

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

Entered at the Post-Office in Oakland.

POSTMASTER-GENERAL Wanamaker will still continue to conduct his large Sunday-school in Philadelphia.

THE Idaho Legislature proposes to disfranchise all who have been members of the Mormon Church within three years. "Probably," says *The Christian at Work*, "Idaho has an imperfect knowledge of the instrument known as the Federal Constitution."

THE *Advocate* thinks that the fact is not without significance that "in California, the land of 'pure, light, home-made wine,' there is one liquor saloon to every ninety-nine inhabitants, there being only two States having more saloons in proportion to the population than this State."

THE pastor of the Memorial Presbyterian Church, Detroit, writes to the *Evangelist* urging that the week of prayer be made identical with Passion week in Lent, as the observance of the season bids fair otherwise soon to be extinct. He declares that he will so observe it next year in his church.

CANADIAN Protestants are justly indignant at the action of the Quebec Legislature in voting to pay the Society of Jesus \$400,000 in lieu of the estates which George III. confiscated shortly after the conquest of Canada. It is hoped that the Dominion Government will veto the whole business, as it has the power to do. If the award is ever paid, the burden will fall principally upon the Protestants, who pay a large percentage of the taxes in the two cities, Montreal and Quebec.

MRS. BALLINGTON BOOTH has been meeting with marked success in interesting the wealthy and fashionable people of New York in the work of the Salvation Army. Mrs. Booth is a young woman possessing education and refinement, and of very pleasing address. The principal work of the Army is among the poor, the outcast, and the vicious, and Mrs. Booth has given herself to the work with a zeal which certainly proves her earnestness, and at a cost in self-denial which attests her sincerity.

BOSTON has raised its liquor license from \$1,000 to \$1,500 for hotels. The second-class inn keepers will hereafter pay \$1,200 instead of \$600, and restaurants will pay \$1,000 instead of \$400, the former price, while the privilege of selling beer, cider, and light wines, will cost \$500 instead of \$200. The liquor dealers

profess to think that they cannot stand the rise, and probably some of them cannot; but those who can will find their business just so much better. Experience in Nebraska and other high-license States, and in numerous cities, has shown that while high license does temporarily reduce the number of saloons, it does not reduce the amount of liquor sold, but has the effect simply of giving a few dealers the monopoly of the business.

AN Eastern paper says that "Rev. A. Lloyd writes from Japan that Unitarianism is so wonderfully like Confucianism that it seems likely to prove specially attractive to the Japanese. Without change of heart or opinion they will be able to call themselves Christians, and that is just what they most desire." The two systems compared by Mr. Lloyd must be closely akin to the National Christianity which certain self-styled reformers want to have adopted in this country; it requires neither change of heart nor opinion, but simply assent to certain so-called Christian laws.

THE nations of South America are inviting immigration. They do not, however, welcome all alike. Farmers with families are especially favored. Owing to the friendly attitude of the Government, and to the abolition of slavery, Brazil received last year 130,000 immigrants against an average of 27,390 for the previous ten years. Likewise the Argentine Republic received last year 175,000 immigrants, nearly all from Southern Europe. Only about ten per cent of these were, however, farmers, and the Government is seriously considering the advisability of restricting immigration.

THE London *Times* says that monster Russian guns were sent recently to Sebastopol for the purpose of being placed in the new iron-clad *Sinope*. The guns are 12-inch pieces, weighing 50 tons, and throwing projectiles of nearly half a ton. The powder charge is 270 pounds, and the initial velocity 3,000 meters, while the distance of the cannon's range is said to be 20 versts, or over 13 miles. Two men suffice for each gun, as they are worked by hydraulic machinery. All such facts are especially interesting in view of the present exceedingly threatening aspect of the European war cloud.

IN the *Independent* of March 7, Dr. Vincent has an article on Jerusalem, in which he says that a cliff north of the Damascus gate, now known as the cliff of Jeremiah's grotto, on which is "Beth-has-Sekilah (the House of Stoning), so-called in the Talmud," is the probable place of the crucifixion, and not that covered by that wonderfully convenient edifice, the Church of the Holy Sepulcher. He says:—

"The Jews to this day [point to it] as the place of execution used by their ancestors before the destruction of Jerusalem. The most modern theory recognizes this skull-like mount as the true Calvary. And it would be a pleasant thing, after the sacrilegious mummeries which have taken place for centuries in the Church of the Holy Sepulcher, to ascertain that the true locality of the crucifixion had never thus been desecrated.

HEAVENLY LOVE.

THEY sin who tell us Love can die.
With life all other passions fly,
All others are but vanity.
In Heaven Ambition cannot dwell,
Nor Avarice in the vaults of hell;
Earthly these passions of the earth,
They perish where they have their birth;
But Love is indestructible,
Its holy flame forever burneth,
From Heaven it came, to Heaven returneth;
Too oft on earth a troubled guest,
At times deceived, at times oppressed,
It here is tried and purified,
Then hath in Heaven its perfect rest;
It soweth here with toil and care,
But the harvest-time of Love is there.

—Southey.

"COME YE, BUY AND EAT."*

BY MRS. E. G. WHITE.

IT will do you no good to believe that others may be blessed. Each one must appropriate the blessing to his own soul, or he will not be fed. Each must work for himself. Suppose that a table were spread with every desirable thing, and you were invited to come and eat, but you should make excuse and say, "I am not prepared. Let others eat; it is not for me." You know you would not be nourished by seeing a well-spread table, and by others eating. We would starve if we did not partake of physical nourishment, and we shall lose our spiritual strength and vitality if we do not feed on spiritual bread, eating the flesh and drinking the blood of the Son of God, which is, receiving and doing his word.

The invitation has been given, "Let him that is athirst come, and take of the water of life freely." "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." The invitation has been given, and the question is, Will we come and eat? Others cannot receive blessings for us; and we have kept the Saviour apart from our lives. Jesus prayed that his disciples might be one with him as he was one with the Father; and if we are one with him, if we are obedient to his word, the Father loves us even as he loves his Son.

When Philip asked the Master to show him

*Morning talk at South Lancaster, Mass., January 17, 1889.

the Father, Jesus looked upon him in sorrow, and said, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works." Our lives can be so connected with God that we can have this oneness with Christ. Our thoughts, inclinations, desires, and appetites may all be on the Lord's side. Then we shall have nothing separate and distinct from Christ. There will be perfect harmony between our hearts and his, so that we shall be one with him as he is one with the Father. And now is the time to come into this union with Christ. We have only to-day to call our own; to-morrow is not ours. We want to-day to determine that we will no longer dishonor God by our unbelief, by standing back from the Master when he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The table has been spread, and Christ invites you to the feast. Shall we stand back, refusing his bounties, and declaring, "He does not mean this for me"? We used to sing a hymn that described a feast where a happy household gathered to partake of the bounties of the board at a kind father's invitation. While the happy children gathered at the table, there stood a hungry beggar child at the threshold. She was invited to come in; but sadly she turned away, exclaiming, "I have no father there." Will you take this position as Jesus invites you in? Oh! if you have a Father in the courts above, I entreat you to reveal the fact. He wants to make you a partaker of his rich bounties and blessings. All who come with the confiding love of a little child will find a Father there. How could the Lord express his love to us in more tender language than that in which he has expressed it in his precious word? He tells us just what to do in order that we may be saved. How I wish that we might all believe in the promises of God. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Do we really believe this promise? We should comply with the conditions laid down in God's word; for if we do this we shall receive, simply because God has pledged his word. We are not to look into our hearts for a joyful emotion as an evidence of our acceptance with Heaven, but we are to take God's promises, and say, "They are mine. The Lord is letting his Holy Spirit rest upon me. I am receiving the light; for the promise is, 'Believe that ye receive the things ye ask for, and ye shall have them.' By faith I reach within the veil, and lay hold of Christ, my strength. I thank God that I have a Saviour."

Are you doing this? Are you taking God at his word, planting your feet on the eternal Rock that cannot be moved? You should daily be making advancement in the knowledge of our Lord and Saviour. If you have been laboring in your own strength, make a

covenant with God that from this time forth you will rely upon Him who is mighty to save to the uttermost all who come unto Him. If you have gone before the people, presenting your own weakness, now say, as did Moses, "I will not go up unless Thou goest with me." When you are imbued with the Spirit of God, self will no longer be cherished. What has been the trouble with your experiences in the past? Why have you not made a success of the Christian life?—It has been because of vain conceit, self-esteem, self-righteousness, and unbelief. May God help us that self may die here. May he help us to humble our souls by repentance and confession until we can come before him clothed in the righteousness of Christ.

Say before Heaven, "I have nothing of my own to bring; I want that righteousness that comes through the merits of the blood of a crucified and risen Saviour. How thankful we should be that we have a whole Saviour, that in him is our complete righteousness and salvation! I want to see a wave of glory from Heaven waft over this congregation, until you see the great truths of redemption in a different light. When you have tasted and seen that the Lord is good, you will have something to tell. Like Philip, when he found the Saviour, you will go forth to invite others into his presence, saying, "I have found Him of whom Moses, in the law, and the prophets, did write."

May the blessing of God rest upon his people as never before. May they come up to their high privilege, and open the door of the heart and let Jesus in to sup with them and they with him.

RULES FOR MAINTAINING AN APPETITE FOR THE WORD OF GOD.

Those who want to maintain an appetite for the word of God must *avoid unwholesome sweetmeats*. The reading of novels and all sorts of tid-bits will speedily destroy the Christian appetite for Scripture. We may be compelled to read many things, but let us avoid whatever genders a distaste for the word of God.

Then if you would have this appetite unspoiled *take plenty of exercise*. The boy who has lost his appetite will probably regain it by going in for athletics. So in spiritual things, if we want more truth let us exercise the truth we have. It is one of the laws of God's kingdom that he will not give us fresh truth until we have acted on what we have learned. Let no chasm yawn between knowledge and obedience. If you want to know, you must do.

If you want an appetite you must *breathe good air*. Those who live in a vitiated atmosphere lose their appetite, which they regain wonderfully on the breezy hill-side. So let us climb the mountains of communion; let us "come out and be separate," or "come up and be separate," and we shall learn to enjoy our Bible.

If we would maintain our appetite for the word, let us seek to *take well* rather than take much. A small quantity of food well masticated does more good than a large quantity hastily swallowed. So in reading the Bible it is not a question of reading so many chapters and verses, but of pondering well what

we do read, and gaining some definite thought from it.

One more hint, *secure quiet* for your Bible reading. You will never read the word to profit if you always read it in a hurry and bustle. Get alone with it if you can, and sit reverently at its feet; or, rather, at the feet of Him who is the living Word, and of whom the written word testifies.—*F. B. Meyer, in The Watchman (Chicago)*.

HOPE FOR THE HOPELESS.

ONE of the most hopeless cases ever brought into the great Moyamensing Prison in Philadelphia was a negress, who was convicted of a crime of violence. She was a huge, fierce animal, who had been born and had lived in the slums of Alaska Street. She was a drunkard and dissolute from childhood.

The chaplain, after she had been under his charge for six months, shook his head hopelessly and passed by her cell without a word.

One day the matron, taking a bunch of soiled scarlet flowers from her hat, threw them to "Deb" carelessly, with a pleasant word or two. The woman started in astonishment, and then thanked her earnestly. The next day the matron saw the flowers, each leaf straightened and smoothed, pinned up on the wall of the cell. Deb, in a gentle voice, called attention to them, praised their beauty, and tried, in her clumsy way, to show the pleasure they had given her.

"That woman," said the matron to the chaplain, "has the rarest of all good qualities. She is grateful. There is one square inch of good ground in which to plant your seed."

The matron herself planted the seed. Every day she showed some little kindness to the poor, untamed creature, who was gradually softened and subdued simply by affection for this, her first friend, whom she followed like a faithful dog.

By and by the matron took her as a helper in the ward, a favor given only to convicts whose conduct deserved reward. Deb was orderly, quiet, and neat from sheer gratitude only. The matron's hold upon the woman grew stronger each day. At last she told her the story of the Saviour's sacrifice. Deb listened with wide, eager eyes.

"He died for me—*me!*" she said.

The matron gave up her position, but when Deb was discharged she took her into her house as a servant, trained and taught her, cared for her body and soul, always planting her seeds in that "one square inch of good ground."

Deb became a humble, faithful Christian. "He died for *me*," was the thought which lightened her darkened soul.—*Baltimore Methodist*.

THE one serviceable, safe, certain, remunerative, attainable quality in every study and every pursuit is the quality of attention. My own invention, or imagination, such as it is, I can most truthfully assure you, would never have served me as it has but for the habit of common-place, humble, patient, daily, toiling, drudging attention.—*Dickens*.

THERE is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it.—*Mary Lyon*.

ANXIETY VERSUS TRUST.

ONE day while Flattich, a pious minister of Wirtemberg, was sitting and meditating in his arm-chair, one of his foster-children fell out of a second-story window right before him, down upon the pavement below. He calmly ordered his daughter to go down and pick up the child. On doing so, she found the child not only alive, but without having sustained the least injury. The noise occasioned thereby had called out a neighbor's wife, who reproached Flattich for his want of attention to his foster-children; for she had seen him quietly reposing in his arm-chair when the boy fell out of the window. While she was thus scolding, her own child, which she had brought along, fell from a bench in the room and broke one of its arms.

"Do you see, good woman," said Flattich, "if you imagine yourself to be the sole guardian of your child, then you must constantly carry it on your arm. I commend my children to God, and if they fall they fall into the arms of an angel."

Maclaren, in alluding to unavailing anxiety, says: "After all your watching for the corner of the heaven where the cloud is to come from, there will be a cloud, and it will rise somewhere, but you will never know in what quarter. The morrow shall have its own anxieties. After all your fortifying of the castle of your life, there will be some little postern left unguarded, some little weak place in the wall left uncommanded by a battery; and there, where you never look for him, the inevitable invader will come in. After all the plunging of the hero in the fabled waters that made him invulnerable, there was the little spot on the heel, and the arrow found its way there."

Bulstrode Whitlock, Cromwell's envoy to Sweden, was one night so disturbed in mind over the state of his nation that he could not sleep. His servant, observing it, said: "Pray, sir, will you give me leave to ask you a question?" "Certainly." "Do you think that God governed the world very well before you came into it?" "Undoubtedly." "And do you not think that he will govern the world quite as well when you are gone out of it?" "Certainly." "Then, pray, sir, excuse me, do you not think that you may trust him to govern it as long as you live?" No answer could be given, and composure and sleep followed.

Fresenius, a pious minister at Frankfort-on-the-Main, one day found his mother, who was a widow, concerned about a dollar which she much needed at the time, but did not know whence to procure. Not being able at that instant to furnish her with one, he said: "I likewise believe that you must have the dollar. I accordingly turn this hour-glass, and assure you that if the dollar is really needed, it will positively lie here on the table before the hour-glass is run down. If it does not lie here, God will convince us after this hour, that it was not as indispensable as we imagine." The hour-glass was scarcely run down one-half when a messenger arrived, who had traversed an eight hours' walk, bringing a dollar which someone was owing to Fresenius.

From Cromwell, we have this world-wide brevity, "Trust in the Lord, and keep your

powder dry." And Sevinnock says, "We lie to God in prayer if we do not rely upon him after prayer."

Would that all anxious souls might learn the sweetness of Rutherford's trustful song, "I lay my head on the bosom of Omnipotence."—*Ernest Gilmore, in Christian at Work.*

WAITING.

I AM waiting for the dawning
Of the bright and blessed day,
When the darksome night of sorrow
Shall have vanished far away;
When forever with the Saviour,
Far beyond the gloom of tears,
I shall swell the songs of worship
Through the everlasting years.

I am looking at the brightness—
See, it shineth from afar—
Of the clear and joyous beaming
Of the "bright and morning star,"
Through the dark gray mists of morning
Do I see its glorious light;
Soon shall flee the darkest shadow
Of this sad and weary night.

I am waiting for the coming
Of the Lord, who died for me;
Oh! his words have filled my spirit,
"I will come again for thee;"
I can almost hear his footfall
On the threshold of the door,
And my heart, my heart is longing
To be his forevermore.

—Selected.

ANNIHILATION.

A CLERGYMAN, in answering the question, "Will the wicked be destroyed?" said to his congregation: "The Adventists teach annihilation, but any man who has studied even the rudiments of science, knows that it is utterly impossible to annihilate the smallest particle of matter." Of course, if it is *utterly impossible*, then God is not omnipotent. Scientific men, so called, have thus set in judgment on God and limited his power. Would not this judgment naturally include its opposite, viz., that it is *utterly impossible* to create the smallest particle of matter?—a position taken by some scientific (?) men. To illustrate the first impossibility, the speaker said: "Take that chair, for instance; you may split it all into kindlings, grind them to dust, and burn the dust to ashes, but not one particle of matter has been annihilated. It is in existence somewhere."

This is simply likening God's power to man's power, and concluding that because man cannot do a certain thing it is absolutely impossible for God to do it.

After the services, we asked if the speaker had any idea that after the chair was burned to ashes it was still a chair? He thought not. "Do you think it would, if so used, ever be a chair again?" "No! of course not." That is all the annihilation Seventh-day Adventists teach. Not that God annihilates men as matter (though he might do even that if he chose), but as *men*, as individuals, as beings; "burns them up root and branch" (Mal. 4:1); "brings them to ashes" (Eze. 28:18); "and never shall they be any more" (verse 19); they "shall be as though they had not been" (Obad. 16).

God's word should be recognized and used as the rule by which to test every theory, scientific or otherwise.

A. E. PLACE.

"YEARS teach us more than books."

GOD'S OBJECT LESSONS. NO. 2.

ANOTHER of these object lessons is to be seen in the life of Cain. The sin of murder is a terrible sin. Cain slew his brother, "and wherefore slew he him? because his own works were evil and his brother's righteous." Cain was branded as a murderer; he was cursed from the earth, and sent out as a vagabond from the face of the Lord. Then God cursed the earth again because of this sin. Already the curse rested heavily upon the earth, but after this awful deed, the blight of God's curse is felt more and more. And no wonder! for man made in the image of God has lifted his puny arm to take the life of his brother. First, he allows angry feelings in his heart. He is envious because God accepts the offering of Abel. Do we allow feelings of envy and even hatred to arise in our hearts?

It may be our brother's works are righteous and our deeds are evil. These very feelings may result in taking the life which none but God can give. The devil was a murderer from the beginning, and we must not be a partaker with devils. Be careful of those angry feelings. Ahab did not with his own hands take the life of Naboth, but God held him accountable, and in the very place where the dogs licked the blood of Naboth, there they also licked up the blood of Ahab.

David so far forgot his duty to God, his dignity as ruler of Israel, shepherd of the flock, that he dared to feel envious of Uriah because of his wife. And God said of him by the mouth of his servant, "Thou art the man." And there is Judas, that false apostle who betrayed his Master with the kiss of affection—envy, hatred, and even murder in his heart at the very time he bestows the kiss of affection. These are God's object lessons to show us the danger of allowing our feelings to run as they may. By these he says, Be careful of those feelings of envy, and malice, and hatred. Christ, by his words, unveils the matter, and traces sin to the very thoughts of the heart. It is a crime in the sight of Heaven to harbor a thought of sin in the mind. "Out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies; these are the things which defile the man."

In Paul's catalogue of sins, he classes that feeling of envy right by the side of murder: "Full of envy, murder, debate, deceit, malignity." Rom 2:29. "Envy, murders, drunkenness, revelings, and such like." Gal. 5:21. Envy may lead to anger, anger to hatred, and anger and hatred to murder. 1 John 3:15: "Whosoever hateth his brother is a murderer." Those who indulge in any of these feelings are just so far from the great Pattern. And that is so far that they are not like him at all. And all such will finally be found outside the city of God. These feelings are cruelty itself. "Envy is as rottenness of the bones." These feelings, if indulged by us, may in this life do harm to others, but in the day of God will, unless repented of, turn with tenfold power upon the guilty one. If these feelings are in our hearts, in our midst, shall we not arise and put them away? Oh, for more of the Spirit of the Master in our hearts in place of these things.

H. F. PHELPS.

GOD'S WAY IN US.

DEAN ALFORD has said: "Our only true triumphs are God's triumphs over us. His defeats of us are our only true victories."

It is not uncommon to find professed Christians imperfect, in that they have a secret tendency to resist God's will concerning them. If the question were clearly put to them whether they will obey or disobey him in some well-defined duty, such as the reading of his word or the observance of Christian ordinance, doubtless their decisions would be promptly on the side of God. But in less clearly-defined matters pertaining to ordinary life, where human judgment must decide according to revealed principles, rather than because of any distinct rules, they are liable to resist God's will. Not that they would prefer to do this, but such is the weakness of the flesh that they are ever in danger of losing sight of the great principles by which their conduct should be governed. Some malarial atmosphere of the world, some violent and unforeseen onset from the evil one, may be the occasion of the loss of spiritual vision for the moment. It is only when the divine knowledge that pertains to God and his salvation comes to be their abiding possession that they are really safe.

Dean Alford, therefore, might have truthfully said that "God's triumphs over us" are accomplished by giving us a spiritual understanding of the principles taught in his word. When we see that God is love, that his wisdom is perfect, that his discipline is always for our good, that the blood of Christ has power to cleanse, that he can keep us from transgression so long as we trust and obey him, that whatever of moral weakness may yet remain he can reveal even this unto us—when we realize all these things as profound, life-long convictions, then the struggle of resistance between God and the soul will cease. In all things it is then our joy to exclaim: "Lord, hold me in thy hand! Do with me exactly as it seemeth best to thee! If my choice be in harmony with thine own, well; if my request be denied, equally well."

May this blessed rest, this heart-felt acquiescence before God, be reached as in a moment? In other words, may there come a time in the experience of believers when this divine knowledge flashes upon their souls in such a way that they may speak of it as instantaneous? Without doubt this is the genuine experience of very many. They can tell us of the very hour and place when the sublime revelation came. They then fell at the Lord's feet in humility and trust. They rejoiced to take him forever as their Redeemer to cleanse, as their Teacher to instruct, as their Guide to lead, and as their Governor to rule, and also to discipline as they might need correction. God became their conqueror by the full revelation of truth in their souls as in a moment, and henceforth they joyfully will bear witness to the fact. They can truthfully say: "We count these trials of life our joy." They bear the crosses and losses of life with meekness and without murmuring. They show toward all that "charity that suffereth long," that "charity that vaunteth not itself." The candid observer is compelled to submit the divine reality of such spiritual subjugation, and even to admire the

wondrous change. Life, in all its manifold phases, becomes to them only the beginning of that higher and perfect existence toward which they rapidly tend.

But, while this is true, it must be admitted that others cannot give the precise date of such full surrender—that is, the surrender which is the result of a scriptural and overpowering knowledge of eternal truth, imparted by the Holy Spirit to the inmost soul. To these this experience has come as the dawn of an opening day. They have known the struggles of the weary night. Through all its gloom of sorrow and discipline they have been safely conducted.—*Anonymous.*

ITS WEAKEST LINK.

IF a chain can be made up of a thousand links, and nine hundred and ninety-nine are strong, but one is weak, the chain will be in danger of breaking at that one weak link. We may be strong in a thousand excellences, and yet have one weakness which endangers us. That is the reason that we sometimes see men distinguished for a whole round of virtues collapse and go down. The weak link in the otherwise stout chain gave way under the pressure.

The first chain bridge was built in Scotland. Walter Scott tells how the French imitated it in a bridge across the river Seine. But there was one weak point in that chain bridge. There was a middle bolt that was of poor material, but they did not know how much depended on that middle bolt of the chain bridge. On the opening day a procession started, led on by the builder of the bridge; and, when the mighty weight of the procession was fairly on it, the bridge broke and precipitated the multitudes. The bridge was all right except in that middle bolt. So the bridge of character may be made up of mighty links strong enough to hold a mountain, but if there be one weak spot, that one point unlooked after may be the destruction of everything. And what multitudes have gone down for all time and all eternity because in the chain bridge of their character there was lacking a strong middle bolt!—*Selected.*

SIN BEGETS SIN.

ONE sin leads to another. If a man tell a lie for any cause whatsoever, he commonly has to back it up with other lies; and then he may think it necessary to swear to his statements, or to curse those who do not believe him. In fact, the man who deliberately tells a lie, who explicitly declares that which is untrue, by his very act of lying turns his back upon God—the God of truth; and his only hope of success rests on the devil—the father of lies. Cursing is, indeed, a natural concomitancy of lying. To lie, under any circumstances, or for any purpose, is to desert God's cause and to enter the devil's service. Praying is appropriate to God's service. Lying is incompatible with the service of God; it belongs to the service of the devil.—*Selected.*

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—*Colton.*

THE ORIGIN OF LENT.

THE assumptions of great sanctity, which, despite its acknowledged paganism and relationship, are so often set up for Lent, the increasing respect for it even among Protestants, and that mysterious glamour with which it always seems invested, all demand the most searching investigation into its every feature, and that its merit, or demerit, be fully and thoroughly understood.

It is conceded by all concerned that there is no precept or command in the Old Testament or in the New requiring, or even approving, any such observance. In no history, sacred or profane, have we any example of its observance, either by those holy men "to whom were committed the oracles of God," by the ancient church under the Old Testament dispensation, or by the "apostolic church," of the New. Like every form of "festival," therefore, its appearance in the Christian church is that of an interloper and an enemy.

Very early in the Christian era, the resurrection of Christ was annually commemorated, but for centuries that commemoration was preceded by no Lent. Cassianus, the monk of Marseilles, writing in the fifth century, says: "The observance of the forty days had no existence so long as the perfection of that primitive church remained inviolate." This testimony is a most expressive intimation that the introduction of "the forty days" was the bitter fruit of a violation of the purity and integrity of "that primitive church."

"Whence, then," we ask with another, "came this observance?" We answer: The forty days' abstinence of Lent originated with the ancient pagans, formed a part of their worship, and is, therefore, a purely idolatrous observance. "Such a fast of forty days in the spring of the year is now observed by the Yezidis, or devil worshipers of Koordistan, who have inherited it from their early masters, the Babylonians." (See "Layard's Nineveh and Babylon," p. 73.)

So, too, the pagan Mexicans. Says Humboldt ("Mexican Researches," Vol. 1, p. 404), "Three days before the vernal equinox, . . . began a solemn fast of forty days in honor of the sun."

Wilkinson tells us in his "Egyptian Antiquities," vol. 1, p. 278, that such a fast of forty days was observed in Egypt. Rome, too, whose paganism, both ancient and modern, was borrowed and perpetuated from the same ancient Babylonian model as that of Egypt, did not allow herself to overlook so conspicuous a feature as this, in that paganism, for under the pagan régime, she, too, had her Lent. Probably this was the time which includes the "forty nights," during which "the wailing for Proserpine continued." It appears from the testimony of Arnobius, as represented by Hislop in "Two Babylons" (p. 170), that the Romans observed a "sacred fast" called "Castus," which the Christians in his time believed "was primarily in imitation of the long fast of Ceres, when for many days she refused to eat, on account of 'excess of sorrow' for the loss of her daughter Proserpine, who had been stolen and carried away by Pluto, the god of hell."

Whatever relation "the forty nights' wailing for Proserpine," "the long fast of Ceres,"

and the "sacred fast of Castus," may or may not have sustained to each other, they show that, like the Egyptians, from whom, in part at least, they learned their paganism—and like the whole pagan world as well—the ancient Romans periodically observed a sacred fast.

These facts, as we shall see, answer the question as to the origin of this great observance. They reveal, as the source from whence it has emanated, a fountain whose filthiness and pollutions no words but those "which the Holy Ghost speaketh," can possibly describe, whose waters, however clear and pellucid they may appear, are always charged to the full with the rankest, deadliest poison.

Just here another question presents itself, viz.: *How and why did Lent find its way into the Christian church?* Let us see. There is abundant evidence in history to show that, to propitiate the pagans, and secure their assent to a "nominal Christianity," the church of Rome, pursuing her usual policy, took measures, and found it no difficult matter to get paganism and Christianity, now far sunk in idolatry—in this, as in so many other things—to shake hands.

Such a treasonable policy could be carried out only by treachery and fraud. But Rome, as usual, was equal to the occasion. Taking advantage of the fact that fasting, though not expressly commanded, was yet approved by the Master, and practiced by all his apostles and the "apostolic church," it was easy for her, under some plausible pretext, to recommend, and at last to bring in, this ancient and revered pagan fast. To the church, "now far sunk in idolatry," this—like certain popular defections of the present day—was but another backward and downward step in her much boasted "progress and advanced thought." Of course, it was in every sense a loss to her, while to the pagans it was a positive gain.

Side by side with the Christians, they still fasted and worshiped in honor of Bacchus, their false Messiah; while Christians, in their "progressive" but false "liberality," kept the same fast, and to a great extent in the same way, in honor, *professedly*, of the true. Thus at length Lent had found its place among other "abominations," as an ordinance of the Christian religion.

In this the pagans yielded absolutely nothing, yet the church, in conceding everything, yielding everything, took, in this one act, a long step in that long career of concessions and compromises, by which at last she became thoroughly and hopelessly metamorphosed into what is now called the *Roman Catholic Church*, a living, loathsome embodiment of the ancient Babylonian paganism.—*Chas. A. S. Temple, in Pagan Counterfeits.*

DEPARTURE FROM GOD.

IMAGINE that on clearest demonstration it is discovered that one of the planets, say our globe, is gradually going away from the sun, its light and heat, and you perceive that the cold is beginning to strengthen, and the days to darken, oh, what terror and alarm would such a discovery produce! And is not this morally and spiritually true of the man, of all, who are going away from God, from Christ, the Sun of Righteousness?—*Dr. Arnot.*

ARE COMMANDMENT-KEEPERS LEGALISTS?

REV. CHARLES BUCK, author of *Buck's Theological Dictionary*, says, in substance, that a legalist is, strictly speaking, one who acts according to, or consistent with, the law; but in general the term is used to denote one who expects salvation by his own works.

In the strict sense, the question which heads this article must be answered in the affirmative; but according to the general use of the term, we answer *most emphatically, No.* And it seems a little incongruous to us that, while the whole Christian world profess to observe nine of the ten commandments, we should be reproached because we teach the observance of the entire decalogue. Indeed, we might say that until their attention is called to the fact that "the seventh day is the Sabbath of the Lord," nine-tenths of those who observe Sunday imagine that in so doing they are obeying the fourth commandment. So that the real difference, on this point, between Seventh-day Adventists and those who are wont to call us "legalists" and "Judaizers," is not as to the perpetual obligation of the moral law, but as to what is required by the fourth precept of that law.

Theoretically, all Christians are agreed on the necessity of keeping the first, second, third, fifth, sixth, seventh, eighth, ninth, and tenth commandments; and all evangelical denominations teach that no one can be saved in willful and persistent violation of any one of the first three, or of the last six precepts of the decalogue. How, then, can they find fault with us when we say that it is equally important to keep *all* the commandments? Are not those who teach otherwise partial in the law? Mal. 2:9.

That anyone can be saved by keeping the law, Seventh-day Adventists neither believe nor teach. The province of law is not to save but to condemn. Pardon comes *alone* through the Saviour, and is of grace, "not of works, lest any man should boast." Eph. 2:9. Paul expressly declares that "by the deeds of the law there shall no flesh be justified." Rom. 3:20. The reason for this is obvious; for when we obey God we only do our duty; and present obedience can never atone for past transgression. No matter how holy our lives may be now,—even if it were possible for us to keep perfectly every one of the commandments,—our past sins stand against us till pardoned and blotted out through the blood of the atonement. Truly "there is none other name under heaven given among men, whereby we must be saved," but the name of Jesus. Acts 4:12.

It is indeed strange that people with the Bible in their hands, who have always regarded the decalogue as of perpetual obligation, will, when confronted with the Sabbath truth, suddenly discover that keeping the law dishonors Christ, and losing sight of the distinction which Inspiration has so clearly made between the moral and the ceremonial laws, insist that both the moral and the typical systems expired by limitation at the cross.

The Saviour, in speaking of that law which says, "Thou shalt not kill," said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he

shall be called the least in the kingdom of Heaven." Matt. 5:19. (Campbell's translation, "Shall be in no esteem in the reign of Heaven.") Is it not then a serious matter to reject the law of God? Christ died to vindicate the justice of his Father's government; and think you that that law which he came to "magnify" and make "honorable" (Isa. 42:21), is a thing to be set at nought and despised by fallen man? The testimony of Inspiration is, "The law of the Lord is *perfect*, converting the soul" (Ps. 19:7); and shall we be found guiltless of presumptuous sin if we say that it was imperfect, and had to be abolished or annulled? This is what some teach, forgetful of the words of Christ, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill." "It is easier for heaven and earth to pass, than one tittle of the law to fail." Matt. 5:17; Luke 16:17.

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:7-9. If we have the Spirit of the Son, we will love the Father; and if we love God we will keep his commandments; "For this is the love of God that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

In Rev. 22:14 we read the words of the Saviour himself, as given to John: "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." But of those who reject the law it is said, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." C. P. E.

AN IMPORTANT QUESTION.

THE question whether we have a saving interest in Christ is the question whether we love him more than any temporal object. If we are destitute of this kind of love, we have no love of Christ that is of any practical value. As he will not accept the second place in our hearts, we must give him the first or we can have no part in his salvation. An eloquent writer has well expressed this truth in the following words: "Deeper than the love of home, deeper than the love of kindred, deeper than the love of rest and recreation, deeper than the love of life, is the love of Jesus." We must have that kind of love that will incline us to hold all of these interests strictly subordinate to our regard for Christ, or we shall not be owned of him as his disciples in the great day.—*National Presbyterian.*

It is the simple acts which make our whole lives—the little acts of kindness which there is always time and opportunity in the every-day walks of life to perform—a kind word, an approving smile, the little courtesies, the simple acknowledgment of gratitude, the little charities which brighten life's pathway.

EVERY person has two educations—one which he receives from others, and one, more important, which he gives himself.—*Gibbon.*

The Signs of the Times.

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

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THE DIVINITY OF CHRIST.

THE Methodists have recently issued another book on the Sabbath question, written by the Rev. Dr. M. C. Briggs, now of Santa Clara, Cal. The book is in many respects different from any that have preceded it, notably in that it attempts simply to prove "a commanding probability" that the venerable day of the sun—"the wild solar holiday of all pagan times"—was the original Sabbath of Jehovah. We have promised the author a review of his book in the SIGNS OF THE TIMES, and with this we begin the fulfillment of that promise. Before we pay any attention to the Sabbath argument, however, we wish to present a line of thought suggested by a sentence in the preface. Speaking of those who observe the seventh day as the Sabbath, whom he commends for their liberality in denominational outlays, their diligence in propagating the doctrines held by them, and their fidelity to their convictions, the Doctor says:—

"One only regrets that their influence is not brought to bear in support of the true Sabbath. Their genius of interpretation—especially that of the Saturday-Sabbath Adventists—illustrates itself in specific results which must counter-work each other, such as formal feet washing (now well-nigh abandoned, I believe), the denial of Christ's divinity, the utter and contemptuous rejection of a supersensuous nature, a soul or spirit in man, and the annihilation of the wicked."

As to the denial that man possesses a soul or spirit, we can say that we know of no Adventists, Sabbatarian or otherwise, who do this. If the Doctor thinks so, he has been misinformed. Certainly he never read any such denial. That subject is not under discussion at the present time, so we will simply say that Seventh-day Adventists believe the Bible as a whole, and every part of the whole, and when they read Paul's prayer that the "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23), they accept it as evidence that man has both soul and spirit. What they reject is the unwarranted additions made to the Bible by Protestant and Papal doctors of divinity, by which they try to make it uphold the pagan dogma that the soul or spirit is immortal.

But when the Doctor states that Seventh-day Adventists deny the divinity of Christ, we know that he writes recklessly. We are fully persuaded in our own mind that he knows better; but be that as it may, the statement has been made so often by men who professed to know whereof they were speaking, that many have come to believe it; and for their sakes, as well as for the benefit of those who may not have given the subject any thought, we propose to set forth the truth. We have no theory to bolster up, and so, instead of stating propositions, we shall simply quote the word of God, and accept what it says.

The first text that we quote is that one so familiar to everyone who knows anything of the Bible, John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." That this refers to Christ is evident from verse 4: "In him was life; and the life was the light of men;" and from verse 14: "And the Word was made flesh, and dwelt among us, full of grace and truth." Indeed, we never heard of anyone who doubted that the evangelist has reference to Christ in this passage. From it we learn that Christ is God. That text

alone, if we had no other, is sufficient to establish the divinity of Christ, for the word "divinity" means, "the nature or essence of God." We believe in the divinity of Christ, because the Bible says that Christ is God.

In the book of Isaiah, which is full of prophecies of the Messiah, we find the following words spoken in anticipation of Christ:—

"For unto us a child is born, unto us a Son is given; and the Government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

It would be impossible to find titles which would more completely show the exalted nature of Christ than these: "The mighty God, The everlasting Father." But we read again from the beloved disciple:—

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18.

This text shows the closeness of the relationship between Christ and the Father. He is "the only begotten Son," and he is "in the bosom of the Father." No matter where Christ may be in person, he is "in the bosom of the Father;" that is a statement that is universally true, showing the unity of the Father and the Son. "He hath declared him." That is, no man has seen God, but they know his character and attributes, because they have seen him set forth in Christ. This truth is well indicated by the words of Christ to Philip:—

"Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:8, 9.

So perfectly did Christ represent the Father, that for one to say that he had not seen the Father was equivalent to saying that he had not seen Christ. For this we have the words of Christ himself; therefore those who refuse to accept him as divine, do so simply because they cannot believe his word. Those who do not believe that Christ, as he was here on earth, was divine, do not give him credit for being even an honest man. The very name that was given to Jesus—Emmanuel—signifies, "God with us." See Matt. 1:23.

The writer to the Hebrews, speaking of Christ's superiority to the angels, says that it is because "he hath by inheritance a more excellent name than they." Heb. 1:4. What name is it that he has by inheritance? It is, "The mighty God." As the only begotten Son of God, he has that name by right. It is most natural that the Son should inherit the name of the Father. That he has this name, is shown still further by the words of the Father himself, who addresses the Son by it. Speaking of God the Father, the apostle says: "But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom." Heb. 1:8.

(To be continued.)

"PROGRESS."

AMBROSE, a prominent writer for the *N. Y. Evangelist*, in a recent number of that journal, has an article on "The Stages of Progress in the Conquest of the World." He notes three great periods in Christian work,—the first advent and primitive missionary work, the Reformation period, and later on comes a period of spreading the gospel to all nations. He then asks:—

"Is this third period of progress the last? May there not be needed another to do a work corresponding to that inaugurated by Luther and Calvin,—a work of purification and reform? Are there not at work already the tendencies to corruption? and is it sure that these and others will not increase as time goes on, even while the gospel is making its way over the earth? It was so in the Middle Ages, and what has happened once may happen again."

The words indicate a sense of need, and a blind groping for light which God has so fully revealed. "Tendencies!" Corruption itself is *already* at work.

It will "wax worse and worse." "Perilous times" are come. Error, dissension, confusion, and corruption exist in the church. Another "reformation" is needed; and it is foretold in the "sure word of prophecy." See Joel 2:1; Isa. 58; Rev. 14:6-14. And that work of purification and reform "is going forward to earth's remotest bounds." Its result will be to develop a people who have cast off error and tradition, who have accepted the word of truth as their guide (2 Thess. 2:10-12), and who keep the commandments of God and the faith of Jesus. Rev. 14:12.

LIVING BY FAITH.

"The just shall live by faith." Rom. 1:17.

THIS statement is the summing up of what the apostle has to say about the gospel. The gospel is the power of God unto salvation, but only "to every one that believeth;" in it the righteousness of God is revealed. The righteousness of God is the perfect law of God, which is but the transcript of his own righteous will. All unrighteousness is sin, or the transgression of the law. The gospel is God's remedy for sin; its work, therefore, must be to bring men into harmony with the law,—to cause the workings of the righteous law to be manifested in their lives. But this is wholly a work of faith,—the righteousness of God is revealed from "faith to faith,"—faith in the beginning, and faith to the end,—as it is written, "The just shall live by faith."

This is true in all ages since the fall of man, and will be true until the saints of God have his name in their foreheads, and see him as he is. It was from the prophet Habbakuk (2:4) that the apostle quoted the statement. If the prophets had not revealed it, the first Christians could not have known of it; for they had only the Old Testament. To say that in the most ancient times men had but an imperfect idea of faith in Christ, is to say that there were no just men in those times. But Paul goes right back to the very beginning and cites an instance of saving faith. He says: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Heb. 11:4. He says of Noah, also, that it was by faith that he built the ark to the saving of his house; "by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7. We say that their faith was in Christ, because it was faith unto salvation, and besides the name of Jesus "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

There are too many who try to live the Christian life on the strength of the faith which they exercised when they realized their need of pardon for the sins of their past life. They know that God alone can pardon sins, and that he does this through Christ; but they imagine that having once been started they must run the race in their own strength. We know that many have this idea, first, because we have heard some say so, and second, because there are such multitudes of professed Christians who show the working of no greater power than their own. If they ever have anything to say in social meeting, besides the ever-recurring formula, "I want to be a Christian, so that I may be saved," they tell only of a past experience, of the joy they had when they first believed. Of the joy of living for God, and of walking with him by faith, they know nothing, and he who tells of it speaks a strange language to them. But the apostle carries this matter of faith clear through to the glorious kingdom, in the following most forcible illustration:—

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony that he pleased God. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:5, 6.

Note the argument to prove that Enoch was translated by faith: Enoch was translated because

he walked with God, and had the testimony that he pleased God; but without faith it is impossible to please God. That is enough to prove the point. Without faith not an act can be performed that will meet the approval of God. Without faith the best deeds that a man can do will come infinitely short of the perfect righteousness of God, which is the only standard. Wherever real faith is found it is a good thing; but the best of faith in God to take away the load of the sins of the past will profit a person nothing unless it is carried right through in ever-increasing measure until the close of his probation.

We have heard many people tell how hard they found it to do right; their Christian life was most unsatisfactory to them, being marked only by failure, and they were tempted to give up in discouragement. No wonder they get discouraged; continual failure is enough to discourage anybody. The bravest soldier in the world would become faint-hearted if he had been defeated in every battle. Sometimes these persons will mournfully tell that they have about lost confidence in themselves. Poor souls, if they would only lose confidence in themselves entirely, and would put their whole trust in the one who is mighty to save, they would have a different story to tell. They would then "joy in God through our Lord Jesus Christ." Says the apostle, "Rejoice in the Lord always; and again I say, Rejoice." Phil. 4:4. The man who doesn't rejoice in God, even though tempted and afflicted, is not fighting the good fight of faith. He is fighting the poor fight of self-confidence and defeat.

All the promises of final happiness are to the overcomer. "To him that overcometh," says Jesus, "will I give 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. "He that overcometh shall inherit all things," says the Lord. Rev. 21:7. An overcomer is one who gains victories. The inheriting is not the overcoming; that is only the reward for overcoming. The overcoming is now; the victories to be gained are victories over the lusts of the flesh, the lusts of the eyes, and the pride of life,—victories over self and selfish indulgences. The man who fights and sees the foe give way, may rejoice; nobody can keep him from rejoicing, for joy comes spontaneously as the result of seeing the enemy give way. Some folks look with dread upon the thought of having to wage a continual warfare with self and worldly lusts. That is because they do not as yet know anything about the joy of victory; they have experienced only defeat. But it isn't so doleful a thing to battle constantly, when there is continual victory. The old veteran of a hundred battles, who has been victorious in every fight, longs to be at the scene of conflict. Alexander's soldiers, who under his command never knew defeat, were always impatient to be led into the fray. Each victory increased their strength, which was born only of courage, and correspondingly diminished that of the vanquished foe. Now how may we gain continual victories in our spiritual warfare? Listen to the beloved disciple:—

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5:4.

Read again the words of the apostle Paul:—

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Here is the secret of strength. It is Christ, the Son of God, the one to whom all power in Heaven and earth is given, who does the work. If he lives in the heart to do the work, is it boasting to say that continual victories may be gained? Yes, it is boasting; but it is boasting in the Lord, and that is allowable. Says the psalmist, "My soul shall make her boast in the Lord;" and Paul says: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

The soldiers of Alexander were reckoned invin-

cible. Why? Was it because they were naturally stronger and more courageous than all their enemies? No; but because they were led by Alexander. Their strength was in his leadership. Under another leader they would often have been defeated. When the Union army was fleeing, panic-stricken, before the enemy at Winchester, the presence of Sheridan turned their defeat into victory. Without him the men were a quaking mob; with him at their head they were an invincible army. If you had listened to the remarks after the battle, of the soldiers who served under those and similar leaders, you would have heard the praises of their general mingled with all their rejoicing. They were strong because he was; they were inspired by the same spirit that he had.

Well, our captain is the Lord of hosts. He has met the chiefest foe of all and has vanquished him single-handed. Those who follow him invariably go forth conquering and to conquer. Oh, that those who profess to be his followers would put their trust in him, and then, by the repeated victories that they would gain, they would show forth the praises of Him who has called them out of darkness into his marvelous light.

John says that he that is born of God overcomes the world, through faith. Faith lays hold of the arm of God, and his mighty power does the work. How the power of God can work in a man, accomplishing that which he could not possibly do for himself, no one can tell. It would be as easy to tell how God can give life to the dead. Says Jesus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit." John 3:8. How the Spirit works in a man to subdue his passions, and to make him victorious over pride, envy, and selfishness, is known only to the Spirit; it is sufficient for us to know that it is done, and will be done in everyone who wants that work wrought in him, above all things else, and who trusts God for the performance of it.

We cannot tell how Peter was enabled to walk on the water, when the waves were rolling about him; but we know that at the command of the Lord he did it. So long as he kept his eye fixed on the Master, divine power enabled him to walk as easily as though it were solid rock underneath; but when he looked at the waves, possibly with a feeling of pride in what he was doing, as though he himself was doing it, fear very naturally took possession of him, and he began to sink. Faith enabled him to walk on the waves; fear made him sink beneath them.

Says the apostle: "By faith the walls of Jericho fell down after they were compassed about seven days." Heb. 11:30. Why was that written? For our learning, "that we through patience and comfort of the Scriptures might have hope." Rom 15:4. Why, is there any prospect that we shall ever be called upon to fight armed hosts, and to take fortified cities? No; "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12); but the victories which have been gained by faith in God over visible foes in the flesh, are placed on record to show us what faith will accomplish in our conflict with the rulers of the darkness of this world. The grace of God, in answer to faith, is as powerful in these battles as in those; for says the apostle:—

"For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5.

It was not physical foes alone that faith enabled the ancient worthies to conquer. We read of them that they not only "subdued kingdoms," but "wrought righteousness, obtained promises," and, most wonderful and most encouraging of all, "out of weakness were made strong." Heb. 11:33, 34. Their

very weakness became strength to them through faith, because the strength of Christ is made perfect in weakness. Who, then, shall lay anything to the charge of God's elect? since it is God that justifieth, and we are his workmanship, created in Christ Jesus unto good works. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through Him that loved us." Rom. 8:35, 37. W.

THE SABBATH OF THE LORD.

It would be interesting indeed to trace the Sabbath of the Lord throughout the Christian dispensation, but to the true Protestant this is not necessary. The Bible and the Bible alone is the rule of faith. It has been shown that neither Christ nor his apostles changed the day or hinted at such a change. The law of God, of which the Sabbath law was a part, was confirmed by their teaching and example in every jot and tittle. The same seventh day, the creation Sabbath, was the Sabbath of Christ and his apostles. This is easily proved beyond a doubt; for—

1. Whether time was lost or not during the Patriarchal dispensation does not matter. By the weekly miracles of the manna for forty years, Divinity marks the Sabbath-day so that it cannot be mistaken. It is the rest-day of Jehovah still, the seventh day of the primeval week in its regular succession. Ex. 16:23, 26-30; 20:8-11.

2. Time may have been lost during the Levitical dispensation, but if it was, it is set right by the Lord of the Sabbath. Matt. 12:1-12. And the holy women who followed Christ "kept the Sabbath-day according to the commandment." Luke 23:56. The commandment points to the primitive seventh day. Therefore the only Sabbath recognized by Christ and his apostles was the original seventh day in direct succession.

3. But it is not possible that time was lost prior to the crucifixion, and it is not possible that it has been since. It is a very rare thing for one family to lose the correct reckoning of the days; a town or village was never known to; how much less not simply a whole nation, but many nations. But all the nations agree. Those who hold Sunday, pagan and Christian, hold it as the first day of the week. The Jews scattered all over the world, among all nations, are all agreed as to the day. Ptolemy's canon, based on eclipses dating as far back as 500 B. C., proves that no time has been lost. More than twenty eclipses occurring and recorded B. C. agree with modern calculation. The seventh day of our week was the seventh day of the creation week, of the Sinaitic week, of the crucifixion week, as proved by Inspiration and indubitable facts.

But soon after the crucifixion, the purity of the Pentecostal church became sullied. Even in the days of the apostles the leaven of iniquity, which was to leaven the whole body, began to work. Says the apostle Paul in speaking of this apostasy:—

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

"For the mystery of iniquity doth already work; only he who now letteth [hindereth] will let [hinder], until he be taken out of the way." 2 Thess. 2:7.

"For the time will come when men will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

Other texts might be quoted, but these are sufficient to show the departure from the faith. They should turn from the truth. But God's word is the truth; his law is the truth. John 17:17; Ps. 119:142. Then in turning from the truth, men would turn, through these false teachers, away from the

word of God, away from the law of God, to that which was opposite.

The great antichristian power, Paul tells us, was to arise in the very church, or temple, of God itself. He was to oppose God, and exalt himself above God. He could do this only by opposing his laws to God's laws, and exalting his laws above God's laws. And this is just what Daniel said:—

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time." Dan. 7:25, Revised Version.

This is true of but one power, and that is the Papacy. This is what that power has done with reference to the fourth commandment of God's holy law, the only part of that law which refers to time. It has thought to change the sacred rest from the seventh to the first day, and, likewise, changed the beginning of the day from sunset—a most natural time—to midnight—a most unnatural beginning. Thus that power has changed the time of the Sabbath, and in so doing has changed the law of God.

Sunday came in with prayers for the dead, sign of the cross, and other heathen superstitions. The first writer who mentions Sunday by the title of the Lord's day is Tertullian, who wrote about 200 A. D., and who classes it with these things. The first law for Sunday observance of which we have any record was given by the heathen emperor Constantine. To that law, bishops, popes, and councils added their decrees, pronouncing blessings and absolutions upon those who obeyed, and curses upon those who kept the Sabbath of the Lord. It was not until more than 1,000 years after Christ that Sunday was known by the title of the Sabbath, or Christian Sabbath. All the sacredness attaching to the day was born of the Dark Ages.

On the other hand, the Sabbath was kept by the majority of professed Christians for from two to three hundred years after Christ. In 364, the Council of Laodicea pronounced a curse upon those who kept it. And so the corrupt church cursed and persecuted till nearly every Sabbath-keeper was extinct, all of which history proves. The Sunday was made a feast-day and Sabbath a fast-day, till it became wearisome to those whose "god was their belly," and its observance was left to those who perished in the mountains, or suffered cruel tortures and death at the hand of Rome. The Bible was taken from the people. Romish priests would not go into the kingdom themselves, and those who desired to enter by the way of truth, were hindered. The Reformers saw not all things clearly, but they opened the way of truth. They gave the Bible to the people. In fact, the sixteenth century was not God's time to restore his down-trodden Sabbath.

The time of Papal supremacy foretold by Daniel and John ended at the close of the eighteenth century. At this time many were to run to and fro in the word of truth, and knowledge should be increased. Dan. 12:4. Messages of warning and reform were to be given to the world to prepare men for the coming of Christ the second time. Predictions of these messages, world-wide in their application, are found in Joel 2 and 3; Zeph. 1:14-18; 2:1-3; and Rev. 14:6-14, and many other passages.

These scriptures point out the condition of the professed church; that because of the abounding iniquity, the love of the many has waxed cold (Matt. 24:12); that all the sins of the carnal heart exist among them, and though they have the form of godliness, they deny the power (2 Tim. 3:1-5). The church is termed *Babylon* (confusion), indicating the confusion existing among them. Rev. 14:8. And nowhere is the confusion more manifest than in the defense of the first-day Sabbath. Scarcely any two men can be found who will present arguments that are not mutually destructive each of the other's theory. And it is not uncommon to find men presenting in the same discourse arguments flatly contradictory. Of course the reason is that Sunday is not a Bible institution. It is tradition which has

made void the word of God. It is directly opposed to the truth and law of God.

All this is recognized by these reform messages. Rev. 14:6, 7 reads:—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

But this article is already long enough. The further consideration of this message of God will be continued in the next issue. M. C. W.

"THEN SHALL THE SANCTUARY BE CLEANSED."

THOSE who read in last week's SIGNS the article entitled "The 2,300 Days of Daniel 8," need not be told that those days, or years, rather, ended in 1844 A. D. It was shown in that article that the seventy weeks, or 490 years, cut off upon the Jews, ended A. D. 34; then of course the remaining 1,810 years would bring us to 1844 A. D., the year which was marked by the great Advent movement under the leadership of William Miller, and by the disappointment experienced by those who looked for the Lord to come at that time.

The angel said to the prophet: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. Taking this text, and computing the time just as we have computed it, and in the only way that it can be properly reckoned, and finding that the time ended in the autumn of 1844, Mr. Miller concluded that the second advent would take place in that year. That his computation of the time was correct, has been repeatedly demonstrated; that he was mistaken as to the event, was shown by the passing of the time, and it appears also from the teaching of the Scriptures.

The event to take place at the end of the 2,300 years was not the destruction or cleansing of the earth by fire, as those supposed who looked for the coming of the Lord at that time, but the cleansing of the sanctuary; and this naturally suggests the question, What is the sanctuary? This is a question which is most satisfactorily answered in the Scriptures. We read in Heb. 9:1 that the first covenant, the one made with the children of Israel at Sinai, had "ordinances of divine service, and a worldly sanctuary," "which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

Language could scarcely be plainer than this; and by reading the whole chapter we learn that the earthly sanctuary, the tabernacle set up in the wilderness, and later the temple in Jerusalem, was only a type of the heavenly sanctuary, or holy places, and that the work of the Jewish priests in offering sacrifices was only typical of the work of Christ, our great High Priest, which he was to accomplish in heaven for his people. We have not room for an extended argument upon this point, and indeed one is scarcely necessary since the apostle speaks so plainly on this subject in the chapter referred to.

The sanctuary of the first covenant was the earthly sanctuary, but the sanctuary of the second or new covenant, the covenant promised in Jer. 31:31-34,

is in Heaven. Under the old covenant, the priests offered the blood of bulls and of goats, typifying the blood of Christ which he offers for his people continually under the new covenant. "Seventy weeks," said the angel to Daniel, "are determined [cut off from the 2,300 days] upon thy people [the Jews] and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy;" which is only to say that 490 years were cut off from the 2,300 years and given to the Jews and to the earthly sanctuary. It follows, therefore, that the remainder of the 2,300 years belong to the "sanctuary and the true tabernacle, which the Lord pitched and not man;" and that the cleansing at the end of the 2,300 days was not a work to be accomplished on earth, but something to be done in Heaven, which would answer to, and be in fact, the antitype of that part of the work in the earthly sanctuary known as its cleansing.

After describing the two apartments of the earthly sanctuary as erected in the wilderness, the apostle says: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:6, 7. Here the apostle refers to the daily round of service in the earthly sanctuary, and to special service upon the great day of atonement, described in Lev. 16. Under the old covenant the penitent brought his offering to the altar of sacrifice before the door of the tabernacle; then, placing his hands upon the head of his offering, he confessed his sins, thus signifying their transfer to the animal. This done he took the life of the victim, thus acknowledging that he justly merited death because of his sins. Here the priest took up the work, and, bearing some of the blood into the sanctuary, he sprinkled it before the vail that concealed the ark in which was the law of God that the sinner had violated, and which demanded his death. By these acts the sins of the penitent were transferred from the head of the sinner to the most holy place in the sanctuary. This work was carried on for 359 days; but on the tenth day of the seventh month there was a change in the service. On that day the priest, after offering sacrifices for himself, chose a goat with which to make an atonement and cleanse the sanctuary. (Please read all of Lev. 16.) By this service the sins of the people were removed from the sanctuary and sent out of the camp into the wilderness.

Of course this work was done only in figure. Pardon under the old covenant was real; "his sin shall be forgiven him," was the divine promise; but it was forgiven only in virtue of the promised offering to be made under the new covenant. The blood of bulls and of goats could not take away sins, but the promised blood of Christ could, and did, even as it does now, cleanse from all sin. It may be asked "Of what use, then, were the offerings under the old covenant?"—They were of service to assist the faith of the worshiper and to enable him as he took the life of an innocent victim to realize something of the sinfulness of sin and of the certainty of the penalty threatened against it: "The wages of sin is death."

In the earthly sanctuary the blood representing the forfeited life of the sinner was borne into the sanctuary, but in the heavenly sanctuary the record of the sinner's life is taken in and presented before the Judge. The Scriptures teach that the angels take a record of our lives; and we are to be judged out of the things written in the books. Rev. 20:12. In the type the sins of the people, though forgiven, were supposed to remain in the sanctuary till the tenth day of the seventh month of the Jewish year; and just so it is with our sins, though forgiven they are not blotted out till the great day of atonement. Said the apostle: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." That sins are not

blotted out when they are forgiven is also shown by the parable in Matt. 18:23-35. The servant which owed his Lord ten thousand talents was forgiven (verse 27), yet when he refused to forgive his fellow-servant, "his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." Verse 34. "So likewise," said the Saviour, "shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Verse 35. C. P. B.

(Concluded next week.)

AFFAIRS IN EUROPE.

PEOPLE have become accustomed to associate the idea of cyclones and disasters with the United States; and it is true that our prairies offer great opportunities for displays of the power of the winds, and the great extent of our territory, and the rapid increase of railroads, render it impossible that the same watch should be kept over railroad travel that is exercised in the Old World. Yet the Old World is by no means free from disasters. The following from a London paper of February 7, under the head of "Disasters for the Week," will give an idea of what England has recently been subjected to:—

"The past week has been full of startling disasters. Severe gales and snow-storms have prevailed. A very serious collision took place in the English Channel off Dover on Sunday night, between the steamship *Nereid*, of Newcastle, and the full-rigged iron ship *Killochan*, of Greenock. Both vessels sank, and twenty-four lives were lost. On Sunday morning there was a railway accident in Belgium, near Brussels, in which fourteen were killed and fifty seriously injured. In addition to these there have been many minor disasters. The gale which has been blowing more or less for several days has left its mark on many places. On Sunday evening, in the middle of the service, the Salvation Army barracks at Derby were wrecked. The roof was blown in and two persons were killed and several wounded. The roof of Trinity Church, at Matlock, Bath, has been blown in. At South End, near Matlock, massive pieces of rock became loosened from the heights above, and rushed down the hill-sides, falling with tremendous force upon the highway. No one was hurt. At Southport early Monday morning the receding tide cut a new channel four feet wide adjoining the pier, carrying away thousands of tons of sand and stones, many of which became deposited on the chains of the new surf life-boat, thus holding her under water. The foundation of the pier also gave way, wrecking the refreshment room on the pier. Several small boats are buried in the debris. At Pudsey, Yorkshire, on Sunday evening, a part of the tall spire of the Congregational Church was dislodged by a furious storm, and fell with a tremendous crash through the roof into the midst of the congregation. The service was at once stopped, and a rush was made for the doors, but no one was hurt. A cottage was also partly blown down at Pudsey, the family being rendered homeless. At Bolton, part of the Church of the Holy Infant, Astley Bridge, was blown down, causing the greatest consternation, but fortunately injuring no one. About half of one side of the church was wrecked, and the structure is in a dangerous condition. At Sunderland on Monday the roof of a house fell in, and covered a man who was sleeping in bed, seriously injuring him. On Sunday evening the parish church at Hanmar, Flintshire, valued at £30,000, was destroyed by fire; also the parish church of Arbuthnot, Kincardineshire, was burned on Sunday. These are only a few specimens of the many disasters which have taken place throughout the United Kingdom, but these are quite sufficient to show the intensity of the gale which has been prevailing."

The Crown Prince of Austria recently committed suicide. This is a crime that is alarmingly prevalent, and on the increase, throughout Europe. Human life seems to be considered but of little worth. Dissipation and vice of all kinds combine with the immense preparations for war to lessen the sense of the value of life.

Doctor Stöcker, the German court preacher, is an able man, and has enjoyed great popularity, but he is somewhat losing caste in court circles because of his outspoken opposition to the union of Church and State. His opposition comes from a source from which it would least be expected, and cannot fail to exert some influence. A recent number of the *German Evangelical Church Journal* contained remarks from which the following extracts are taken:—

"The secular authorities are of divine appointment

as well as the church. But the former deal with the appointments of nature, whilst the latter has to do with the appointments of grace; those work with the weapons of law and compulsion, these with the means of grace and liberty. And out of this profound difference between both institutions, arises the biblical injunction not to combine or intermingle them. Render to Cæsar the things which are Cæsar's, and to God the things which are God's. This word of Christ separates the realms of religious life from those of the State life; but in our State churches they are falsely united with one another."

He then notices the objection that, humanly speaking, the Reformation was saved by the interference of worldly powers, but he says: "Nevertheless, history cannot invalidate a divine principle."

It is not certain that the doctor yet sees, what others see very clearly, that the union of Church and State throughout Europe, has undermined every principle, and is fast reversing every fact, of the Reformation. After the conviction, in Germany, of Pastor Thümmel for speaking against the institutions and doctrines of the Catholic Church, there was a general inquiry concerning the rapid rise of the power of Romanism in that empire, and the State church organs plead for an increase of State expenditures for the support of the State church. But the Evangelical Alliance called their attention to the fact that their connection with, and dependence upon, the State was the real cause of their weakness. It is, in fact, a repetition of the cardinal principles of the Roman Church, and can be expected to bear only the same fruit.

Consistency requires that in a State church the highest officials should be considered members of the church. And so it is. The king or queen of England is the head of the church, without regard to his or her personal standing religiously. And so of others. Of this fact Dr. Stöcker speaks as follows:—

"That worldly princes should rule, and the mighty among them have power, is an indisputable divinely-willed fact of secular arrangement. 'It shall not be so among you,' says the Saviour. But it shall thus be, after all, says the adherent to State-church principle. When that enlightened prince, Frederic William IV., felt his position in the church to be, beyond all dispute, 'unlawful and unchristian,' he stood on the side of Bible truth. Attempts have been made to maintain this truth by recognizing the authority of the Government, not as a secular power, but as being a prominent member of the church, and vested with ecclesiastical power. But in the first place, the holy Scriptures give no recognition to church-members, simply because they are prominent in worldly positions; this is no reason that they should be prominent in the church also. For in the life of the church not ruling but serving gives the pre-eminence; neither is worldly position, but living faith, held in esteem. Secondly, we find it indisputably true that ecclesiastical power was not vested in the Government, that is to say, the head of the State, as a personal matter. That anyone, simply because he is a distinguished person, wholly aside from his faith and walk, should be granted a pre-eminent place in the church, is such an absurdity that it never should have been maintained. Such a view is judged by the spirit as well as the letter of the Bible."

And yet such a view is the natural outgrowth and necessary associate of national religion. The Reformation in Europe was built upon the declaration that the Scriptures are a sufficient guide, and upon the right of private judgment in matters of faith. These are now denied in every State church in Europe—in Russia, in England, in Prussia, in Scandinavia, and even in Switzerland. A State church, or, which is the same thing, "national religion," is in its very nature antagonistic to the right of private judgment, and to freedom in worship. J. H. W.

Basel, Switzerland, February, 1889.

THE POPE'S TEMPORAL POWER.

SPEAKING recently to a correspondent of the *New York Herald* concerning the late demonstrations in Rome in favor of the temporal power of the Pope, Signor Crispi, the Italian Prime Minister, said:—

"As well talk of the obsolete Governments of the Middle Ages. The temporal power is now a thing of the past—a toy for dull hours of mimic and would-be statesmen. Italy has no dread of the matter ever being revived *au sérieux*. The Pope, however, is in no danger, so far as the Government is concerned. He has ample guarantee, but on the other hand he

stands in great danger if the populace should be over-excited. It is, therefore, as much to the interests of the Vatican as it is to that of the Government of his Majesty, the king of Italy, that the demonstrations of the last two months should be firmly repressed and prevented. These demonstrations are fomented by foreign elements. Italian workmen do not belong to these societies."

It will not do to hastily conclude from this that the restoration of the Pope's temporal power is out of the question. Very likely the sentiment of Italy is against it; but public sentiment in the rest of the world, and especially in Europe, is rapidly taking form in favor of the claims of the Papacy; and should the demand be made by the combined powers of the Old World, to say nothing of the sympathy which the Pope will receive from the United States and Canada, Italy would yield. Let us not for one moment deceive ourselves with the idea that the Pope is without political power and influence.

The Sabbath-School.

Old Testament History.

FREE-WILL OFFERINGS.

(Lesson 14, April 6, 1889.)

1. WHILE MOSES was in the mount, what did God tell him to say to the children of Israel?

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering." Ex. 25:1, 2.

2. Of what was their offering to consist?

"And this is the offering which ye shall take of them: gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins died red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate." Verses 3-7.

3. What were these offerings for?

"And let them make me a sanctuary; that I may dwell among them." Verse 8.

4. Who only were to bring an offering?

"Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord: gold, and silver, and brass." "And they came, everyone whose heart stirred him up, and everyone whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments." Ex. 35:5, 21. See Ex. 25:2.

5. What sort of things did they bring?

"And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold; and every man that offered offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Everyone that did offer an offering of silver and brass brought the Lord's offering; and every man, with whom was found shittim wood for any work of the service, brought it." Ex. 35:22-24.

6. How did they come to have so many valuable things?

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment; and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians." Ex. 12:35, 36.

7. What did the women do?

"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair." Ex. 35:25, 26.

8. What kind of service was all this?

"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work,

which the Lord had commanded to be made by the hand of Moses." Verse 29.

9. How are we exhorted to give?

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7.

10. What kind of a giver does God love?—*Id.*

11. Cite another instance where the people offered willingly to the cause of God?

"Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite." 1 Chron. 29:6-8.

12. How was it that the people were enabled to give so willingly?

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy." Verse 9.

13. Is there danger of coming to poverty through generous giving to the cause of God?

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:24, 25.

14. What is God able to do?

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." "Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." 2 Cor. 9:8, 11.

15. How is this? Ps. 24:1; 50:10-12; Haggai 2:8.

16. Then when people make offerings to God, whose property do they give?

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee a house for thine holy name cometh of thine hand, and is all thine own." 1 Chron. 29:14-16.

17. What was the result when the people gave with a willing heart?

"And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make." Ex. 36:4, 5.

18. What proclamation had to be made?

"And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." Verses 6, 7.

19. How many have known of such an instance in the history of the cause?

20. Is there in this record any lesson for us?

NOTE.

AFTER the covenant with Israel had been made and ratified, the Lord called Moses up into the mount, where he remained forty days and nights in the presence of Divinity. Ex. 24:8, 12, 18. It was during this time that God gave him the instructions concerning the sanctuary, which are recorded in chapters 25 to 31. The beginning of this instruction pertained to the sanctuary to be built, showing how particular God was in that which pertained to his worship; and he concluded this holy interview by giving the law, written on two tables of stone, yes, *graven* there by the finger of God. Ex. 31:18; 32:15, 16. The object of all worship, all services, all

remedies, is to bring men into harmony with the holy law of God.

WHEN Moses was absent, Aaron and Hur acted as his deputies, even as they were his chief assistants at the time of the battle with Amalek, recorded in Ex. 17:8-15. It was very fitting that these men should thus act. Aaron was of the tribe of Levi, in which was vested the priesthood. This tribe belonged to God. Num. 3:1-13. Hur was probably the chief prince of the tribe of Judah. Ex. 31:1. An eminent and good man evidently, as the Lord chose from his descendants a skillful man to build the most sacred vessels. Judah was the tribe from which was to come the royal line and our Saviour. Gen. 49:10. Thus the supporters of Moses were the chief priest and chief prince.

Of the offerings brought, there is some difference of opinion among scholars in regard to the meaning of some of the original terms. The brass of the Bible was doubtless copper, which was abundant in Palestine, or an alloy of copper and tin, forming bronze. As these materials were brought from Egypt, the brass here mentioned was doubtless bronze, which was common in Egypt.

The blue, purple, and scarlet were materials which could be spun and woven into cloths (Ex. 35:25), the color being put for the material. This material was doubtless cotton or wool. See, Heb. 9:19.

Rams' skins dyed red are supposed by some to mean leather, colored and dressed like morocco. By others it is supposed to mean skins dressed with the wool on, either of a red color, or dyed red. "Badgers' skins" does not have reference to the skins of those animals. The Bible Commentary, edited by Canon Cook, says: "The [original] word bears a new resemblance to the Arabic *tuchash*, which appears to be a general name given to the seals, dugongs, and dolphins found in the Red Sea (Tristram), and according to some authorities, to the sharks and dogfish (Fürst). The substance spoken of would thus appear to have been leather formed from the skins of marine animals, which was well adapted as a protection against the weather. . . . The skins of the dolphin and dugong are cut into sandals by the Modern Arabs, and this may explain Eze. 16:10." "Shittim wood" was a kind of acacia, very hard and strong, and also light. "The LXX. call it 'wood that will not rot.'"—*Id.*

The gold and silver were largely in the shape of jewels (Ex. 35:22), which the Egyptians had given them on that memorable morning after the slaying of Egypt's first-born. Israel, in asking for these valuable things, only demanded their just wages. Consequently when they gave them to God to build a sanctuary for him, they gave that which had cost them years of toil and sufferings. It was a willing sacrifice on their part. They felt as did David when he refused the gift of Araunah's threshing-floor, "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." 2 Sam. 24:24. It is willing-heartedness that God loves.

In fact, no other offering but that given with the whole heart is acceptable to God. First, he demands that the individual yield himself. "Son, give Me thine heart," is the request which God makes. Those who do this, realizing that they are not their own, but "bought with a price," will not give grudgingly. They will only regret that they could not give more. They will first give themselves (1 Cor. 8:1-5), and in giving themselves, they give all. What a contrast this is to the popular ways of raising means in vogue at the present time. What efforts are many times put forth to induce professed Christians and worldlings to give. What artifices are used to make them believe that they are getting in some way the worth of their money here, in fun or in suppers, in prizes won at bazaars, or in some other way. All these ways are contrary to the spirit of divine benevolence. The people gave and gave willingly of their very best. So God gave his only begotten Son. That which is bestowed grudgingly upon the cause

of God is not a gift. The Lord does not need it, and it is of no advantage to the one who thus bestows it.

In his second epistle to the Corinthians, the apostle Paul makes the grace of Christ the grand spring of all Christian giving. Giving that is prompted by anything else is not Christian giving. As an incentive for them to give liberally, the apostle said: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. The plan of salvation begins and ends in a gift. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. And when the work of redemption shall have been completed, the saints will share a glorious immortality as the free gift of God, through Jesus Christ our Lord. This consideration should incite to prompt and cheerful giving. Indeed, it will lead to such giving on the part of every soul who feels the worth of the Saviour's love. Surely it is a slight thing to give the temporal riches which come from God in the first place, and belong to him, when he so freely gives to us eternal riches. "The riches of his grace" is an expression often used by the apostle Paul. But the grace of God is a gift, and consists wholly in giving; we are exhorted to be "good stewards of the manifold grace of God." 1 Peter 4:10. The spirit of willingness to give is a grace, and a manifestation of the grace of God. See 2 Cor. 8:4-7. A converted church must be a liberal church. A revival that does not increase the contributions of a church is not the right kind of a revival; for those who, like the brethren in Macedonia, first give themselves to the Lord, will, like them, abound in liberality, even in deep poverty. See 2 Cor. 8:1-5. This is further proved by the experience of the people in the time of Hezekiah. See 2 Chron. 30 and 31, comparing especially chapter 30:18-20 and 31:4-11.

THE great lesson which God would teach man, and which man needs to learn, is that all belongs to God. From him all came, to him all belongs. He created them by his mighty power; they were redeemed with the precious blood of Jesus. He who recognizes this, and truly yields himself to God through Christ, has learned the great lesson. All service for God will then be willing service; all offerings will be willing offerings. Selfishness will be swallowed up in love. He will be happy, not because he thinks of self, but because he has forgotten self in his love for God and for souls for whom Christ died. He will not ask, How little can I do and be accepted? but, How can I render back to God the least of all his mercies?

Notes on the International Lesson.

A TEMPERANCE LESSON.

(March 31.—Eph. 5:15-21.)

"SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God." In harmony with these verses are the words of the apostle in his letter to the Corinthians; he says: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. Paul's argument is that we are not our own. We have

been purchased with a dear price, even the sufferings and death of the Son of God. If we could understand this, and fully realize it, we would feel a great responsibility resting upon us to keep ourselves in the very best condition of health, that we might render to God perfect service. But when we take any course which expends our vitality, decreases our strength, or beclouds the intellect, we sin against God. In pursuing this course we are not glorifying him in our bodies and spirits which are his, but are committing a great wrong in his sight.

Has Jesus given himself for us? Has a dear price been paid to redeem us? And is it so, that we are not our own? Is it true that all the powers of our being, our bodies, our spirits, all that we have, and all we are, belong to God? It certainly is. And when we realize this, what obligation does it lay us under to God to preserve ourselves in that condition that we may honor him upon the earth in our bodies and in our spirits which are his.

We are in a world that is opposed to righteousness and purity of character, and to a growth in grace. Wherever we look, we see corruption and defilement, deformity and sin. And what is the work that we are to undertake here just previous to receiving immortality? It is to preserve our bodies holy, our spirits pure, that we may stand forth unstained amid the corruptions teeming around us in these last days. And if this work is accomplished, we need to engage in it at once, heartily and understandingly. Selfishness should not come in here to influence us. The Spirit of God should have perfect control of us influencing us in all our actions. If we have a right hold on Heaven, a right hold of the power that is from above, we shall feel the sanctifying influence of the Spirit of God upon our hearts.

SAID the apostle: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." Those who engaged in running the race to obtain that laurel which was considered a special honor, were temperate in all things, so that their muscles, their brains, and every part of them, might be in the very best condition to run. If they were not temperate in all things, they would not have that elasticity that they would have if they were. If temperate, they could run that race more successfully; they were more sure of receiving the crown.

BUT notwithstanding all their temperance,—all their efforts to subject themselves to a careful diet in order to be in the best condition,—those who ran the earthly race only ran at a venture. They might do the very best they could, and yet after all not receive the token of honor; for another might be a little in advance of them, and take the prize. Only one received the prize. But in the heavenly race we can all run, and all receive the prize. There is no uncertainty, no risk, in the matter. We must put on the heavenly graces, and, with the eye directed upward to the crown of immortality, keep the Pattern ever before us. He was a Man of sorrows, and acquainted with grief. The humble, self-denying life of our divine Lord we are to keep constantly in view. And then as we seek to imitate him, keeping our eye upon the mark of the prize, we can run this race with certainty, knowing that if we do the very best we can, we shall certainly secure the prize.

MEN would subject themselves to self-denial and discipline in order to run and obtain a corruptible crown, one that would perish in a day, and which was only a token of honor from mortals here. But we are to run the race, at the end of which is a

crown of immortality and everlasting life. Yes, a far more exceeding and eternal weight of glory will be awarded to us as the prize when the race is run. "We," says the apostle, "an incorruptible." And if those who engaged in this race here upon the earth for a temporal crown, could be temperate in all things, cannot we, who have in view an incorruptible crown, an eternal weight of glory, and a life which measures with the life of God? When we have this great inducement before us, cannot we "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith"? He has pointed out the way for us, and marked it all along by his own footsteps. It is the path that he traveled, and we may, with him, experience the self-denial and the suffering, and walk in this pathway imprinted by his own blood.

"I THEREFORE so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection." There is work here for every man, woman, and child to do. Satan is constantly seeking to gain control of our bodies and spirits. But Christ has bought us, and we are his property. And now it is for us to work in union with Christ, in union with the holy angels that minister unto us. It is for us to keep our bodies under, and bring them into subjection. Unless we do this, we will certainly lose everlasting life, and the crown of immortality. And yet some will say, "What business is it to anybody what I eat or what I drink?" They forget the divine admonition. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

SOME cannot be impressed with the necessity of eating and drinking to the glory of God. The indulgence of appetite affects them in all the relations of life. It is seen in their family, in their church, in the prayer-meeting, and in the conduct of their children. It has been the curse of their lives. You cannot make them understand the truth. God has bountifully provided for the sustenance and happiness of all his creatures; and if his laws were never violated, and all acted in harmony with the divine will, health, peace, and happiness, instead of misery and continual evil, would be experienced.

"LET us," says the apostle, "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." May the Lord help us, for his name's sake. E. G. WHITE.

The Missionary.

UPPER COLUMBIA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING DECEMBER 31, 1888.

No. of members,	- - - - -	204
" " added,	- - - - -	10
" reports returned,	- - - - -	88
" missionary visits,	- - - - -	364
" letters written,	- - - - -	153
" pp. of tracts distributed and sold,	- - - - -	87,698
" periodicals distributed,	- - - - -	3,940
" subscriptions obtained,	- - - - -	48

FINANCIAL REPORT.

Rec'd on donation and membership,	- - - - -	\$ 34 50
" on sales,	- - - - -	380 55
" on periodicals,	- - - - -	121 43
" on reserve, tent, and mission fund,	- - - - -	547 00
" on first-day offering fund,	- - - - -	56 36
" from agents, etc.,	- - - - -	161 81
" for International T. and M. Society,	- - - - -	6 80
" for foreign missions,	- - - - -	10 00
Total,	- - - - -	\$1,318 45

Mrs. L. A. FERRO, Secretary.

AGE is opportunity no less
Than youth itself, though in another dress.
And as the evening twilight fades away,
The sky is filled with stars invisible by day.
—Selected.

FINANCIAL STANDING OF THE ARKANSAS TRACT SOCIETY.

STATEMENT showing the financial standing and business transactions of the Arkansas Tract Society, from its organization, May 21, 1888, to January 1, 1889:—

Invoice, May 21, 1888,	- - - - -	\$176 63
Liabilities, May 21, 1888,	- - - - -	108 14
		\$ 68 49
Cash donations rec'd to Jan. 1,	- - - - -	346 50
Total amount capital stock,	- - - - -	\$414 99

INVOICE, JAN. 1, 1889.

Stock in hand,	- - - - -	\$308 26
Office supplies, etc.,	- - - - -	32 28
Accounts receivable,	- - - - -	317 40
Cash in hand,	- - - - -	137 40
Total amount of assets,	- - - - -	\$795 34

LIABILITIES.

Bills payable,	- - - - -	\$202 78
Deposits,	- - - - -	158 73
Total amount of liabilities,	- - - - -	\$361 51
" " assets,	- - - - -	795 34
" " capital stock,	- - - - -	433 83
Increase of capital stock,	- - - - -	\$18 84

The following business has been transacted:

Total amount mdse. received,	- - - - -	\$1,408 47
" " cash,	- - - - -	1,251 10
" " sales mdse.,	- - - - -	1,199 18
" " cash paid on mdse.,	- - - - -	1,043 68
" " profits on sales,	- - - - -	118 87

EXPENSES.

Loss on freights,	- - - - -	\$12 44
Postage,	- - - - -	21 08
Stationery,	- - - - -	4 36
Rents and sundries,	- - - - -	22 50
Expenses borne for canvassers,	- - - - -	39 65
Total,	- - - - -	\$100 03
Profits, less expenses,	- - - - -	\$18 84

W. G. SMITH,
Per M. T. E.

REAL JOY.

To drink and thirst again is the disappointment of the world. To drink and never thirst is the portion of the gospel. "My blessed hope," said a dying Christian, "is worth a thousand worlds. This is the grand discovery—the *summum bonum* indeed. God would have us rejoice in our labor—enjoy our earthly blessings, but not rest in them. Let earth be the cistern only, not the fountain. Let its best blessing be loved after him, for him, as the sunbeam of his love. Let nothing of earth be our rest. God never intended so poor a portion for his redeemed ones. Our rest is built upon unchangeable promises. Meanwhile the real joy is when God is the center, and the Saviour (as one of the German Reformers beautifully expresses it) is to us the treasure and the key of all the good things of God.—Bridges.

THERE are some persons who are constantly asking for special rules of life. They would have an individual Bible with particular instructions for each hour of their lives; but Christ dealt with great principles which are to be the basis and motive of all action, and from these, with the aid of his Spirit, we are to draw out our own applications.—*Golden Rule*.

REPENTANCE without faith is the devil's repentance, and faith without repentance is the hypocrite's faith. If they be true they go together; if rightly acted they act together.—*R. Traill*.

The Home Circle.

A MOTHER'S RECOMPENSE.

What can a mother's heart repay
In after years,
For watchful night and weary day
Beside the cradle passed away,
And anxious tears?
To see her dear ones tread the earth
In life and health and childish mirth.

What can a mother's heart repay
For later care—
For words that heavenward point the way,
For counsel against passion's sway,
And earnest prayer?
To watch her little pilgrims press
Along the road to holiness.

This will a mother's heart repay,
If that loved band,
Amidst life's doubtful battle-fray,
By grace sustained, shall often say,
"Next to God's hand,
All of true happiness we know,
Mother, to thy dear self we owe."

—Selected.

TOMMY'S GEOGRAPHY LESSON.

TOMMY came home from school with a cloud on his usually bright face.

Auntie put her arm about her boy, and asked him how he had fared at school, and if he had been perfect in all his lessons.

Tommy knit his brows in a puzzled way, and said, "I knew every one except my g'og'aphy, an' I didn't know that at all. It seems zif I *can't* remember how the old maps look, and when Miss May asked me if there were any mountains in New Hampshire, I couldn't remember to save me. I don't s'pose I'll get the prize, just because I can't learn g'og'aphy. If I could only go up in a balloon, and look down on the world, I could see for myself where the mountains an' lakes an' such things are, an' then I'm *sure* I wouldn't forget."

This speech of Tommy's on behalf of learning geography by means of a balloon voyage set auntie's wits to work.

She was anxious to help the little fellow gain the prize he was striving so hard for, and if maps would not answer, some other way of learning his geography lesson might be thought of.

After a second or two she said, "Suppose we play that we *are* in a balloon, how would that do?"

"Jolly!" exclaimed Tommy. "But then," the smile fading a little from his rosy lips, "I don't know that I could learn my lesson any better even if I *did* put my map on the floor, an' stand on a chair to look at it.

Auntie laughed and said, "That isn't my idea. If you will help me, we will soon be able to look down on something much nicer than a map."

"All right!" promptly returned Tommy, as he snatched up his hat, and stood ready for any command.

"Has the pile of sand been taken away that I saw a little further down the street yesterday?" asked auntie.

"No'm; I saw it when I came past just now."

"Then tell cook to give you the two-quart tin pail, and go ask the men if you may have it twice full of sand."

In a flash Tommy had gone, and almost before auntie was ready for him he was back again. "Auntie!" he shouted; "Auntie!"

"Here, Tommy!" answered a voice from the direction of his play-room, and rushing in, Tommy found his aunt pinning a large sheet to the carpet.

"Pour the sand right in the middle of the sheet, and go for more," and again auntie bent to her work.

When Tommy came back the second time, the sand was smoothed out on the sheet until it was about an inch deep all over.

The second pailful was put in a pile by itself a little way from the rest. "Now what'll I do?" demanded Tommy, becoming more excited as the mystery deepened.

"Bring your atlas," said auntie, "while I look up a few things I think will be useful."

The atlas was close at hand, and Tommy waited rather impatiently while auntie returned with a bunch of wooden tooth-picks, a handful of flat button moulds of different sizes, a sheet of writing paper, and a pair of scissors.

With the scissors auntie commenced cutting the paper into slips about one inch wide and three inches long.

"Now get the muelage, and show me your geography lesson for to-morrow, Tommy," she said.

The lesson proved to be questions on the map of the New England States, especially New Hampshire, and auntie, picking up the wooden tooth-picks, began to form with them the outlines of the State.

"Oh, my!" exclaimed Tommy. "I know what you are going to do. Let me help."

"To be sure you may help; but put your map in front of you, and shape your State as nearly like that as you can," said auntie, as she broke the piece of wood in her hand to form a sudden little curve in the coast line.

Pretty soon, leaving Tommy to lay the outline of New Hampshire by himself, auntie took up one of the slips of paper she had cut, and pasted one end of it neatly around one end of a tooth-pick, forming a little flag. This proved satisfactory, so she made several more.

"I wish I could make this look like water," Tommy remarked, after a short silence, as he laid down the sticks for the boundary between New Hampshire and Vermont formed by the Connecticut River.

"Well, so you can," auntie replied. "Have you any narrow strips of glass?"

Tommy jumped up, drew forth a box from among his toys, and set it down in front of his aunt.

In the box were a great many narrow strips of glass of various widths and lengths, which the glazier had left, after fitting a number of panes in a window. Beside these there were some old bits of broken mirror.

"This is just what you want, Tommy," auntie said. "Make your rivers of these strips of glass, and here is a nice large piece of looking-glass for Lake Winnepesaukee, and you can shape it by bringing the sand over the edges."

"What fun!" exclaimed Tommy. "Let me put it in now."

"Don't you think it would be better to finish the outline of your State first?" remonstrated auntie.

"Yes," said Tommy, "I will. I'll put in the Connecticut and the other river, too, and I can pile up real mountains, can't I? Why, I ought to know the White Mountains 'cause I was there last summer, but perhaps I was too close to 'em to see where they were."

Tommy went on tracing out the river courses with his bits of glass, building up mountains with the extra sand, placing the lakes, and chatting merrily all the while.

When he had about finished he suddenly cried, "Auntie, we've forgotten the cities!"

Auntie smiled a little as she said, "Is this the first time you have thought of them?"

Then she produced the flags, upon which she had written the names of the cities given on the map, and, choosing the largest button moulds for the principal cities, and smaller ones for the less important, she looked on the map, found the exact spot for a city, and laid a button mould on it. Then, taking the little flag that bore the name of the city, she pushed its staff through the hole of the button mould into the sand. This held the flag erect and kept the city in its place. Tommy arranged the other cities, and as he planted the last flag-staff, auntie said:—

"Now, we will ascend in our balloon and take a bird's-eye view of New Hampshire."

"What's a bird's-eye view?" Tommy asked as he struggled to his feet, and stood by auntie's side.

But his question was forgotten when, gazing down, he saw beneath him one of the United States in miniature. He danced and capered around, shouting: "Hooray! I'll go up in a balloon every time to learn my g'og'aphy lesson. I won't forget again that the Connecticut River is between New Hampshire and Vermont, 'cause I put it there myself. What a goose I was not to know the White Mountains were in New Hampshire! Don't they look cunning, auntie? just like the real ones, only they haven't any snow on top, but I know what I'll—"

Auntie did not hear the rest of the sentence, for Tommy dashed out of the room, to return directly with something held tightly in his chubby hand. This something proved to be salt, which he proceeded to drop carefully, a little at a time, on the top of his mountains.

"There!" he exclaimed triumphantly, as he straightened up, "now they really are the White Mountains, and have snow on the top, just like the ones I saw."

"Yes," said auntie, "that was a bright idea, and it does look like snow. Now we will pretend we are up in a large balloon looking down on the State of New Hampshire."

Then they looked down and talked of the cities they saw, calling each one by name, and remarked upon the peculiar shape and more peculiar name of the largest lake, and what course the rivers took as they passed through the State.

Several times Tommy descended from his balloon to make some slight alteration in his work, and once he pasted a red star on the flag of the capital "to make it different from the other cities," he said.

When they gave up the sport, Tommy had learned his lesson; and you may be sure he never forgot it, for "I made the State myself," he proudly stated to his teacher the next day.

After this first delightful experience Tommy turned all of his geography lessons with the

aid of his sand, and when papa returned, after a two months' absence, he was so pleased with his little boy's progress in the study which had been such a stumbling-block, he had the tinsmith make a large, shallow tin pan three feet square and three inches deep, especially to hold Tommy's sand. The glittering new tin bottom of the pan represented the ocean nicely when islands were to be made, and also when countries to be represented had a coast line.

The other advantages of the pan were that it could be set upon the table, and the sand could be left in it and need not be emptied into a box, as it had to be when the sheet was used.—*Youth's Companion*.

Few people have any idea that there is a section of the United States where the result of the presidential election will not be known until July, 1889, eight months after the official returns are published to the world. Such is the fact, however, says the *Alaskan*. The settlers of St. Michael's, the Sea Islands, and those domiciled along the banks of the Lower Yukon, will remain in uncertainty as to the outcome of the contest until after the midnight sun has come and gone during the midsummer of next year. Even the denizens of Kodiak and Ounalaska will have to wait patiently for the news until the end of March, there being no communication whatever between San Francisco and those settlements during the winter months. Verily, to bury one's self in these outlying portions of the national domain is exceedingly like living entirely out of the world.—*Selected*.

WHEN General Washington, after being appointed commander of the army of the Revolutionary War, went to Massachusetts to organize it, he found a great want of ammunition and other means of defense, and on one occasion it seemed that no means could be devised for the necessary safety. Jonathan Trumbull, the elder, was then governor of the State of Connecticut, and the general, placing the greatest reliance on his excellency's judgment, remarked: "We must consult Brother Jonathan on the subject." The general did so, and the governor was successful in supplying many of the wants of the army; thenceforward, when difficulties arose, and the army was spread over the country, it became a byphrase, "We must consult Brother Jonathan."—*Gleanings for the Curious*.

To the youthful readers of our journal who may think that rulers, or the children of rulers, have an easy time, we commend the following for their consideration. It is a picture of a part of the life of the imperial family of Germany:—

"The Emperor rises at five o'clock. He makes his children share his own severe régime. The Princes are roused at 6 o'clock, and often breakfast with their father at 6:30. Their lessons begin at 7 o'clock. The Crown Prince has just obtained his first grade in the army, having been appointed *Gefreite*, a position similar to that of Corporal. He has now his own suite of rooms and household. Twice daily he is instructed in military drill with his brothers. He is allowed one and a half hours daily for play. This scheme of lessons and life for each hour is rigidly executed."

Health and Temperance.

CALIFORNIA WINES.

It seems that the wine growers of this State are in a rather despondent mood because their wines do not find a ready market at good prices. In fact, there has been an overproduction of wine in California, and at a recent meeting held in San Francisco in the interest of viticulture it was plainly stated that if the business was to live and thrive on this coast "the people must be educated to drink wine"! Commenting on this the *California Prohibitionist* says:—

The first fact that is patent from the proceedings is that there is an *oversupply* of wine. "There is wine in abundance, but there is no outlet for it," says Mr. McIntyre. And how is it proposed to remedy this state of affairs? Ordinarily, a surplus of any commodity is rectified by curtailing the production. But such political economy as this is not to the taste of the wine producers. "A market must be developed." How? By transforming the vine into some more useful and desirable commodity? Not at all; such methods may do for ordinary economists, but the master mind of Hon. Charles Wetmore, Viticultural Commissioner, rises above such mediocre plans of thought and action, and proposes a plan which shall be both heroic and effective. "The people will have to be educated to drink wine." The sunny slopes and the verdant valleys of our fair State are to be prostituted by unscrupulous or unthinking men to the base use of producing an article which degrades and debases all who use it, and then when the people of the State and the country refuse to respond to the wiles of the wine maker, they must forsooth be compelled to do so, under the guise of being "educated."

And how are the people to be thus educated? Do the wine makers propose to themselves bear the expense of providing missionaries and preachers of their "grape gospel"? By no means. They cannot afford it, poor fellows, in the face of an oversupplied market. But what they are not willing to do for themselves they want the people of California, through their representatives, to do for them. "Mr. McIntyre laid particular stress upon the necessity for legislative aid to the wine men." Mr. Portal also "called attention to the need of legislative assistance by the wine men." Mr. Wetmore also spoke of "the need of legislative assistance." And for what? To remunerate them for destroying their vineyards? No; to sustain a State saloon, where people may be "educated to appreciate wine," and to pay Miss Kate Field, "who is doing so much good on the lecture platform in the East." And for this purpose at least \$30,000 a year is required.

The English language fails to supply words of sufficient force to fitly characterize the brazen and unblushing impudence and effrontery of men who could be capable of making such requests on such grounds. They have gone into a business, hoping to profit from the debased appetites of their fellow-men. But in their greed for gain they have produced more than the demand justified; and now, instead of bearing the results of their own grasping

policy, they whine and cry for legislative assistance. And what does that mean? Why, that every man, woman, and child in our State, no matter if they are not addicted to the use of wine themselves, no matter if they have pledged themselves before God to touch not, taste not, handle not, must help to make a market for the crime-causing products of a class of grasping pets of the commonwealth. Out upon such men, and such legislation! Let the sober, clear-thinking citizens of our State protest so loudly and longly and emphatically, at home, through the press, and at the polls, against such an abominable iniquity as State aid to the wine makers that the Viticultural Commission will be abolished, the State saloon closed, and Kate Field and her ilk, who are willing for hire to debase the appetites of a nation under the mask of temperance, will be relegated to the obscurity where they belong.

[To all of which the SIGNS says, Amen!]

ROMAN LIQUOR LAWS.

THE Romans, under the republic, were prohibitionists after a fashion. Men of honorable family were forbidden by law to drink wine before the age of thirty, or to drink to excess; while for a woman of any condition, free or slave, to touch wine except on some solemn occasion, as a sacrifice, was an offense visited by severe penalties. It seems that the old Romans had not discovered that wine-drinking promotes temperance. The "gospel of the grape" is of modern invention, and instead of being in the interest of sobriety, is in the interest of wine growers and dealers.

ACCORDING to the *Uhlands Wochenschrift*, the total tobacco consumption of Europe is about 2.25 pounds by each inhabitant. In the Netherlands the proportion is a little over 7 pounds to each inhabitant; in Austria-Hungary, 3.8 pounds; in Denmark, 3.7 pounds; in Switzerland, 3.3 pounds; in Belgium, 3.2 pounds; in Germany, 3 pounds; in Norway, 2.3 pounds; in France, 2.1 pounds; in Sweden, nearly 2 pounds; in Spain, 1.7 pounds; in Great Britain and Ireland, 1.34 pounds; in Italy, 1.25 pounds, and in Russia, 1.2 pounds. In the United States the proportion is said to be greater than that of any European country except Holland—4.25 pounds per inhabitant. The greatest revenues derived from tobacco are those of France, Great Britain, Austria-Hungary, and then Spain and Italy.

THE Belgians have gained the unenviable reputation of being the heaviest drinkers in Europe. Official statistics show that each person, women and children included, consumes two hundred and forty quarts of beer, and thirteen quarts of spirits, annually. To such an extreme has the bibulous habits of the people been carried that the Government has become seriously alarmed at the situation, and restrictive measures are to be put into operation. The right to collect by legal process debts incurred in drinking houses has been abolished; it is forbidden to sell drink to persons under sixteen years of age, and to sell anyone liquor until he is drunk, is made a crime.—*Saratoga Union*.

News and Notes.

RELIGIOUS.

—The city of Rome has twenty-two places of Protestant worship.

—The only colored Episcopal Church in New York, St. Phillip's, was dedicated Sunday, Feb. 24.

—A New England church is mentioned which spends \$3,000 a year on its choir, and only \$150 on missions.

—Stern's "Statistics of the World" gives the number of Catholics at 201,000,000 and Protestants at 106,000,000.

—A French missionary in Tunis says that the most shameless drunkenness reigns among all classes of Mussulman society there, notwithstanding the Koran prohibits the use of wine to the followers of Mohammed.

—March 15 information was received at Fort Smith, Ark., of the murder of Deputy United States Marshal W. A. Moody in Indian Territory by men whom he was trying to arrest. Moody is the sixteenth deputy killed in the Territory within a year.

—It is stated that missionaries stationed in every quarter of the Chinese Empire, and representing all the mission boards in the United States, have joined in a petition to President Harrison for the retention of Col. Charles Denby, of Indiana, as American Minister in China.

—The New York *Tribune* is authority for the statement that the Rev. Peyton G. Bowman, formerly a well-known Methodist minister, has modified his faith, and has published "numerous writings on the subject of Christ's pre-millennial coming and conditional immortality."

—At a meeting held not long since at Scandinavia, Wisconsin, the representatives of all but one of the Norwegian church bodies in America united upon a basis for organic union. A constitution was adopted, and a new general church body organized, to be known as "The United Norwegian Lutheran Church in America." The participants in this new movement are the Norwegian Conference, consisting of 100 pastors, 204 parochial school-teachers, 384 congregations, and 30,321 communicants; the so-called anti-Missourian of the Old Norwegian Synod, consisting of 110 pastors, 150 congregations, and 30,000 communicants; the Hange Synod, consisting of 60 pastors, 160 congregations, and 8,000 communicants; the Augustana Synod, consisting of 30 pastors, 100 congregations, and 3,500 communicants.

—According to the London *Truth*, there are in that city seven livings, having an aggregate annual income of \$74,500, and an aggregate resident population of 2,724. The incumbents add, in some cases, considerably to their stipends by letting the residences which belong to them, and one of these, having been turned into offices, brings in \$5,000 a year, and another \$3,500. On the other hand, there are seven East-end livings, just outside the city boundaries, which have an aggregate annual income of \$9,100, and an aggregate resident population of \$5,131. The living of St. Helen's, Bishopsgate, which is in the gift of the Merchant Tailors' Company, is worth no less than \$12,500 a year, the population being 431; while St. Andrew's, Undershift, held by the Bishop of London's assistant, has an income of \$12,000, and a population of 327.

SECULAR.

—It is said that Blaine advocates an extra session of Congress.

—Paper is now used as a covering for lead pencils, instead of cedar.

—Constitutional prohibition has been defeated in New Hampshire.

—The actual value of the real estate in New York is said to be \$18,000,000,000.

—Hon. John F. Swift, of San Francisco, has been appointed Minister to Japan.

—Twenty lives were lost in a colliery explosion at Wrexham, Wales, on the 13th inst.

—Owing to the civil war raging in that republic, flour now costs \$20 per barrel in Hayti.

—Five men were instantly killed by a boiler explosion in Pittsburg, Pa., on the 14th inst.

—An epidemic of scarlet fever is raging in De Lapere township, Lincoln County, Dakota.

—Parnell has brought suit against the London *Times* for £100,000 for defamation of character.

—About 35,000 tons of twine are now used annually in the United States on self-binding harvesters.

—A boiler explosion in a St. Louis mill on the 10th inst. instantly killed two men and badly scalded another.

—Heavy rains in various parts of California caused floods, washouts, and landslides on the 12th and 13th insts.

—It is thought that the new navy yard which it is proposed to establish on this coast will be at Tacoma, Washington.

—The yield of corn in the United States in 1888 was 2,000,000,000 bushels, or thirty-two bushels to each inhabitant.

—There is in this country nearly 250,000 Indians, exclusive of Alaska. Some 5,000 of these live in the State of New York.

—It is claimed that New Hampshire will give 7,000 majority against the Prohibition Amendment soon to be voted on.

—The Government has decided to establish a quarantine station at Hospital Cove, Angel Island, in San Francisco Bay.

—Sir Edgar Vincent, in his report upon his tour of inspection in Upper Egypt, declares the Soudan to be in a state of famine.

—It is stated that illiteracy is increasing more rapidly among the white citizens of Louisiana than among the colored citizens.

—An attempt was recently made in Mexico to murder President Diaz by wrecking a railroad train on which he was traveling.

—Six thousand persons were present at a recent reception to Parnell, in London, given in honor of his triumph over the *Times*.

—President Cleveland vetoed 278 bills during his term, 157 more than all his predecessors from Washington up to the present time.

—Anti-slavery societies have been formed in many of the chief cities of France, Belgium, Holland, Germany, Austria, Spain and Portugal.

—The Pennsylvania railroad system makes the creditable record of losing only three pieces of baggage, out of 5,000,000 pieces handled in 1888.

—Delphi, where once stood the famous Temple of Apollo, has been offered to the Americans for £16,000, for the purpose of carrying on excavations.

—It is stated that the Governor of the Province of West Prussia, in view of the scarcity of farm hands, has suggested the introduction of Chinese labor.

—Patrick Fochry, of Rochester, New York, celebrated his 107th birthday on the 16th inst. He was born in Kings County, Ireland, and is a very active man for his age.

—The Pennsylvania Railroad is arranging to connect New York and Philadelphia at the rate of a mile a minute. Distance, eighty-eight miles; present time, two hours.

—A number of dynamite cartridges, fulminating caps, and three bottles of nitro-glycerine, were found by the police at the Garfield Park gate-house at Chicago on the 13th inst.

—Lady physicians are permitted to practice in Russia, but it is stipulated that they shall only attend on adults of their own sex, but are permitted to attend children of either sex.

—March 14 Robert Sigel, son of Gen. Franz Sigel, charged with irregularities while a clerk in the Pension Agency at New York, pleaded guilty before the United States Commissioner.

—A soldier has been sentenced to death in Oran-Algeria, for throwing a quid of tobacco into the face of Colonel Thierry while Vertjoie was being tried by a court-martial for attempting to desert.

—England's "oldest" clergyman, Rev. Bartholomew Edwards, is dead. He lacked but a week or thereabouts of being a century old, and had been rector of one church for seventy-six years.

—Araba Pasha, who made so much trouble in Egypt some years ago, and who was transported to Ceylon, is allowed free liberty of the island, and the guard about his residence has been withdrawn.

—A gang of robbers recently visited several farmers in the vicinity of Uniontown, Pa., and by torture compelled them to give up all the money that they happened to have by them. Fire was the argument used.

—Four boys, aged about sixteen years, stole a quantity of blasting powder at Akron, Ohio, and started into the country to explode it. On the way the powder was ignited from matches in the pockets of one of the boys, and exploded, frightfully burning all four.

—John A. Kasson, of Iowa, William Walter Phelps of New Jersey, and George H. Bates, of Delaware, were appointed on the 14th inst. Commissioners to represent the United States at the Conference to be held in Berlin concerning affairs in the Samoan islands.

—The Russian Government has been pushing forward the new defenses at Vladivostock, in the Pacific, for some time, and now a sum exceeding 5,000,000 roubles is to be sent for the defense of that place. Several large guns and a quantity of ammunition will be shipped from Odessa next month.

—Charles Ashburner has submitted to the United States Geological Survey a statement showing that the total product of iron and coal of all kinds has increased from 129,975,557 short tons in 1887 to 145,363,744 tons in 1888. The value in 1887 was \$182,556,837, which increased to \$208,129,806 in 1888.

—A passenger train on the Trans-Caspian Railway, Russia, was, on the 10th inst., thrown from the track in a tunnel, owing to the removal of rails by train wreckers. The result of the derailment was frightful. The killed and injured numbered fifty. The band of robbers who tore up the track was captured.

—Several Chinamen have been arrested in Milwaukee charged with debauching young white girls. As a result of the charge the windows of nearly every laundry in the city were broken and several Chinamen narrowly escaped lynching. In some cases the personal effects of the fleeing laundrymen were destroyed and the United States Government will be asked to pay the damages.

—An Auckland dispatch of the 14th inst. states that everything is quiet in Samoa and that there was no basis for the sensational rumor of the engagement between the *Nipsic* and the German corvette *Olga*. The proclamation of martial law has been publicly withdrawn, and the Germans have abandoned all claim to the right of searching incoming vessels for contraband of war.

Appointments.

CENTRAL CALIFORNIA CAMP-MEETING.

THE annual camp-meeting for Central California will be held (D. V.) at Fresno, from Tuesday, April 2, to Monday, April 8. This will be preceded by a workers' meeting, to commence March 27. It is desirable that as many of our people as possible come to the camp, so as to have the benefits of the workers' meeting. In addition to the usual features of the workers' meeting, there will be one hour each week-day devoted to practical instruction in hygienic cooking. We wish to state that those who will impart this instruction in cooking have attended a thorough course at the School of Domestic Economy in Battle Creek, Mich.

J. N. LOUGHBOROUGH, for CAL. CONF. COM.

Obituary.

SHEFFIELD.—Died at her home in Peoples Township, Boone County, Iowa, January 16, 1889, of dropsy, Mrs. Ann Sheffield, wife of E. S. Sheffield, aged 60 years, 3 months, and 28 days. Mrs. Sheffield has been a devoted and loving wife, a kind and affectionate mother. In 1853 she, with her husband, became believers in the faith of the near approach of the second coming of Christ, and the unchangeableness of the Sabbath of the fourth commandment, made a public profession of their faith, and put on Christ by baptism. Her faith remained firm to the end, and a short time before her death, after the singing of some hymns by the family, among which was, "Trusting Jesus; That Is All," she said, "Sing that over again." A husband, three sons, and three daughters survive her, and, together with a large circle of friends, mourn for her, but not as those having no hope.

JOHNSON.—Died at Healdsburg, Cal., February 23, 1889, of consumption, Sister Sylvana Johnson, aged 82 years. At an early age Sister Johnson gave her heart to God, and for many years she lived a worthy and consistent member of the Methodist Church. Seven years ago her attention was called to the Sabbath, and the truth of the Third Angel's Message, which she readily accepted. After baptism she united with the Healdsburg church, and was a constant attendant to all the services, until health failed.

She bore her affliction with Christian fortitude, and died as she had lived, an example of true devotion to her heavenly Master. "Precious in the sight of the Lord is the death of his saints."

Words of comfort were spoken to a large congregation of sympathizing friends by Brother Isaac Morrison.

WM. INGS.

Publishers' Department.

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RURAL HEALTH RETREAT.—Mrs B F Winkler on account Poor Fund \$5.

CALIFORNIA CONFERENCE FUND.—Guadaloupe by Mrs M C Edrington \$10.

DONATIONS TO AMERICAN SENTINEL.—E M Carpenter \$500, Martha A Conrad \$2.

RECEIVED ON ACCOUNT.—Upper Columbia Tract Society by Walter Harper \$1.50, Ind Tract Society \$115.97.

ANNUAL MEETING.

NOTICE is hereby given that the annual meeting of the Society of the Seventh-day Adventist Church of Oakland will be held Wednesday, April 3, 1889, at half-past seven o'clock p. m., at the house of worship of said society, S. E. corner Twelfth and Brush Streets, in the city of Oakland, Cal. The object of the meeting is the election of a Board of five Trustees, and the transaction of such other business as may be presented.

W. N. GLENN, Sec.

Oakland, March 18, 1889.

NOTICE TO MISSIONARY WORKERS.

PLEASE stop sending the SIGNS to any of the following names, as this office has received notice that the papers are refused, unclaimed, or sent to the wrong post-office:—

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THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL, DEVOTED TO

THE DEFENSE OF AMERICAN INSTITUTIONS, THE PRESERVATION OF THE UNITED STATES CONSTITUTION AS IT IS, SO FAR AS REGARDS RELIGION OR RELIGIOUS TESTS, AND THE MAINTENANCE OF CIVIL AND RELIGIOUS RIGHTS.

It will ever be Uncompromisingly Opposed to anything tending toward a Union of Church and State, either in name or fact. It is well-known that there is a large and influential association in the United States bearing the name of the "National Reform Association," which is endeavoring to secure such a RELIGIOUS AMENDMENT to the Constitution of the United States as will "place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land." While there are many persons in this country who are opposed to, or look with suspicion upon, this movement, there are few, outside of the party, who realize what the influence of this amendment would be. The object of the *American Sentinel* will be to Vindicate the Rights of American Citizens, which, we believe, are threatened by this association. It will appeal to the very fundamental principles of our Government, and point out the consequences which would be sure to follow should they secure the desired Amendment to the Constitution. Every position taken will be carefully guarded and fortified by sound argument. Due respect will always be paid to the opinions of others, but the rights of conscience will be fearlessly maintained.

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The Abiding Sabbath and the Lord's Day.

THE \$500 AND \$1,000 PRIZE ESSAYS.

A REVIEW.

The above is the title of a pamphlet recently issued. In its pages the author reviews the two most recent and without doubt the best contributions to the defense of Sunday, popularly called the "Lord's Day." The first of these essays was written by Rev. George Elliott, and took the \$500 "Fletcher Prize," offered by the trustees of Dartmouth College for the best essay on the "Perpetual Obligation of the Lord's Day."

The other essay was written by A. E. Waffle, M. A., and was awarded a \$1,000 prize by the Committee of Publication of the American Sunday-school Union.

We state thus definitely the source of the essays reviewed that all may see their importance. Certainly if there was any argument in favor of Sunday, we should expect to find it in these prize essays. Elder Jones in his *Review* takes up their arguments and assertions, and shows very plainly how several times the authors have *proved what they did not want to prove* at all—namely: The Seventh-day Sabbath is still as binding on all as when the law was given.

This *Review* will be read with interest and profit by all, and those who have friends that are interested in the Sabbath Question should see that one of these pamphlets is placed in their hands.

WORDS OF APPROBATION.

Elder R. A. Underwood, President Ohio Conference, says:—

"The 'Abiding Sabbath' should find its way to every home in the land. It certainly will have a wide circulation. May God bless it on its mission. The quotations from Mr. Elliott's essays set forth the divine origin of the Sabbath, its object, universality, and inseparable relation to the moral law of ten commandments, of which it is a part, and its binding obligation upon all mankind; also the clear distinction between the Sabbath and the ceremonial rites, or laws, in words of sublime, convincing power. Yet he, like all who feel it their duty to prop up the Sunday-sabbath with the fourth commandment, contradict its his own position. Elder Jones has made a clean-cut, sound argument."

Elder J. N. Loughborough, President California Conference, says;—

"I have just completed a careful reading of Elder Jones' *Review*. In this he attacks the main pillars of their argument for a Sunday-sabbath, and at the same time he gives an epitome of the argument for the true Bible Sabbath. He shows clearly that notwithstanding all the efforts of the \$500 and \$1,000 essay men to establish Sunday as the Sabbath, it stands, according to their own admissions, without any Scripture command, or any divine warrant. This *Review* clearly shows what is the true 'Abiding Sabbath,' the day of God's own appointment. This book of Elder Jones' should have a very wide circulation, and be read by all."

176 pages, price, postpaid, 20 Cents.

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PACIFIC PRESS PUBLISHING CO.,
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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, MARCH 25, 1889.

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

HENRY GEORGE, who has been making land-tax speeches for some time under the auspices of the London preachers, on the 17th inst. occupied the pulpit of Rev. Stopford Brooks, which had never before been filled by an itinerant layman.

It is said that President Harrison will not be content with the eight new war vessels which will be let to contract shortly after June 30, the expiration of the current fiscal year, but that he will advocate in his message to Congress the building of a strong, modern navy.

It seems that reports from the new gold fields of Lower California have been greatly exaggerated in the interests of land speculators. There is some gold in the new diggings, but the best claims are in the hands of Mexicans, and Mexican officials, it is said, charge exorbitant fees for entering claims for Americans.

ACCORDING to the *China Mail* of February 9, various missionary societies of England are agitating among the ship owners and steamship companies of Great Britain for a better observance of Sunday, especially in foreign ports. A circular letter to this effect has been addressed to ship owners and directors of companies.

SOME seem to think that because there are different versions and readings in the manuscripts of the Bible, the Bible is not worthy of credence. This is what a scholar, Moses Stuart, said in regard to this matter:—

"Not one doctrine of religion is changed, not one precept is taken away, not one important fact is altered, by the whole of the various readings collectively taken."

THE *Jewish Times and Observer* mentions the fact that a Hebrew paper is now regularly published in the capital city of our Southern neighbor, and says: "Who would believe twenty years ago, that in the year 1889 a Jewish paper would be published in the City of Mexico?" "Considering that Mexico has always been a Jew-hating country, a Jewish organ is quite a curiosity in that part of the world." The paper is called *El Sabado Secreto*.

THE Astronomical Society of the Pacific was organized in San Francisco on the 7th ult. and has sent out a circular stating its object, and inviting proper persons to become members. Edward S. Holden, of the Lick Observatory, is the president, and Chas. Burkhalter, of Chabot Observatory, Oakland, secretary of the society. Article XII of its constitution provides that the society may, by a vote of the majority of all its active and life members, become a branch of an American Astronomical Society, should one be formed.

REFERRING to the Lenten season, the *Christian at Work* says: "Only the flippant and thoughtless will assume to ridicule a solemn season whose observance commands itself to the devout feelings of by far the larger number of their fellow-Christians. Surely it is well to turn aside for a while from the pomp and circumstance of the world, and in meditation and contemplation, in abstinence and self-denial, bring those things to the fore which the cares and attractions of the world have put for the time aside, if they have not been lost to sight."

Certainly no one should ridicule anything; but there are not a few who will continue to regard as a grave error the idea that people can live for the world 325 days of the year and then make it right by a little self-denial during the Lenten season. True Christianity demands devotion every day in the year, and it is only putting in few words that which is the plain teaching of the Scriptures to say that those who follow the pomp of the world excepting in Lent are not true followers of Him who said: "Let your loins be girded about, and your light burning; and ye yourselves like unto men who wait for their Lord." Those who obey the divine injunction to "pray without ceasing" will need no Lenten season in which, "starving their sin," as the *Christian at Work* puts it, they "will find spiritual refreshment," and they who do not preserve a constant and living connection with the true Vine would better not depend upon securing it by means of abstinence and self-denial during Lent.

REV. JUSTIN D. FULTON, the anti-Romanist lecturer, got sadly tangled up in the color line in Richmond, Va., recently. In an address to the First African Church of that city he said: "Let the black man have money, and he can buy railroads in Georgia and other States where a negro is not allowed equal privileges with a white man, and then the former can say to the latter, 'Now if you don't behave yourself I will put you off my train.'" In concluding he announced that he would preach at the First Baptist Church (white) the following Sunday evening, but the next day the deacons of the church met and after reading the Doctor's remarks, unanimously decided that the church would not be open to him.

If the report telegraphed from West Virginia is correct, and it has not been denied, an overzealous preacher in that State recently incited a mob to destroy eight houses occupied by a number of immoral persons, whose presence in the community was not thought to be desirable by the reverend gentleman. We know nothing about the merits of the case, nor the enormity of the offense committed by the occupants of the wrecked buildings, but nothing short of the highest crimes and a most lamentable failure on the part of the courts to administer justice would at all justify such proceedings. It is, therefore, exceedingly gratifying to know that twenty-five of the men engaged in this high-handed affair have been held to await the action of the grand jury. Correct morals can be neither manufactured nor conserved by any such White Cap methods, and the man who incites mobs to deeds of violence, even though he be a preacher, is a disgrace to Christianity, and an enemy to good government, and ought to be made to feel the hand of the law which he has outraged.

It is even thus that the *Congregationalist* of March 7 raises its voice of lamentation over the closing hours of Congress:—

"The Sabbath desecration which marked the expiring hours of the Fiftieth Congress ought to sadden and shame the nation. . . . When will the people discover that only men who have a conscience, alike for themselves and for the nation, are fit to be intrusted with the public welfare? Let us be grateful that the incoming President declined to receive political visitors, and thus did what he could to observe the day."

It has the true National Reform ring. They want men who have not only conscience for themselves, but conscience for the nation. And it is just this kind of a conscience which will enact and enforce laws compelling all men to abide by what this official conscience may dictate. In its Sunday sitting Congress violated no law, human or divine. We suppose that this fact was recognized by even the extremely conscientious legislators who formed the Blair Sunday bill. We do them the charity to believe that they did not violate conscience; and we suppose that they were not convicted of sin or crime, because they knew that "where no law is, there is no transgression."

"IN TIME OF PEACE PREPARE FOR WAR."

THOSE who invariably enjoy good health are not usually apprehensive of disease, even though an experienced physician can see conclusive evidence that it is lurking in their system. They generally refuse to be warned. That country which for a long term of years has enjoyed uninterrupted peace, will hardly believe that war can come, when there is every indication of its near approach. Such an one is generally taken unawares, even as was the city of Laish anciently. Judges 18:7. It is equally true that when the people of a nation have enjoyed equality of rights, civil and religious, for many years, they take it for granted that thus it will ever remain, and rest securely even when danger is at their very door.

This is emphatically true of the United States. Their independence was founded on the broad platform of "equal and exact justice to all men, of whatever state or persuasion, religious or political." With but few exceptions through unconstitutional State laws, none have suffered for conscience' sake. It has been the best civil government the world has ever seen.

But a change has come. For years religious politicians have been plotting to effect what will virtually be a union of Church and State. The National Reform party for the last quarter of a century has had this for its avowed object. Many thousands of others, while disavowing this, are really advocating those principles which will lead to religion by law. Some no doubt are actuated by good and patriotic motives. They cannot believe that they are repeating the history of Rome. They look at that power when fully developed in all its blood-thirstiness, and contrast that with their ideal Government, and say that surely these cannot be alike. Just so those thought who laid the foundation of the Papacy. Many then worked for the ideal Government through motives of patriotism or for the glory of God, but the result was the Papacy and the Dark Ages. The Real was not the Ideal. Wrong principles and premises will never lead to right conclusions. Upon these things the people need instruction; and we do not know of any work which has yet appeared which gives so much instruction in so small space in regard to the evils of Church and State as does a finely executed pamphlet now before us, entitled, "Civil Government and Religion," by Alonzo T. Jones. The chapter headings will give the reader something of an idea of the work: "What Is Due to God and What to Cæsar?" "The Powers That Be;" "Christianity and the Roman Empire;" "The Religious Attack upon the United States Constitution, and Those Who Are Making It;" "Religious Legislation;" "The Sunday-law Movement in the Fourth Century, and Its Parallel in the Nineteenth;" "The Workings of a Sunday Law;" and four Appendices.

Right and wrong principles are followed to their legitimate results; the principle of true gospel liberty is developed; for what Governments are ordained is clearly shown; and these, together with the cogent arguments, backed by historical facts, constitute the work a small armory, which should be possessed by every liberty-loving citizen. The battle of religious liberty is to be fought in America. Now, in the time of peace, let every lover of equal rights and exact justice prepare for war by becoming conversant with right principles. They cannot do better in the beginning of these preparations than to purchase a copy of "Civil Government and Religion." The work fitly closes with the Declaration of Independence, and the United States Constitution and the Amendments thereto. The work contains 176 large pages, price 25 cents. Address The *American Sentinel*, Oakland, Cal., or Pacific Press, 43 Bond Street, New York.

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