all the commandments, except the fourth, the test of necessity must come upon the fourth commandment, the Sabbath law. All the poor evasions that have been invented to excuse the almost universal neglect of the weekly Sabbath of the Bible, only increase the danger of the people in the test that is coming; but he has clearly revealed his purpose of proving this generation, enlightened by all the light of his word and providence, whether they will walk in his law or not. And so it is not only highly proper, as we have seen, but strictly necessary, that the final test of loyalty to God the Father should be upon this very precept, upon which he tested his people in the wilderness.

It is a remarkable fact that the only precept of the moral law, instituted as a special sign of our loyalty to the great Creator, and by which alone, by a special act of outward

obedience toward him, we can exhibit our reverence to him as such in the sight of our fellow-men, should be esteemed a non-essential, a thing of no importance, an institution that all are at liberty to bend or abolish to suit their own convenience. But so it is. And this is the reason why the fearful warning of the "third angel" is sent before to apprise all of their danger in the last grand test of loyalty which is before us.

Oh! that men would open their eyes and see that their Creator has a right to be honored by exact obedience to that precept which he instituted as his memorial, and as a test of our loyalty to him.

R. F. COTTRELL.

OUR FATHER.

God has revealed himself as a Father who pitieth the children, who reasons with them, who says, "Son, daughter, give me thy heart." And when we cry out in the discouragement of our hearts, "The joy of our heart is ceased, our dance is turned into mourning," we hear a gentle voice whispering in our ears (not crying aloud so that all the world may hear), I am God, even thy God—in the day that thou callest upon me I will answer. All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Ye are of more value than many sparrows. Art thou weary, heavy-laden, come to me and find rest.

With eyes full of tears we look around and see nothing but a stormy sea, a dark, stormy, starless night, it may be; our bark is drifting so helplessly, we are so discouraged because of the gloom, but as if full of sweetest, calmest tones, a voice, the voice of Jesus, our Saviour, Brother, Friend, says to us, Why are you fearful? it is I, be not afraid."

What a sad thing it is that a Christian who really loves God should ever doubt the love that our Father gives us. We are helped through nine troubles, and when the tenth comes our faith fails, and we are sure that there will be no further assistance for us, and that being left alone we must perish. Jesus may be asleep in the vessel, or you may think so, but it is only that he is feigning unconsciousness to see if your faith will take you to him for help.

Our Father loves us, is patient with us, is anxious to help us, and is even more ready to give than we are to ask.

"A Father's hand we felt,
A Father's heart we knew;
With tears of penitence we knelt
And found his word was true.

"We told him all our grief,
We thought of Jesus' love;
A sense of pardon brought relief,
And bade our pains remove."

When he really becomes, not that, but when we want him to become in very truth our Father, the world, its pleasures, trials, pains, become so very different, what was hard to bear becomes easy (because we know the Father's hand never causes his child one needless tear), when the dear Saviour's hand takes

the weight of our burden from us, so easy to carry; and, when at last among the chorus of the "great voice of much people in Heaven" our glad voices have no minor notes to jar the melody of those who sing, "Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God."—*Christian at Work.*

TRUST IN GOD.

THERE is a rare story told of the holy Bengel, whose monument is the Greek Testament, the result of a diligent comparing of all the ancient MSS., that not one grain of truth should be lost. He died in 1752.

A friend on his journey, lodging for one night in Bengel's house, knowing his Christian character well, wished to hear his evening prayer. Busied with his great work, Bengel sat up late, while his friend waited, weary though he was, till nearly midnight. At last Bengel knelt beside his chair, and with reverent tones he spoke to his Lord. The dear Master, whose words he had been poring over, with heart always uplifted for the teaching of the Holy Spirit, from the early morning until now, scarce asking time for refreshment, "esteeming the words of his mouth more than his necessary food," he knew was very near him. And thus he spake to him: "Lord Jesus, things are just the same between us," and laid himself to rest.

At the first reading of this story, great as was the reverence for the man of God, I did not like it. The words seemed so brief, so unbefitting all a creature's need before his Creator God, that, shall I say it? they almost savored of irreverence. But as it was often recurring and turned over in thought this impression passed away. Like a passage of Holy Writ it broadened, shone with a deeper, truer, reverential meaning; and so, from scarce liking it, it has become a treasured thought, an oft-repeated prayer.

Yes! it is one of God's thoughts; and how "precious are his thoughts unto his children, how great is the sum of them!" See you not? Here is the rock of God's unchangeableness—"still the same."

"I change not," he says to his wanderers, "therefore ye are not consumed." You may waver; I change not. You may wander; I am ever the same. You may forget; I will never forget thee. The unchanging God of the Old Testament is "Jesus Christ, the same yesterday, to-day, and forever," of the New.

How blessed he who can thus calmly commit himself to One on whose unchangeableness he can so perfectly repose that he will ever "be quiet from fear of evil;" who can feel that this unchangeable God is "his rock, his fortress, and his deliverer, his God," in whom he can trust forever, and so "be kept in perfect peace because his mind is stayed on Him."—*Christian Intelligencer.*

LEAVE God to order all thy ways,
And trust in him whate'er betide;
Thou'lt find him in the evil days,
Thine all-sufficient help and guide.
Who trusts in God's unchanging love,
Builds on a rock that naught can move.

—Selected.

The Signs of the Times.

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

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OAKLAND, CAL., SIXTH-DAY, JUNE 1, 1888.

THE "NEW LAW" EXAMINED.

We have been somewhat interested in reading a list of "The Ten Commandments of the New Testament," as given by one who believes, or professes to believe, that the ten commandments as given upon Sinai were abolished at the cross. We have known quite a number who hold similar views, and as the idea is becoming quite prevalent that the standard of righteousness that existed in Old Testament time has been superseded by a New Testament law, we will give the so-called new law, and examine it somewhat in detail. But first, we will state that the one who gave the list which we quote below, prefaced it with a statement to the effect that Jesus is the law-giver of the new dispensation, and that the commandments which followed are "the commands given by Jesus." Here is the list:—

"1. 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' Matt. 4:10, and Luke 4:8.

"2. 'Little children, keep yourselves from idols.' 1 John 5:11; Acts 15:20-29; 21:25; Rev. 9:20.

"3. 'But above all things, my brethren, swear not neither by Heaven, neither by the earth, neither by any other oath.' James 5:12; Matt. 5:33-36.

"4. The fourth commandment of the decalogue is not in the New Testament.

"5. 'Honor thy father and thy mother; he that curseth father or mother, let him die the death.' Matt. 15:4; 19:19; Eph. 6:1.

"6. 'Whoso hateth his brother is a murderer.' 1 John 3:15. 'Thou shalt do no murder.' Matt. 19:18; Mark 10:19; Rom. 13:9.

"7. 'Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.' Matt. 5:28. 'Thou shalt not commit adultery.' Matt. 19:18; Mark 10:19; Rom. 13:9; Eph. 5:5; Rev. 21:8.

"8. 'Thou shalt not steal.' Matt. 19:18; Mark 10:19; Eph. 4:28.

"9. 'Thou shalt not bear false witness.' Matt. 19:18; Mark 10:19.

"10. 'Thou shalt not covet.' Rom. 13:9; Eph. 5:5; 1 Tim. 6:10.

THE NEW COMMANDMENT.

"'A new commandment I write unto you.' 1 John 2:8. 'And this commandment have we from him, That he who loveth God, love his brother also.' 1 John 4:21."

Let us examine this list, which is said to constitute the commandments of Jesus, and to take the place of the ten commandments as given upon Sinai: Of the nine quotations, only six of them were made by Jesus. The other three are from the writings of the apostles. So the writer would have, not one lawgiver, but many. Of those that were spoken by the Lord, we note the following points:—

The first one was spoken to Satan, at the very beginning of Christ's ministry, more than three years before the crucifixion, the time when it is claimed that the ten commandments were abolished. Then if this were a reënactment of the law, we should have the anomaly of a law reënacted three years before it was abolished! But again: Jesus prefaced the statement with the words, "It is written." He was quoting from the law as recorded in the Old Testament. Then the alleged New Testament commandment is identical with the Old Testament commandment; and consequently, if it were true that the old law was abolished at the cross, we should now have no commandment against worshipping false gods. Wouldn't it be better for us as Christians to admit that there is still a law requiring all men to worship the Creator of the heavens and the earth?

The one quoted as the second is from the writings of John, about sixty years after the crucifixion. Therefore if the old law was abolished at the cross, there was a period of sixty years in which it was not sinful to worship idols, because there was no law against it. We trust that few would have the hardihood to declare that such was the case. As a matter of fact, neither the second commandment nor its equivalent appears in the New Testament. The reference in what is given above as the second commandment, is to the first.

The same thing may be said of the third as is said of what is called the second in the new series.

The one which is called the fifth was quoted by the Saviour directly from the law as given upon Sinai, together with the announcement of the penalty, which immediately followed; and when Christ uttered it, he showed that he was quoting from the law, by saying, "God commanded, saying," etc. Again, the fact that the death penalty is not now inflicted for Sabbath-breaking, is often urged as showing that the Sabbath commandment is not binding. But here we have a commandment of the old law, death penalty and all, made a part of the new law. Shall we stone disobedient children? Notice, as in the case of the first, that if the law of Sinai were abolished at the cross, then this one must have gone too, for it is the very same.

The commandments which are given in the above list as the sixth, seventh, eighth, and ninth, of the "ten commandments of the New Testament," were quoted by the Lord direct from the ten-commandment law of Sinai. Of these, as of the others, it must be said that if the old law was abolished at the cross, they went too, for they do not simply correspond to the sixth, seventh, eighth, and ninth commandments of the law, but they are the identical commandments of that law.

The one given as the tenth was never spoken by Christ, so far as the New Testament record informs us. Paul quotes it about thirty years after the crucifixion, directly from the law as recorded in Exodus, and gives it as a quotation. But if it be held that that law was done away at the cross, and that this was the enunciation of a new commandment, then there must have been a period of thirty years when there was no commandment forbidding coveting.

The result of our examination is that if it were true that the law given on Sinai was abolished at the cross, and if the above is the law that was given to take its place, then we would have at most only three commandments, since six of the new list were unfortunately given so long before the first were abolished that they were swept away with them! And the three that we have come stringing along at varying intervals during a period of sixty years! Is it not a shame that men will charge the Lord with such folly?

But what of the new commandment? Why, John says that it is the commandment which we "had from the beginning." 1 John 2:7; 3:11; 2 John 5. It is simply the summing up of the last six commandments of the decalogue; for all the law pertaining to our duty to our fellow-men is fulfilled in this, "Thou shalt love thy neighbor as thyself." And this commandment, together with the six of which it is the sum, has existed among men, in written form, ever since the days of Moses.

What was the use of printing this list of so-called New Testament commandments, and noting each one? That people might see what pitiable work men make when they tamper with God's immutable law. The conclusion all must arrive at, is that unless the original law is binding as spoken from Sinai, then we have no law to guide us. And in that case we would have nothing to judge us, there would be no sin, for sin is the transgression of the law, and there would be no gospel, for the gospel is God's remedy for sin. But this is not the case. The very effort to construct some other law besides the one which God himself gave, only serves to bring into greater prominence the fact that "all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. They are the foundation-stones of the throne of

God,—the basis of his Government—and instead of vainly seeking with puny hands to overturn them, men would better yield cheerful obedience to them, lest when it is too late they are forced to cry for the mountains to hide them from the face of Him that sitteth upon the throne. w.

MISDIRECTED "ENTHUSIASM."

THE annual address of the president of the National Woman's Christian Temperance Union, published some time since, is an important document. Not for any particular views of temperance or temperance methods, but because of its views of religion and politics, and of religio-political methods. We shall here note some of them. We could not attempt to notice the address in detail, for it occupies more than seven solid pages of the *Union Signal*. We shall quote only the most striking passages. Addressing her beloved comrades, the president said:—

"The marshaling hosts of which you are the vanguard, represent the downfall of sectarianism in religion, and the death of sectionalism in politics. The bugle of your advance strikes the key-note of the church universal. . . . The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that *Christ shall be this world's king*. Yea, verily, *THIS WORLD'S* king in its realm of cause and effect; king of its courts, its camps, its commerce; king of its colleges and cloisters; king of its customs and its constitutions."

The "undying enthusiasm" of these enthusiastic ladies will be dead more than a thousand and one years before ever they see any such thing as that. For it is "THIS WORLD," mark it, not the world to come, of which they have so enthusiastically set themselves to make Him the king—king of its courts, camps, cloisters, commerce, etc., etc.—and no such thing as that will ever be. The word of God says that when Christ comes to "THIS WORLD" as King of kings, and Lord of lords, "Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." See Rev. 19:11-21.

Again:—

"The kingdom of Christ 'must enter the realm of law through the gateway of politics.' . . . There are enough temperance men in both [the Democratic and Republican parties] to take possession of the Government and give us national prohibition in the party of the near future, which is to be the party of God. . . . We pray Heaven to give them no rest . . . until they shall . . . swear an oath of allegiance to Christ in politics, and march in one great army 'up to the polls to worship God.' . . . I firmly believe that the patient, steadfast work of Christian women will so react upon politics within the next generation that the party of God will be at the front."

And this maps out the result:—

"Concerning the platform of our next National Prohibition Convention, I am content to leave it substantially where it is, save that it should declare Christ and his law to be the true basis of government, and the supreme authority in national as in individual life. I greatly desire and hope that we may use our influence to secure this end. Such a declaration must be clearly divested of anything that looks toward a union of Church and State, to which all enlightened Christians are thoroughly opposed, but must as explicitly recognize Christ as the great world-force for righteousness and purity, and enthrone him King of nations in faith, as he will one day be in fact, through Christian politics and laws, no less than Christian living."

But how such a declaration as that is to be clearly divested of anything that looks toward a union of Church and State, is what we should like to know.

We wish the worthy president of the National W. C. T. U. had given some instruction, or at least some hint, as to how it is to be done. Notice, "It should declare Christ and his law to be the true basis of government, and the supreme authority in national as in individual life;" it must explicitly recognize Christ, "and enthrone him King of nations in faith." Now Christ is the head of the church, and the church is his body. Col. 1:18. Therefore if Christ be enthroned in national affairs, it is only the enthronement of the church in national affairs; if Christ be enthroned in the State, the church is thereby enthroned in the State, for the church is his body. To declare Christ and his law to be the supreme authority in national life, is inevitably to declare the church and its law to be the supreme authority in national life; and that is the most perfect union of Church and State; because the church is Christ's body, and you can't enthrone him without enthroning his body. This is the Scripture truth of the matter, and when the Woman's Christian Temperance Union proposes to do what they here announce, and then at the same time proposes to divest it of anything that looks toward a union of Church and State, they are simply proposing to *divest Christ's body of his head.*

But that they can't do. And, in truth, they do not intend to try to do it. They fully propose to enthrone the church with their enthronement of its Head. It is impossible to do otherwise. And the veil, of their being "thoroughly opposed" to a union of Church and State, under which they, and the National Reformers, altogether, endeavor to hide it, is exceedingly thin. It is said of Augustus that he "was sensible that mankind is governed by names; nor was he deceived in his expectation, that the Senate and people would submit to slavery, provided they were respectfully assured that they still enjoy their ancient freedom." These workers for political power in religious things, seem not to have forgotten the opinion nor the tactics of Augustus. They too seem to be fully sensible that mankind is governed by names; and their expectation seems to be that the people of this nation will submit to the slavery of a union of Church and State, provided that they are repeatedly told that there is no union of Church and State, and that "all enlightened Christians are thoroughly opposed" to it. The danger is that these aspirants to such illegitimate power will not be deceived in their expectations, any more than was Augustus in his.

Again we read:—

"To meet the new creation, how grandly men themselves are growing; how considerate and brotherly, how pure in word and deed."

Yes indeed! And if you want to see the proof of it, just read the dispatches in any principal daily, any day, in any part of the land.

This also we read in the address:—

"The W. C. T. U. and Prohibition party must join forces to stand for nationalism as against sectionalism; the future in politics as against the past; . . . and the everlasting prohibition of sin as against any alliance between sin and the Government."

Let "the W. C. T. U. and Prohibition party" be told that no political power nor any civil government can ever of right have anything whatever to do with the prohibition of sin.

In Miss Willard's suggestions for 1888, under the heading of "Legal," is this:—

"Respectfully to request our brothers of the Prohibition party, when the time shall come to consider names for the greater political movement into which that party is to merge itself, to consider carefully the merits of the name 'Home Protection party,' as embodying its purpose and as educational to the people; also request them to continue to stand firm for the American Christian Sabbath; the Bible in our public schools; the enfranchisement of women as a means to prohibition; and make an open declaration that Christ and his law are the supreme authority in such government as they seek to establish in this republic.

"Designate a commission representative of the whole country, which shall bear these requests to our friends and allies, the men of the Prohibition party."

"To stand firm for the American Christian Sabbath," as she says in another place, "as a sa-

cred institution." What is the American Christian Sabbath? and how did it become so? If it is Christian, how can it be American? And if it is American, what made it sacred? The Bible tells about the Sabbath of the Lord, but it nowhere speaks of any such thing as a "Christian" Sabbath, much less does it say anything about an "American Christian" Sabbath. That must be an institution that is found outside of the Bible; and the question again arises, How did it become sacred?

"Stand firm for the Bible in our public schools." Which Bible? the Protestant Bible, or the Catholic Bible? which? Your "brothers" of the National Reform party propose to put the Catholic Bible into our public schools, even into the hands of the children of Protestants, wherever the Catholics are in the majority—that is, in New York, Massachusetts, Wisconsin, Minnesota, California, and a number of other States. Ladies, please define your position.

Of all this and a good deal more after the same sort, "the audience manifested its appreciation by universal hand-clapping and waving of handkerchiefs." And "upon motion, it was accepted by almost unanimous vote as expressing the principles of the National Woman's Christian Temperance Union." And by the same token it is abundantly shown that the National Woman's Christian Temperance Union is pledged to carry civil government into the realms of conscience in this nation.

THE TRUE ISRAEL.

THE throne of David is the only throne promised to Christ; therefore the dominion, the receiving of which is described in Dan. 7:13, 14, must be the kingdom of Israel. It was declared that his everlasting dominion should be over the house of Jacob, yet the prophet, after telling of the destruction of earthly monarchies, says: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27. Therefore it must be that all the saints of God will constitute the people of Israel, over whom Christ shall reign. This truth has been referred to before, but now more extended positive Scripture proof is in order.

1. The promise is: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3:21. Now the word "Israel" signifies, "a prince of God," or "one who prevails." It was given to Jacob after he had wrestled all night with the angel, and had gained the victory. The Lord said to him: "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men; and hast prevailed." Gen. 32:28. Therefore an overcomer is an Israelite; and the promise is that to those who are Israelites Christ will grant to sit with him on his throne.

2. The natural descendants of Abraham were never considered as the true Israel, and heirs according to the promise, unless they were, like him, righteous. When Christ told the Jews that if they believed in him they should know the truth and the truth should make them free, they replied, "We be Abraham's seed, and were never in bondage to any man." John 8:33. But Jesus showed them that they were in a worse bondage than any human slavery, namely, the bondage of sin (verse 34); and to their repeated statements that they were the children of Abraham, he replied: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham." "Ye are of your father the devil, and the lust of your father ye will do." Verses 39, 40, 44.

In like manner, also, John the Baptist told the wicked Pharisees and Sadducees not to flatter themselves that they were the children of Abraham, because God was able of the very stones to raise up children unto Abraham (Matt. 3:7-9), plainly implying that sooner than fulfill the promise to such

unworthy descendants as they were, God would raise up children unto Abraham, out of the stones. That this was not a new idea, is evident from the fact that even in the wilderness, from the very time that the promise was renewed to the Jews, at the exode, the stubborn Jew who refused to humble himself before God, and confess his sin, on the day of atonement, was cut off from among his people (Lev. 23:28, 29), while a stranger was at any time permitted to identify himself with Israel by circumcision.

Circumcision was the mark of Jewish citizenship. The man who was circumcised was known to be an Israelite; yet, as has been stated, this rite was administered to foreigners, after which they were considered the same as those that were born of Jewish parents, thus showing that the natural descendants of Abraham did not comprise all Israel. More than this, we have evidence to show that the Lord never regarded the outward mark of circumcision, whether in the person of a native Jew, or a foreigner, as evidence that that individual was really an heir of Abraham. In Rom. 4:8-11 we learn what circumcision implied:—

"Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."

Abraham received circumcision as a sign that he had obtained "the righteousness of God which is by faith of Jesus Christ." Circumcision was, therefore, a sign of righteousness. If a person was circumcised, but was not righteous, he was no more a child of Abraham than any other man; and whoever was righteous, like Abraham, was really his child. So Abraham was the father of all that believed, whether circumcised or uncircumcised. That outward circumcision did not make an Israelite, unless a man was righteous, is plainly declared by Paul in Rom. 2:25-29:—

"For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? . . . For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

This was true, not simply when the apostle wrote, but from the beginning of the history of the Jewish nation. When the Lord gave laws to his people, from Mount Sinai, he said that if they disobeyed him he would bring desolation upon their land, and they should perish among the heathen; but,—

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; . . . if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." Lev. 26:40-42.

And so it was in the days of Moses, as well as in the days of Christ, that "an Israelite indeed," was one in whom was "no guile." John 1:47.

In the eleventh of Romans the apostle very forcibly illustrates the way in which the promises to Israel could be fulfilled, even though all the literal descendants of Jacob should forfeit their right to the inheritance. In the first and second verses he declares that God has not cast away his people. This might lead us to suppose that literal Israel are yet the chosen people of God, if he did not say in verse

5 that those that remain are "according to the election of grace." Then he represents Israel by an olive tree. Some of the branches have been cut off, and the Gentiles, a wild olive tree, have been grafted in. This grafting is contrary to nature, for the grafts partake of the root and fatness of the tame olive tree into which they are grafted, and bear the same kind of fruit. He warns those who are thus grafted in not to boast, since they stand only by faith, and that as the natural branches were broken off because of unbelief, so they may likewise be removed. The Jews, the natural branches, may become part of the tree, but if they do, it will not be as original branches, but as spiritual grafts. Thus the people of Israel are only a spiritual people,—those who are Christ's,—"and so all Israel shall be saved." w.

DEATH OF B. L. WHITNEY.

On the 10th of April a telegram was received from Battle Creek, Mich., announcing the death of Elder B. L. Whitney, editor of *Les Signes des Temps*, and manager of the mission in Basel. On Sabbath, the 14th, a memorial service was held in the chapel of the mission house, in Basel. The address delivered by J. H. Waggoner on that occasion gives all the facts concerning the deceased necessary to an obituary, and we publish it entire:—

"Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14:13.

In the Scriptures, death is always called an enemy. This text does not call death a blessing, as some have inferred, but it pronounces a blessing on those who die "from henceforth." Thus it has a local application. It immediately follows the warning of the Third Angel's Message, which is the last message of warning to this fallen world. It immediately precedes a time of trouble such as there was not from the time there was a nation. It comes in connection with a prophecy of bitter and cruel persecution against the saints of God, who keep the commandments of God and the faith of Jesus.

Habakkuk, looking forward to this same time of trouble, greatly desired that he might be spared from passing through it. But his desire was only prophetic of the feelings of those who live to see that day. The prophecy is concerning the last days, as may be seen by reading it. See chap. 3:16. In view of the coming time of trouble, it is a blessing to be permitted to rest. Who can abide the day that is coming? And who is making the preparation necessary to stand in the battle in the day of the Lord?

The present is a time when the words of our text are peculiarly appropriate. While we feel very deeply afflicted, and the cause has lost a devoted servant, we also feel assured that the Lord watches over the dust of his faithful ones, with the further assurance that their works shall follow them. Their work is not lost. Its influence will live and increase unto greater blessings to the church and cause of God.

Buel Landon Whitney was born in North Hero, Vermont, December 10, 1845. His parents were Christians, and at the early age of ten or twelve he united with the Methodist Church. He made a profession of the faith of the Seventh-day Adventists, and was baptized in 1860, when he was fifteen years old. He was ordained to the ministry September 11, 1875, at the New York Conference. At the same meeting he was elected president of that Conference, to which position he was elected eight years in succession.

In 1882, Elder Andrews, on account of failing health, greatly needed somebody to assist him in Europe, who had had opportunities to become thoroughly acquainted with the truth and with this work. He needed one, also, who had administrative or executive ability, who could bear the burdens of this growing mission. Being well acquainted with Brother Whitney, and feeling assured that he possessed the qualifications for an efficient assistant in the European field, he requested that he might be sent to

him. Accordingly, at a General Conference of the Seventh-day Adventists held in Rome, N. Y., then the home of Brother Whitney, in December, 1882, it was unanimously voted that he, with his family, should move to Switzerland. This was a severe trial to the churches and Conference of New York, who would gladly have retained him, as they highly valued his labors. They had but recently re-elected him president of their Conference, and they felt that they had no man who could fill his place. But they willingly sacrificed their own feelings, and the wants of the cause in their own State, for the sake of the work in the Central European Mission, and for the sake of Brother Andrews, whom we all so greatly respected and loved.

With his family and the mother of Brother Andrews, Brother Whitney embarked from New York, June 28, 1883, and arrived in Basel July 26. This was only about three months before the death of Brother Andrews, who was very feeble when Brother Whitney arrived here. Tenderly he cared for this dear brother in his weakness and his sickness, and at the last, Elder Andrews died in his arms.

Of Brother Whitney's devotion to the cause, and of his faithful labors in Switzerland, there is little need that I speak a word to you. It is quite unnecessary to speak concerning them to the readers of *Les Signes des Temps*, of which he was the efficient editor.

And yet not all who were acquainted with him and with his work in this country, fully understand the depth of his interest in the cause of this mission, and what he did and bore in its behalf. It is generally understood, at least to some extent, that he endured privations, and labored beyond the power of his system to bear. There is little doubt that the privations he endured, and the overwork that he did, and laboring too many hours, cut short his life. The burden of mind for the suffering cause, which he had ardently loved from his boyhood, was more wearing, perhaps, than his physical labor.

I am well aware that many are ready to call his course a foolish one; and some cast blame upon him for sacrificing himself as he did. But I am not prepared to pass so severe a judgment on his course. We must remember that the cause was very needy, and the devoted laborers were very few. He felt the necessities of the cause; he felt that the work must be done, in order to establish the cause in this great field; and devotedly, unselfishly, he threw himself into the breach, and no one can doubt that the cause was greatly advanced and strengthened by his efforts.

Had there been others of equal, or nearly equal, experience to stand by his side; had there been no lack of laborers to come forward and bear the burdens with him, then the case would have been different. Then we should more readily judge that it would have been his duty to spare himself, and to divide the burden with them. But where were the helpers? Where were they who were prepared to sacrifice their lives, if necessary, to advance a cause so sacred, which the millions around so greatly needed? While we lament his loss, and lament that he was worn out in his prime, let us remember that in his earnest devotion, his untiring zeal, his self-sacrificing spirit, there were too few his equals—few whose experience in this work enabled them to bear the burden of soul that he bore.

Again, we must consider the magnitude of the work that he represented; the different nations in the midst of which this mission is located; the many millions of people who were entirely ignorant of the precious truth by which the present generation is to be judged. Consider how short is time, and that the day of the Lord is near, and hasteth greatly, as says the prophet Joel. Consider all this, and then determine whether it was folly to lay down his life to give the cause standing in this wide harvest-field.

"Blessed are the dead who die in the Lord from henceforth." They may have borne burdens too heavy for their weary, feeble frames, but their works shall follow them. To some, perhaps, it appeared like folly, for those who suffered martyrdom, to so

persistently maintain their ground, when it must of necessity result in the loss of their lives. It may have been considered presumption in them to deprive the churches and their families of their presence, their labors, and their influence. But the cause of Christianity needed the testimony of their martyrdom, to establish it before a scornful and persecuting world. Time is the touchstone of human actions. Looking back to those days we readily judge that they were the foolish ones who shrank from the trial. To them we now apply the words of Jesus: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Mark 8:35.

If it be so, that our beloved brother lost his life because of his love, his zeal for the cause of truth, who shall judge him on that account? We should covet his place in the grave, rather than the position of him who knows, who professes the truth, but seeks his own ease, while the cause suffers for want of help. If ever there was a time when the spirit of the holy martyrs was needed, it is under the Third Angel's Message. And he who bears to the grave, or through the time of trouble, some marks of his suffering for this truth, will not regret it when he beholds the wounds that his Saviour received in working out our redemption.

I am not counseling imprudence; I believe it is the duty of everyone, just as far as it is consistent with the urgent calls of the work of God, to spare himself for the service of God and his truth. But we should consider well whether we are saving our lives for the service of God, or whether we are preserving them for the gratification of selfish feeling. I deprecate fanaticism; but according to the words of Paul, in 2 Tim. 3:1-5, the fatal characteristic of the last days is not an overplus of zeal. In the last letter of the Lord to the churches, he warns against the mortal danger of lukewarmness. Rev. 3:14-18. But he remembers mercy with his threatenings; he rebukes and chastens with love. There is time to recover ourselves from apathy, indifference, that which we have most to fear in ourselves in these evil times.

Our sympathies go out towards Sister Whitney and her children in their bereavement. But they do not sorrow as they who have no hope. Every tear shed for the sacred dead, is also sacred in the sight of him who watches over the ashes of those who sleep in Jesus. And I trust all unite with me in the earnest desire that the Lord may spare and strengthen her, and restore her to this mission field, where her labors are so much needed and so highly prized. Let our prayers daily ascend in her behalf, and let us unite in renewing our consecration to this holy cause, hoping that we may be so faithful that to each of us the Lord may say, "Well done, good and faithful servant. Enter thou into the joy of thy Lord." Amen.

LEARNING BY OBEDIENCE.

AFTER the plain truth of the Scripture has been set forth concerning the Sabbath, the nature of man and his dependence upon Christ for life both here and hereafter, the coming of the Lord, and kindred subjects, it is very common to hear someone talk something like this: "That seems very clear; but here is an objection that bothers me; and until it is removed, I cannot think of accepting the doctrine that you have been expounding." Now while it is perfectly proper to seek to have everything made plain, such a position as that noted above is not consistent. It is akin to the infidel assertion, "I will not believe anything that I cannot fully understand." When a person takes that position, he effectually cuts himself off from really understanding anything. Very often the acceptance of a thing which we do not fully understand, is necessary to a full understanding of it. The child who should refuse to accept any principle in mathematics until he could understand the reason for it, would never advance to the higher mathematics in which the earlier principles are rigidly demonstrated.

Many things which when we were children we

took upon trust, we find ourselves able to fully analyze as our minds become mature. And so it is in matters of religion. It is utterly impossible that we should understand all the truth of God at once. If we accept as much as we can see, the way will be prepared for greater light to come to us. "The righteousness of God is revealed from faith to faith." And when we arrive at a state of more mature spiritual judgment, we shall find that what we thought were objections are not objections at all. There were many people to whom the whole matter was perfectly clear, even while it seemed to us an insuperable objection; but it was an objection to us because of our own ignorance, and because of our immature judgments in spiritual things they could not explain it to us. The Christian must grow in knowledge, and this presupposes the fact that he doesn't know everything when he first starts out.

The Missionary.

ROMAN CATHOLIC MISSIONS IN CONGO.

ANOTHER custom in Congo, which excited the displeasure of the missionaries, was the habit of interdicting to every person at their birth some one article of food, which they were not, through life, upon any consideration, to put into their mouths. This practice was regarded as specially heathenish, and was unconditionally prohibited. In the place of it, however, they commanded "that the parents should enjoin their children to observe some particular devotion, such as to repeat many times a day the rosary or the *crown*, in honor of the blessed virgin; to fast on Saturdays; to eat no flesh on Wednesdays, and such other things as are used among Christians."

Another custom of the country at the root of which the ax was laid, was that of guarding their fruit trees and patches of grain with *feteiches*, which were supposed to possess themselves the power of punishing all trespassers. The practice was interdicted, but the people at the same time were recommended "to use consecrated palm branches, and here and there in their patches of corn to set up the sign of the cross." These details might be extended to almost any length, if it were necessary. A Roman Catholic of discernment may possibly see an essential difference between these heathenish customs that were abolished, and those that were substituted in their place; but we seriously doubt whether the simple-minded people of Congo were ever conscious of any material change in their code of superstitious rites, or derived any essential advantage by the exchange. At the same time, wiser heads may well be excused for doubting whether the one is more conformed to the spirit of enlightened Christianity than the other; or whether it is worth the trouble and expense of sending the gospel to the pagan nations of the earth, if it produces no better results, or lays no surer foundation for salvation.

It was the great error of the missionaries, perhaps we should say the grand defect of Romanism, that they presented the benighted inhabitants of Congo with a system of superstitious observances so nearly allied, both in spirit and form, to the one which they aimed to extirpate. It was utterly impossible that

one of two systems so nearly related could ever have supplanted the other; and all therefore for which the inhabitants of Congo were ever indebted to the missionaries, was for a burdensome accession to those superstitious ceremonies that had already crushed them almost into the dust. The new religion had no more to do with their moral and intellectual natures than the old one. It imparted to them no clear views of the sublime truths of the gospel, and left them in as great ignorance of the true gospel plan of salvation, as it found them. It limited their attention almost entirely to a few driveling expedients to preserve themselves from the evils and accidents of life, without attempting to impart any glimpses of that glorious immortality, brought to light in the gospel of Jesus Christ. Instead of relaxing the cords of superstition, and conducting them into a wider space and greater freedom, it only drew them the more closely, and chained them down to a heavier burden of idolatrous rites than they or their fathers had ever known. Knowing this to be the case, we are not surprised that this corrupted religion found no permanent lodgment in their hearts, and produced so few beneficial changes in the state of society.

The fact that the people occasionally showed great zeal for the outward observances of their adopted religion, is no proof whatever that they ever possessed any sincere attachment for it, or that they had in the least relaxed their hold upon the old. It was their interest, or they thought it their interest, to make a display of zeal. It was important for them to enjoy the favor of the missionaries, and no fears existed that their own religion would be contaminated by contact with Romanism, and no danger of its being lost from occupying a subordinate or less conspicuous position. If they showed all due reverence for the rites and ceremonies of the Romish church in the presence of the missionaries, they were not less punctilious in performing the rites of their own, in their absence. As but few of the missionaries ever made themselves acquainted with the language of the country, the natives had special advantages for playing off this double game. The missionaries themselves seem occasionally to have had some misgivings about the sincerity of their converts; they repeatedly expressed apprehensions that they might, at some time, revert to the pagan worship of their forefathers.

The attempt which they made to brace up their authority and enforce the demands of Romanism, by practicing upon the credulity of the people, did not tend materially to avert this dreaded result. They naturally supposed they were in possession of a field wonderfully promising for the exercise of miraculous powers. What they could not effect by the bare exercise of authority, or by the ordinary powers of persuasion, they hoped to accomplish by the exercise of their pretended miraculous gifts; and great were the marvels they performed in this hidden corner of the world. Devils fled at their approach; trees withered away under their rebuke; the rains descended or held back as they wished; sorcerers fell

down dead at their feet in consequence of taking a false oath upon the mass book; if a comet appeared in the heavens, it was there in obedience to their call, and all were threatened with immediate destruction who would not obey the priests; if the small-pox made its appearance among the people, it was sent to chastise the obstinacy of their chiefs, and great would be the clamor if they did not at once perform the appointed penance. If the eloquence of a holy father was insufficient to draw tears from the eyes of his audience or wring from them expressions of sorrow for their sins, a curtain is suddenly drawn aside and an image of the virgin in *relievo*, with a dagger thrust through her breast, was revealed to their wondering gaze.

These things, doubtless, had a momentary effect upon the minds of the people, but they exerted no lasting influence. The missionaries forgot that the sorcerers, whom they persecuted with so much virulence, not only pretended to work the same kind of miracles, but others so much more wonderful that their own would appear exceedingly tame by the side of them, and at the same time supported by proofs quite as good as any that the missionaries could adduce. In fact, the imagination is such a predominant element in the mental constitution of the negro, that he cares very little about proofs in such matters; he will more readily accredit a pretended miracle by one of his own countrymen, provided only that it is sufficiently gorgeous to suit his taste, than he would one by the missionaries, which must always have some decent reference to credibility and truth.

The negro feels, that in energy of character, in scope of understanding, in the exercise of mechanical skill, and in the practice of all the useful arts of life, he is hopelessly distanced by the white man. Any suggestions of rivalry here never fail to provoke his unbounded mirth. But whenever you enter the precincts of the unknown and the mysterious, the realms where the imagination alone can travel, there is no place where he feels more at home, and the endless variety of fantastic images which he brings forth from these mysterious regions, shows that here he has no rival. The missionaries, therefore, when they addressed themselves to the task of working miracles, little knew how egregiously they were to be outstripped; and perhaps they could not possibly have adopted any course that would more certainly bring themselves and their religion into contempt.—*Bibliotheca Sacra*.

PREJUDICE is the conjurer of imaginary wrongs—strangling truth, overpowering reason, making strong men weak and weak men weaker. God give us the large-hearted charity which "beareth all things, believeth all things, hopeth all things, endureth all things"—which "thinketh no evil."—*J. R. Macduff, D. D.*

SERVICE done for Christ because it is felt to be a duty will not lose its reward, but how much more acceptable is that service which is esteemed a most precious privilege.

The Commentary.

MOSES SENT TO EGYPT.

LESSON 24.—SABBATH, JUNE 16.

1. WHEN Moses went out the first time to deliver Israel, by slaying the Egyptian, what did he manifest?—*Pride and self-sufficiency.*

2. What must we conclude was his idea of the way deliverance would come?—*That the people would rally around him, and that under his military guidance they would fight their way out of bondage.*

3. In that case who alone would have received the glory?

4. What was God's design?

"And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen." Ex. 14:17, 18.

5. While Moses was keeping sheep in the wilderness, what did he learn?

"Now the man Moses was very meek, above all the men which were upon the face of the earth." Num. 12:3.

6. When he went with the Lord's commission, how was he regarded?

"And the Lord gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people." Ex. 11:3.

7. How did the Lord appear to Moses, when he would send him to Egypt?

"And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I." Ex. 3:2-4.

8. When Moses went to see the burning bush, what was said to him?

"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Verses 4, 5.

9. Who was it speaking from the bush?

"Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Verse 6.

10. What other instances can you name where people were required to put off their shoes on account of the presence of God?

11. What did the Lord say he had seen and heard?

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows." Verse 7.

"I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt." Acts 7:34.

12. What did he say he now proposed to do?

"And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Ex. 3:8-10.

13. How eager was Moses now to go?

"And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Verse 11.

14. What did the Lord say?

"And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Verse 12.

15. What question did Moses ask?

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" Verse 13.

16. What did the Lord reply?

"And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Verse 14.

17. What did God say of this name?

"And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations." Verse 15.

18. What is its meaning?—*It means "the One who is," that is, the self-existent One, thus expressing the distinguishing characteristic of God.*

19. What objection did Moses still interpose?

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee." Ex. 4:1.

20. What three signs did the Lord give him by which he might prove that he had a divine commission? Verses 2-9.

21. Was Moses ready to go then?

"And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." Verse 10.

22. What reply did the Lord make!

"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Verses 11, 12.

23. What did Moses still say?

"And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send." Verse 13.

24. How did the Lord regard this continued refusal?

"And the anger of the Lord was kindled against Moses." Verse 14, first clause.

25. What help did he provide for Moses?

"And he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart." Verse 14, last part.

26. Who did he say should instruct them both?

"And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Verses 15, 16.

27. What confidence may the Lord's servants have in this age as they go to preach the gospel?

"And Jesus came and spake unto them, saying, All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

NOTES.

SOME people confuse meekness with weakness. They suppose that a meek person must be what is popularly known as "soft," and so they have a mild contempt for meekness. But Moses, whose very name has become a synonym for meekness, was not a milk-and-water man. Brought up in the Egyptian court, he was "mighty in words and in deeds."

His summary punishment of the Egyptian who was striving with a Hebrew, shows the impulsiveness of his nature. His firmness and fearlessness were shown when he stood up in defense of the daughters of Jethro, against the ruffianly shepherds. When he finally went before Pharaoh to demand the release of the Israelites, he showed intrepidity. Indeed, all through his life he showed a firmness that is rarely seen. He possessed a strong character, yet he was meek.

WHEN God sent Moses back to Egypt, he gave him the best commission that was ever given to man. "This shalt thou say unto the children of Israel, I AM hath sent me unto you." God made himself known as the self-existent one—the living God. He is the living God, in contradistinction from all other gods of every kind. He has "life in himself;" he is the Author of life. The title "I AM" comprises all that may be said of God, for that he is the Creator of all things is necessarily conveyed in the idea that he alone lives by his own power. The possession of life, inherent life, marks Deity. The man who claims to have life in himself, whether he has faith in Christ or not, actually claims to be God.

On the changing of the rod into a serpent, "Speaker's Commentary" says:—

"This miracle had a meaning which Moses could not mistake. The serpent was probably the basilisk or Uraeus, the Cobra. See Tristram, Nat. His., p. 271. This was the symbol of royal and divine power on the diadem of every Pharaoh. It was a poisonous snake, as is shown by the flight of Moses, and by most passages in which the same word occurs, *nahash*, derived from hissing. This snake never attacks without first inflating its neck, and then hissing; on the monuments it is always represented with its neck enormously swollen. The conversion of the rod was not merely a portent, it was a sign, at once a pledge and representation of victory over the king and gods of Egypt." W.

NOTES ON THE INTERNATIONAL LESSON.

THE RESURRECTION.

(June 10.—Matt. 28: 1-15.)

EVERY preparation had been made at the sepulcher to prevent any surprise or fraud being perpetrated by the disciples. The night had worn slowly away, and the darkest hour before daybreak had come. The Roman guards were keeping their weary watch, the sentinels pacing to and fro before the sepulcher, while the remainder of the detachment of one hundred soldiers were reclining upon the ground in different positions, taking what rest they could. But angels were also guarding the sepulcher, one of whom could have stricken down the whole Roman army by the putting forth of his power.

ONE of the most exalted order of angels is sent from Heaven; his countenance is like the lightning, and his garments white as snow. He parts the darkness from his track, and the whole heavens are lit with his resplendent glory. The sleeping soldiers start simultaneously to their feet, and gaze with awe and wonder at the open, lighted heavens, and the vision of brightness which approaches. The

earth trembles and heaves; soldiers, officers, and sentinels all fall as dead men prostrate upon the earth. The evil angels, who have triumphantly claimed the body of Christ, flee in terror from the place. One of the mighty, commanding angels who has, with his company, been keeping watch over the tomb of his Master, joins the powerful angel who comes from Heaven; and together they advance directly to the sepulcher.

THE angelic commander laid hold of the great stone which had required many strong men to place it in position, rolled it away, and took his seat upon it, while his companion entered the sepulcher and unwound the wrappings from the face and head of Jesus. Then the mighty angel, with a voice that caused the earth to quake, was heard: Jesus, thou Son of God, thy Father calls thee! Then he who had earned the power to conquer death and the grave came forth, with the tread of a conqueror, from the sepulcher, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. An earthquake marked the hour when Christ laid down his life; and another earthquake signaled the moment when he took it up again in triumph.

JESUS was the first-fruits of them that slept. When he came forth from the tomb he called a multitude from the dead, thus settling forever the long-disputed question of the resurrection. In raising this multitude of captives from the dead, he gives evidence that there will be a final resurrection of those who sleep in Jesus. The believers in Christ thus receive the very light they want in regard to the future life of the pious dead.

IN this scene of the resurrection of the Son of God is given a lively image of the glory that will be revealed at the general resurrection of the just at the second appearing of Christ in the clouds of heaven. Then the dead that are in their graves shall hear his voice and come forth to life; and not only the earth, but the heavens themselves, shall be shaken. A few graves were opened at the resurrection of Christ; but at his second coming all the precious dead, from righteous Abel to the last saint that dies, shall awake to glorious, immortal life.

CHRIST rested in the tomb on the Sabbath day, and when holy beings of both Heaven and earth were astir on the morning of the first day of the week, he rose from the grave to renew his work of teaching his disciples. But this fact does not consecrate the first day of the week, and make it a Sabbath. Jesus, prior to his death, established a memorial of the breaking of his body and the spilling of his blood for the sins of the world, in the ordinance of the Lord's Supper, saying, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." And the repentant believer, who takes the steps required in conversion, commemorates in his baptism the death, burial, and resurrection of Christ. He goes down into the water in the likeness of Christ's death and burial, and he is raised out of the water in the likeness of his resurrection—not to take up the old life of sin, but to live a new life in Christ Jesus.

THE other women who had seen and been addressed by the angels, left the sepulcher with mingled feelings of fear and great joy. They hastened to the disciples, as the angels had directed, and related to them the things which they had seen and heard. Peter was expressly mentioned by the angel as one to

whom the women were to communicate their news. This disciple had been the most despondent of all the little company of Christ's followers, because of his shameful denial of the Lord. Peter's remorse for his crime was well understood by the holy angels, and their tender compassion for the wayward and sorrowing is revealed in the solicitude they manifested for the unhappy disciple, and which evidenced to him that his repentance was accepted, and his sin forgiven.

WHEN the disciples heard the account which the women brought, they were astonished. They began to recall the words of their Lord which foretold his resurrection. Still, this event, which should have filled their hearts with joy, was a great perplexity to them. After their great disappointment in the death of Christ, their faith was not strong enough to accept the fact of the resurrection. Their hopes had been so blighted that they could not believe the statement of the women, but thought that they were the subjects of an illusion. Even when Mary Magdalene testified that she had seen and spoken with her Lord, they still refused to believe that he had risen.—*Mrs. E. G. White, in Great Controversy, Vol. 3.*

THE SABBATH AND THE RESURRECTION.

"IN the end of the Sabbath, as it began to dawn toward the first day of the week," etc., Matt. 28:1. Here we have New Testament testimony upon the subject of what day should be called the Sabbath. It is the day that immediately precedes the first day of the week. But there are only seven days in a week, therefore the Sabbath is the seventh day of the week. This is just what the commandment says: "The seventh day is the Sabbath of the Lord thy God." And Luke, in speaking of the Sabbath day which immediately preceded that first day of the week in which Christ arose from the tomb, says that the women "rested the Sabbath day according to the commandment." Luke 23:56. This item alone should be sufficient to firmly establish anyone who may be wavering concerning the Sabbath in the New Testament.

BUT some may say that this Sabbath was past before the resurrection, and that the change in the day could not take place until Christ had risen and appeared to his disciples. We reply that the resurrection of Christ has nothing to do with the matter. The gospels were all written years after the occurrence of the events which they record, and the names which they give to things must be the names by which the Holy Spirit wishes those things to be known throughout the entire Christian age. With one accord they speak of the seventh day of the week—the day immediately preceding the first day of the week—as "the Sabbath." The first day of the week they call simply "the first day of the week," and nowhere in the Bible is it given any other title. Now when the Bible says that the seventh day is the Sabbath, and throughout both the Old and the New Testament it is called the Sabbath, by what authority do men give that title to the first day? How dare men take such liberties with the word of God? The Lord looks with favor only on those who tremble at his word. See Isa. 66:1, 2.

FACTS must outweigh conjectures; yet even in the face of the uniform testimony of Scripture, some will argue that "redemption is greater than creation." Well, suppose for a moment that it is; what has that to do with the Sabbath? How is it possible to find any connection between the alleged fact that redemption is greater than creation, and the Sabbath day. The seventh-day Sabbath rests upon the great fact that God created the heavens and the earth in six days and rested on the seventh, and that he afterwards blessed and sanctified that day. Now to make the redemption argument apply to the alleged change of the Sabbath, people must argue like this: "Redemption is greater than creation; therefore the Lord did not create the heavens and the earth in six days;" "Redemption is greater than creation, therefore the Lord did not bless and sanctify the seventh day." But says one, "That is nonsense." Of course it is, and so it is nonsense to argue that anything in God's plan of redemption can possibly affect the day which he himself has made holy, and commanded all men to observe.

BUT who knows that redemption is greater than creation? Has it been revealed in the Bible? No. Then what man has known the mind of the Lord so well that he could declare it? Who can fathom infinity, so as to compare two infinite works? No power less than that of an infinite God could create a world, and it required his power to redeem it. And no mind but the mind of God can ever comprehend either work. Then it well becomes poor, ignorant mortals to accept the judgments of God as "righteous altogether," and not try to do for him that which he has not done.

THE idea that men can commemorate finished redemption by resting on Sunday is a wild one. In the first place it has never been commanded, and that alone is sufficient to condemn it. If it had been commanded, then we should have to observe two days, for no power can ever annul the fact that the seventh day is the sacred rest-day of the Lord. But God has not required another day of rest. The resurrection of Christ is a pledge of the final redemption of all who believe in him; but it did not mark the close of redemption. Paul says that "the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:22, 23. And he also says that the possession of the Spirit is simply the pledge of our inheritance, until the purchased possession is redeemed and given to us. See Eph. 1:13, 14. Only when the saints shall stand around the throne of God, in the kingdom of glory, can they celebrate redemption completed; and those who share that triumph will have lived not according to their own views or preferences, but "by every word that proceedeth out of the mouth of God."

The Home Circle.

LITTLE THINGS.

A cup of water to a beggar given
Is such an act, if it be done in love,
As wins the approving smile of God above,
And loses never its reward in Heaven.
Better than silver churlishly bestowed
Is the refreshing draught love gives upon the road.

A word of kindness to the lowly-born
In season spoken, and at little cost,
Upon a grateful heart is never lost,
But as a precious jewel shall be worn.
Not lower than the love-extended cup
The kindly word finds place which angels-treasure up.

Of charity, whose ministers we are,
These sweet and simple offices; within
The reach of e'en the poorest. Who would win
A crown at last in beauty like a star,
Must learn and practice never to despise
The humblest thing his hands can do below the skies.

—R. A. W., in *Christian at Work*.

SOWING WILD OATS.

JOE, Rob, and Jack were three boys who lived in one of the hill towns of Vermont. Joe and Jack were brothers and lived about three miles from the village. Rob was the son of a neighbor whose home was a mile nearer town.

It was the latter part of March, and the maple sugar season was at its height. Joe and Jack had been at work all day in the sugar camp, but were not too tired at night to set out on foot for the village to spend the evening. On their way they were joined by Rob, who always went where Joe did.

It was ten o'clock when they started for home. The snow, which had thawed during the day, was frozen over, so that there was a fine crust. The moon shone brightly, and the boys were in fine spirits.

Just before reaching the home of Rob they came to a sugar orchard situated on a steep hill-side above the road, which belonged to Deacon Clark. The deacon was a good man but somewhat stern, and not fond of boys, who, in their turn, were not fond of him.

"Come, boys," said Rob, "let's go up and get some sap. I'm thirsty."

So they climbed the hill to get a drink of the sweet sap from the buckets. Then, in the excess of his fun, Rob proposed that they should play a trick on the deacon.

"It'll be good enough for him, to pay him for being so cross to us," said he.

So they pulled the spouts out of all the trees on one side of the orchard and threw them on the ground, emptied the sap from the buckets, and turned them bottom upwards at the foot of the trees. Then they went to the boiling-place, where they found the huge caldron within which the sap was boiled, on the ground by the side of the arch, where the deacon had left it when he finished sugaring off that afternoon.

"Now," said Joe, "let's turn it over." That done, they gave it a few vigorous kicks and sent it rolling off down the hill towards the road until it struck against a stump and stuck fast.

"There," said Rob, "I guess that'll do." And the boys set off in high glee for home.

After leaving Rob, Joe and Jack still had a mile to go. On their way they found an ox-sled loaded with wood close by the road-side, and near the house of another neighbor. Their blood was up, and the temptation was too near to be resisted. So they took hold of the sled and drew it out of the road, then started it off down another hill into an open field. The sled ran smoothly over the hard crust, and was well under way. Then it struck a rock, whirled half way round, and went careening against another rock. This time the sled was going with so much force that one runner was crippled, the wood thrown off upon the snow, and the sled splintered into a dozen pieces.

Joe and Jack stood at the top of the hill and watched the sled in its course with intense pleasure until the crash came, and they saw that serious damage was done. This was more than they had bargained for, and they went home seriously troubled, and sunk into uneasy slumbers.

Morning came and the tricks of the night before did not seem half as funny by the light of day. What if Deacon Clark should suspect the guilty parties! Worse than that, what if Mr. Prince, whose sled they had broken, should find out about their pranks?

After all, sowing wild oats may be very fine, but reaping them seemed not so pleasant.

Joe and Jack had just eaten their dinner, and were starting for the sugar-place in the afternoon, when they saw Rob coming down the road. They waited for him, and he told his story.

Rob had lain awake all night, and succeeded in forming a plan which bade fair to bring him out of the scrape clear of suspicion and with flying colors. He knew very well that he had the name of being a wild boy, and that he was no favorite with the deacon. Moreover, as his father's sugar-place joined the deacon's, he concluded that the deacon would be very likely to suspect him of the mischief done. So he ate his breakfast early in the morning, and going up to the sugar camp, he pulled out a lot of spouts from his father's trees, spilled the sap, and turned over the buckets, just as they had done with the deacon's the night before. Then he crossed over into his neighbor's lot, and met the deacon himself just coming to his work.

"I say, deacon," he shouted, "somebody has been raising Cain in our sugar-place and yours too."

"What's the matter?" inquired the deacon, a little suspiciously.

"Well," said Rob, "a lot of our buckets are turned over, and the spouts pulled out. And I see that yours are in just the same shape."

The deacon was very angry, but he said little. Pretty soon they came to the boiling-place, and saw the kettle at the foot of the hill.

"There," exclaimed Rob, "see what the scamps have done with your kettle!"

"I'd give a good deal to know who did that," said the deacon, indignantly.

"So would I," rejoined Rob, joining in

heartily with him. Then he went to work with the deacon to help get things righted. The spouts were soon driven, and with the help of a hand-sled the kettle was brought back to its place. Then the deacon went with Rob and helped him to repair his damage also. So the deacon was thrown off the track, and the boys were relieved, in a way, knowing they were undiscovered; but the deceit rested heavily on their hearts, and they felt small and mean.

That evening, while Joe and Jack were sitting quietly round the fire, reading stories and eating nuts, there was a rap at the door, and a voice inquired for the boys. They went out at once, and met Mr. Prince, looking very stern, which sent the blood rushing to their cheeks at once.

"Boys," said he, "did you run my load of wood down the hill and break my sled last night?"

That was a pretty abrupt way of getting at it, and sent their hearts to beating wildly under their jackets. But Joe and Jack were not liars, if they did play tricks.

"Yes, sir," said Joe, taking it upon him, as the older, to answer. "We did it. We didn't mean to do any damage, and we are sorry."

But Mr. Prince was not to be put off in any such way as that.

"I didn't come to see whether you were sorry, but whether you would rather pay for the damage you have done, or go to jail," he said, looking very hard and stern.

This was too much for the boys, and they broke down at once, and began to entreat Mr. Prince not to send them to jail.

"We will work and earn money to pay you," they said. Then Mr. Prince called out their father and told him the whole story. He was very much grieved, but agreed that the boys ought to pay the damage, and that it was best that they should earn the money themselves.

"I hope," said he, "it will teach them a lesson."

The matter was settled in that way, and I think the lesson must have been thoroughly learned; for neither Joe nor Jack was ever known to play any more tricks of that kind.

It took the boys several months, working diligently all their spare time, and giving up many pleasures, before they paid for the sled. And they not only learned that such fun did not pay, but they were wiser by the knowledge that what gives distress or trouble or pain to another, can't be called fun, and won't make an honest lad happy.—*J. M. F., in New York Observer.*

A MUSEUM OF RELIGIONS.

GREAT progress is being made with the building of a museum near the Trocadero Palace, in Paris, for the exhibition of the magnificent collection formed by M. Guimet at Lyons, to illustrate the different religions of the world. M. Guimet's collection was started at Lyons, but he has been induced to take it to Paris, and the Græco-Roman edifice which is being built for it will be a very large one, comprising, as it will, in addition to the

galleries in which the public will be admitted to view the collections themselves, libraries and studies for professors and other scientific men. The total cost of the building is estimated at about £40,000, a third of which will be provided by the ministry of public instruction, and the remainder by M. Guimet himself, who has taken upon himself the expense of moving the collection to Paris, which of itself is estimated at nearly £3,000. In one wing of the museum will be the Japanese divinities and the Mandara, a kind of Japanese Olympus, the Egyptian divinities and collections of Japanese porcelain, while the galleries, which face the Avenue de Iona, will contain the divinities of China, India, Greece, Italy and Gaul. In another wing not yet built will be exhibited the divinities of Africa, Oceanica, etc., while in another part of the building will be studies for the use of the persons employed to translate Indian, Chinese, and Japanese manuscripts. The museum will, it is hoped, be opened early in 1888.—*Selected.*

THE RUSSIAN SERF BEFORE EMANCIPATION.

THERE is plenty of evidence that the Russian serfs, supposed in England to have been so torpid, writhed fiercely under their bondage. Brigandage became the normal disease of Russia, for the brigands were bands of escaped serfs, who sometimes banded into armies and threatened or pillaged cities. Each pretender was dreaded because he offered protection to the serfs, and their attachment was the single reason for the rise of the ruffian Pugatscheff, a mere marauder, who gathered armies of 30,000 and shook the throne of the great Catherine. Moreover, M. Rambaud brings out the fact that down to a very late period the serfage hampered the Czars, the people hating the system so fiercely that Russian statesmen informed the court that if an invader issued a decree of enfranchisement all patriotism would disappear.

A population so embittered against its owners naturally looked to the central authority, as it had done when oppressed by less regular means. This feeling of reliance on the central power manifested all through Russian history might not of itself have built the autocracy, but that the house of Rurik, always self-willed and fierce, felt that only in perfect personal power, power as of Deity, could they find protection against the nobles and dependent princes who from age to age threatened even their lives. It was necessary, if they were to reign at all, to reign fiercely, to allow of no resistance, to destroy families leagued against the throne. Czars and people therefore played into each other's hands, until at least Peter the Little could say with truth that in Russia no one was important except the man whom the Czar addressed, and he only so long as the Czar addressed him.—*The Spectator.*

A LITTLE thought and a little kindness are often worth more than a great deal of money.—*Ruskin.*

Health and Temperance.

TIGHT LACING AND GALL-STONES.

AN eminent German physician, Prof. F. Marchand, of Marburg, has demonstrated that the wearing of tight corsets is a frequent cause of gall-stones. The effect of tight-lacing is to compress the duct which leads from the gall-bladder to the intestines, causing distension of the gall bladder, with retention of the bile, which, of course, favors the formation of gall-stones. The professor also affirms that many cases of cancer of the liver are attributable to tight-lacing, which, by mechanical pressure, occasions atrophy and other degenerating changes in the liver. The terrible effects which tight-lacing has on the liver are well appreciated by all who have made extensive pathological studies in any large hospital. It is common to find, in *post-mortem* examinations, a liver cut nearly in two by constriction of the waist. The writer encountered a case of this sort in a living subject, in a New York hospital, a number of years ago. A short time since, Langenbuch, a distinguished German surgeon, performed an operation for the removal of an extra lobe of the liver, which had been produced by tight-lacing.—*J. H. Kellogg, M. D.*

FOOD FOR FEVER PATIENTS.

BEEF-TEA and meat foods of all sorts are objectionable in fever, since they increase the tendency to a high temperature, which already exists. According to Dr. J. Milner Fothergill, an excellent authority in matters of this sort, the food *par excellence* for fever patients is some form of farinaceous food, which has been subjected to partial digestion with malt, or by means of long baking. There is no better food for fever patients than granola or wheatena. This or some similar grain preparation should generally be used in connection with milk in fever cases. When milk is used alone, large, hard curds are frequently formed, which occasion great pain and distress, and which may greatly aggravate the symptoms and the danger attending some forms of fever, especially typhoid.—*Good Health.*

INTEMPERANCE is a curse for which there is no mitigation. The fearful devil-fish crushing a fisherman in its long, winding arms, and sucking his life-blood from his mangled body and limbs, is not so frightful an assailant as this deadly but insidious enemy, which fastens itself upon its victim, and daily becomes more and more the wretched man's master, clogging up his liver, rotting his kidneys, destroying his heart and arteries, stupefying and starving his brain, choking his lungs and bronchia, loading his body down with dropsical fluids and unwholesome fat, fastening upon him rheumatism, erysipelas, and all manner of painful and disgusting diseases, and finally dragging him down to the grave at a time when other men are in their prime of mental and bodily vigor.—*Toledo Blade.*

CALIFORNIA HEALTH AND TEMPERANCE ASSOCIATION.

THE quarterly session of the California Health and Temperance Association was held in Oakland, beginning at 9 A. M., April 22, 1888. The president, Elder J. N. Loughborough, called the meeting to order. Elder J. Fulton was appointed secretary *pro tem*.

After singing and prayer, interesting remarks upon the subject of health reform were made by Elders Loughborough, Daniels, and White. Sister E. G. Whitespoke at length upon health reform and the work to be accomplished by the Rural Health Retreat. Dr. Caldwell thought the Retreat ought to occupy the position of teacher in health reform to our people on the Pacific Coast, and that its rise or fall would mark the progress of the work.

Brother White remarked that if the Retreat had a duty to the people, the people owed a duty to the Retreat, and as it was financially embarrassed on account of charity treatment, he moved that a committee be appointed to recommend what the Retreat should do for the worthy poor, and what our people should do for the Retreat. The following committee was then appointed: W. M. Healey, W. C. White, N. C. McClure, J. Fulton, S. Rogers, C. H. Jones, William Saunders, Joseph Leininger, and J. Morrison.

Adjourned to call of chair.

Second meeting of the California Health and Temperance Association was called April 24 at 2:30 P. M.

After the opening exercises the president appointed J. A. Burden to act as secretary for the association for the ensuing year.

The Committee on Recommendations then reported as follows:—

WHEREAS, We find that many persons apply at the Retreat for treatment, some unable, others unwilling, to pay for the same, and while we desire the institution to deal liberally with the poor, and the managers report about \$9,000 already used in that direction, it must be evident to all that its ability in this respect is limited; therefore,

Resolved, That we appreciate the efforts made to increase the facilities for treating the sick, to undo evils, and place the institute upon a good moral and financial basis, and trust our people will give it their hearty support.

Resolved, That in our judgment when there are in our church worthy persons who ought to go to the Retreat, but are unable to pay for their treatment, the church ought to decide the matter by vote and pay the Retreat at least one-third of the regular rate of treatment. And further, when persons expect treatment at less than regular rates they ought to make application to the managers, fairly stating the case before going to the Retreat.

These resolutions called forth many interesting remarks.

Sister White then read* a lengthy letter written to the physicians of the Retreat setting forth the high and noble work intrusted to them.

The following resolution was offered:—

Resolved, That a fund of at least ten thousand dollars be raised by donations to assist in paying the expenses at the Retreat of those persons who are recommended and assisted by their own churches. This fund to be controlled by three trustees, to be elected by the Conference, and William Saunders, Joseph Leininger, and William Seall shall constitute such Board of Trustees, to serve until the California Conference shall elect a Board.

The resolutions were then unanimously adopted; after which the meeting adjourned.

J. N. LOUGHBOROUGH, *President.*

J. A. BURDEN, *Secretary.*

News and Notes.

RELIGIOUS.

—The *Bible Banner*, formerly published in Philadelphia, but lately in Chicago, has ceased to exist.

—The Board of Missions of the Methodist Episcopal Church (South) met in Nashville, May 3, and appropriated nearly \$235,000 for the coming year.

—There are two Greek Catholic Churches in the United States, one in San Francisco, and one in New Orleans, and a third is about to be organized in Chicago.

—In the last forty-four years the Methodist Episcopal Church in New York City has increased fifty per cent., while the population of the city itself has increased four hundred per cent.

—In the Methodist Episcopal Church there are 24,225 Sunday-schools, 268,391 officers and teachers, and 2,006,328 scholars. This is an increase over four years ago of 2,772 schools, 38,826 officers and teachers, and 312,708 scholars.

—The American Sunday-school Union reports, as the result of its work the past year: Schools organized, 1,502; with 54,127 scholars; schools aided, 5,263; Bibles distributed, 6,568; Testaments distributed, 10,302; visits to families, 31,666.

—The American Bible Society received \$557,340 last year and paid out \$506,453. In the seventy-two years of its history 49,829,563 issues have been made, and during the last year more than half a million volumes of Scripture were distributed in foreign lands, and 427,346 destitute families were supplied.

—During the last four years the Methodist Episcopal Church has added 477 new tracts to its list, and has published an aggregate of 6,388,200 copies containing 60,527,144 pages. Of the new tracts 134 are German, in which language 5,451,400 pages have been printed. The other languages, besides English, in which publishing has been done, are French, Spanish, Italian, Swedish, Danish, and Bohemian.

—The project of church union in Japan between Presbyterians and Congregationalists has advanced another step. A joint committee of seven missionaries and thirteen natives have formed a constitution, and the matter now goes to the churches. If they decide the case favorably, as is probable, five denominations will have united to form a Japanese Church. It is confidently expected that Japan will soon be our ideal National Reform Christian country.

—A Cyprus Exploration Society has been organized, and appeals to the public for aid. Its operations, intended to secure a systematic and thorough examination of the island for archeology, are directed by a committee composed of representatives of the Hellenic Society, the British Museum, the Universities of Oxford and Cambridge, the Royal Academy, and other learned bodies. An exploring party took the field about the beginning of the present year, led by Mr. Ernest Gardner, director of the British School at Athens, aided by Mr. R. Elsey Smith, of the Royal School of British Architects, and Mr. M. R. James, Fellow of Kings College, Cambridge; these, after a preliminary examination of sites, have selected the village of Kouklia, the locality of the ancient Paphos, as affording the best promise and opening for success on a large scale.—*Independent*.

SECULAR.

—General Sheridan is seriously ill.

—New York State has 75,000 commercial travelers.

—Great Britain has 15,000 temperance organizations.

—Immense swarms of locusts are devastating parts of Algiers.

—The New York elevated railroads carry 500,000 people daily.

—The United States treasury surplus now amounts to \$101,000,000.

—Germany raises six times as many potatoes as the United States.

—Most of the principal cities of Japan are now lighted by electricity.

—There are only 127 dividend-paying gold and silver mines in this country.

—The coal, lead, and zinc mines of Kansas furnish employment to 6,000 people.

—Bull-fighting is now prohibited by law in four of Mexico's twenty-seven States.

—Lord Stanley, the new governor-general of Canada, is expected soon in Ottawa.

—A plot to kill King Milan, of Servia, was discovered and thwarted a few days since.

—Pure white hair of the best quality is so rare as to be worth more than its weight in gold.

—Boston still has 1,499 licensed liquor saloons. Four years ago the number was 2,393.

—The first recorded eclipse was one of the moon, and was observed in Babylon B. C. 721.

—Five hundred thousand people are said to travel daily on the New York elevated railroads.

—One hundred boxes of early peaches, the first of the season, were shipped from Marysville, Cal., May 25.

—The production of eggs and poultry in the United States reaches the enormous amount of \$640,000,000 a year.

—According to insurance statistics more fires are extinguished by the use of pails of water than by all other means.

—The village of Harlan, Roumania, was destroyed by fire on the 25th ult. Four hundred families were rendered homeless.

—Assayer Braden reports the value of the Montana gold and silver output last year at between \$23,000,000 and \$24,000,000.

—A Nebraska hotel was struck by lightning one day last week, and one of the guests, a commercial drummer, was instantly killed.

—The weighing machines in hotels and other public places in Philadelphia are said to average a net profit of \$20 to \$25 a month.

—The *Alarm*, the Anarchist organ formerly published in Chicago, is to be transferred to New York, where its publication will be resumed.

—Queen Victoria Niagara Falls Park, twin sister to the State reservation on the American side, was thrown open to the public on the 24th ult.

—It is now believed that the population of Africa is over 200,000,000—two and a half times greater than that of North and South America combined.

—The largest tree in the United States east of California is a gnarled old sycamore that stands in Upper Sandusky, Ohio. It is forty feet in circumference.

—Trees are standing on the old Indian battleground near Dawson, Ga., that still bear the scars of the rifle-balls fired into them during the fight of July, 1836.

—May 26 a new gasometer at Hochelaga, Canada, exploded, killing probably more than a dozen men. At last accounts only five bodies had been taken from the mines.

—California apricots sold in New York City last week at \$5.00 per box. At the same time such fruit was worth in San Francisco from seventy-five cents to \$1.50 per box.

—It is said that Prince Bismarck speaks all the most important languages, including even Russian, which is by far the most difficult to acquire of the European tongues.

—Cuba promises to be a great Bessemer ore producer. Plans contemplating an outlay of from \$750,000 to \$1,500,000 are under consideration by Eastern capitalists to develop those mines.

—There has grown up such a demand for alligator skins, and there has been such an effort to supply the demand, that the big saurians of the South are becoming scarce, particularly in Florida.

—During last month the United States treasurer paid \$12,500,000 on account of pensions alone, notwithstanding which fact the excess of receipts over expenditures during the month was about \$5,000,000.

—Complaint is made that Los Angeles is becoming a prey to the liquor interests, as that city now has one saloon for every 300 inhabitants. In San Francisco the proportion is one saloon to every 100 of population.

—A leaky gas pipe, a careless plumber, and a lighted match caused a disastrous explosion at Chico, Cal., on the 23d ult. The plumber was shockingly burned and the building was damaged to the amount of \$500.

—A four and one-half foot vein of coal discovered near Livermore, Alameda County, Cal., some two or three months since, is to be opened immediately and mined upon a large scale. The coal is said to be of good quality.

—Governor Martin, of Kansas, has granted a conditional pardon to a drunken wife-murderer, the condition being that he forever abstain from the use of all intoxicating liquors. The attorney-general is of the opinion that the condition would be enforced by the courts.

—On the 24th ult. an explosion in a fire-works factory near Pantin, France, destroyed seven buildings and killed and injured over thirty persons. At latest advices eleven dead bodies had been taken from the ruins.

—The largest cotton mill in the world is said to be located at Kranholm, Russia. The establishment contains 340,000 spindles, and 2,200 looms, disposes of a force of 6,300 horse-power, and gives employment to 7,000 hands.

—May 22 a most destructive hail-storm visited the vicinity of Sulphur Springs, Texas, completely destroying the cotton plants and greatly damaging other crops. Brockston, in Lamar County, is also reported to have suffered severely.

—Judge Wallace, of the United States Circuit Court, has decided that Trinity Church, New York, must pay the penalty of \$1,000 for importing contract labor, because they imported a pastor. The case will probably be appealed to the Supreme Court.

—On the 22d ult. five men, three of whom were preachers, went to the house of a negro near Arkadelphia, Ark., took him from his bed, carried him into the woods and murdered him. Three of the assassins have been arrested. Their motive is not stated.

—May 24 a cyclone did considerable damage in Bonham and Corsicana, Texas, also in Wellington, Kansas. Three churches were utterly demolished in Bonham and one each in Corsicana and Wellington. Nine lives were lost and quite a number of people were injured by the storm.

—The corner-stone of the Divinity building of the new Catholic University of America was laid at Washington, D. C., on the 24th ult. Cardinal Gibbons and other distinguished Catholic divines were present and participated in the ceremonies, which were witnessed by President Cleveland and several members of his cabinet.

—The damage done by the recent Mississippi River floods was even greater than at first reported. The injury to crops, farm, railroad, and other property, has been immense. Several persons are reported as having been drowned, in one case a whole family being missing; but considering the extent of the flood the mortality was not large.

—Last week quite a number of localities in Central California were visited by light showers. Considerable hay was spoiled, and early fruits were damaged. On the whole, however, the rain was probably a benefit. In some places the rainfall was over an inch. Rain at this season of the year is very unusual in California, and as a general thing is not desired.

—About five miles from Kansas City, Mo., two railroads use one double-track bridge in common. On the night of the 22d ult. the bridge was washed away, and the next morning two trains plunged into the ditch, only a few minutes apart. Being freight trains the loss of life was comparatively small, only seven persons being killed, most of whom were tramps. The pecuniary loss is heavy.

WHAT SMOKING DOES FOR BOYS.

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The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, JUNE 1, 1888.

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CAMP-MEETINGS FOR 1888.

| | |
|---|------------------|
| MISSOURI, Carthage, | May 24 to June 5 |
| IOWA, Des Moines. | " 29 " 5 |
| UPPER COLUMBIA, Dayton, W. T. | " 30 " 5 |
| MINNESOTA, Minnehaha Falls, | June 5-12 |
| PENNSYLVANIA, Williamsport, | " 6-12 |
| NORTH PACIFIC, East Portland, Or., | " 6-13 |
| WISCONSIN, Neenah, | " 12-19 |
| DAKOTA, Sioux Falls, | " 19-26 |
| NORTHERN MICHIGAN, Wexford, June 27 to July 3 | |
| CANADA, | " 28 " 3 |
| NEBRASKA, near Oxford, | July 5-9 |
| NEBRASKA (Northwest), | " 19-23 |

"TRUST in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:5, 6.

AMONG the prominent men who have been elected to the office of bishop in the M. E. Church, by the General Conference now in session, are Drs. J. H. Vincent and John P. Newman.

At the Presbyterian General Assembly, now in session in Philadelphia, Dr. Howard Crosby opposed the adoption of a resolution denying church membership to liquor sellers. Dr. Crosby has doubtless given more encouragement to the liquor traffic than any other man in America. In spite of his opposition, however, the resolution was adopted with a large majority in its favor.

THE members of Plymouth Church, Brooklyn, have extended a unanimous call to Dr. Lyman Abbott to become permanent pastor. Dr. Abbott has been temporarily filling the position since the death of Mr. Beecher, and will accept the call. The Doctor has all of Mr. Beecher's "liberality," that is, conformity to infidel ideas in the interpretation of Scripture, besides some extra heresies of his own.

IN the General Assembly of the Southern Presbyterians, in session in Baltimore, the case of Dr. Woodrow, of Georgia, was considered. It will be remembered that charges were brought against him some time ago for teaching evolution to the students under his charge. The assembly gave a practical indorsement of the evolution theory, by sustaining Dr. Woodrow by a vote of thirty-four to nineteen.

THE Oakland *Enquirer* speaks of a Spiritualist paper which was recently mentioned in these columns, as "a religious journal." This results from too narrow a classification. It is quite customary to classify newspapers as religious and secular, but this does not cover the ground. A better classification would be religious, irreligious, and secular. To the first belongs the papers which are devoted to the interests of the various religious denominations, or to the exposition of Bible truth. To the last belong the host of daily and weekly newspapers which, although they may be favorable to religion, are devoted especially to politics and the news of the day. But there is a class of papers, like the one mentioned week before last, that are devoted to denunciation of the Bible and of Bible morality, that try to show their puny hatred for God by spelling the word with a small "g," and that exercise all the brain power that God has given them in inventing new forms of blasphemy. Such papers must be called irreligious. That which they call religion is a religion that tends to promote immorality.

ONE of the "Seven Modern Wonders of the World," according to Joseph Cook, is the "establishment of a scientific supernaturalism." In plain English, "scientific supernaturalism" is Spiritualism, and it is this which Mr. Cook lauds as a modern wonder. But he doesn't call it by that name. Nominally he doesn't believe in Spiritualism any more than do thousands of others who preach against it, but, like them, he believes not only in natural immortality, which is the foundation of Spiritualism, but also in spirit communication. We believe most heartily in a supernaturalism, but not a "scientific supernaturalism." Science, as men use the term, knows nothing of the supernatural. When men try to penetrate the deep things of God by "scientific" methods, they are sure to follow that philosophy which is only "vain deceit." Those who take their ideas of immortality and supernaturalism from the Bible alone, are safe, and none others are.

AN UNINSPIRED PSALM.

It may be interesting to our readers to note the difference in tone between apocryphal and inspired Scriptures, and so we give them the following, which, with the introduction, we clipped from a recent number of the *Independent*. While it is true as to fact, the psalm has no likeness whatever to the genuine psalms of David. It simply lacks inspiration.

"From a Syriac manuscript, formerly belonging to the Society for Promoting Christian Knowledge, but now deposited in the University Library at Cambridge, Prof. W. Wright translates the following apocryphal psalm:—

"PSALM CLI. A THANKSGIVING OF DAVID.

1. I was the youngest among my brethren
And a youth in my father's house.
2. I used to feed my father's flock,
And I found a lion and a wolf, and I slew them
and rent them.
3. My hands made an organ,
And my fingers fashioned a harp.
4. Who will show me my Lord?
He, my Lord, is become my God.
5. He sent his angel and took me away from my
father's flock,
And anointed me with the oil of anointing.
6. My brethren, the fair and the tall,
In them the Lord had no pleasure.
7. And I went forth to meet the Philistine,
And he cursed me by his idols.
8. But I drew his sword and cut off his head,
And took away the reproach from the children
of Israel."

This sounds very much like the self-praise of the ancient Assyrian kings, but not at all like the songs in which the sweet psalmist of Israel praised God.

WHAT OF THE BIBLE?

AN investigation to ascertain whether or not a certain woman was sane, occupied the attention of one of the courts in Oakland for several days lately. It was in evidence that she was a Spiritualist, and in the course of the investigation the following question and answer passed between a lawyer and a witness who also professed faith in Spiritualism:—

"You say you are a member of the Presbyterian Church, how can you reconcile that faith with your belief in Spiritualism?"

"I will reconcile it with the statement that one week ago our clergyman, Dr. Horton, made, that Spiritualism was the only proof that we had that we are immortal."

Dr. Horton is one of the most prominent Presbyterian clergymen on the coast, and is now in the East as the representative of the denomination in the General Assembly, and this utterance which is attributed to him, and which we must accept as a correct report, since it was made under oath, and by one of his friends, is truly significant. It is another indication of how the way is being prepared for Spiritualism to take possession of the churches. We do not expect that Spiritualism, under that name, will ever become much more popular than it is now; but we do expect, and have good reason to believe, that under the guise of Christianity, every principle of it will very soon be avowed by all the great religious bodies of the world. It will be the active

agent in forming a union of the denominations, and the union of Church and State.

This utterance of Dr. Horton's should give pause to those believers in the natural immortality of man who truly love and reverence the Bible. If the Bible does not teach that man now has immortality, —if those who hold the theory are forced to go to Spiritualism, which repudiates the Bible, for "evidence" in its favor,—is it a safe doctrine to be held? Is it not worth while to examine this matter carefully, and bring our belief into strict harmony with the Bible?

SABBATH-SCHOOL LESSON PAMPHLET.

IN accordance with the recommendation adopted at the last session of the International Association, the Sabbath-school lessons for the first six months of 1888 were printed and bound in pamphlet form for the use of officers, teachers, and others. This plan was an experiment, having never been tried before, but we find that it gives universal satisfaction—three editions of the pamphlet having been printed and sold.

The lessons for the remaining six months of 1888 have been put up in the same form, and are now ready for delivery. They comprise sixteen lessons on the subject of "The Third Angel's Message," and ten lessons on the second epistle of Peter. We believe that two more important and interesting subjects have never been presented to our Sabbath-schools.

The series on the Third Angel's Message notices briefly the rise and fall of the four great universal kingdoms, the development of the Papacy and the formation of its image. The subject is treated in a clear and forcible manner, and if these lessons are thoroughly learned, we, as a people, will have a better understanding of the work for our times than we have ever had before.

The series on Second Peter is a running commentary on that epistle, the comments being in the form of Scripture quotations, so that besides a close examination of the text of the epistle, the students will have their attention directed to a great many parallel passages. This epistle is pre-eminently an epistle concerning the second advent of Christ, and so is especially applicable to this time.

These lessons have been examined and approved by the Executive Committee of the International Sabbath-school Association and other leading brethren.

Both series of lessons will be accompanied by copious notes, which will increase the size of the pamphlet several pages more than the last one, and of necessity the cost of publication will also be increased. But we feel sure that all will feel amply repaid for any increase in price by the explanatory notes which accompany these lessons.

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MRS. A. LANA, 610 West Superior Street, Duluth, Minn., wishes to know the whereabouts of her son, Delly Donovan, or Delavan Wailsbeth, who, some years since, left the home of his foster parents at Austin, Sanilac County, Mich.

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