

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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Entered at the Post-Office in Oakland.

THE German Government has issued a white book disavowing the acts of Consul Knappe in Samoa. Bismarck declares that Knappe had no authority either to declare war or martial law.

COMPLAINT having been made to the Pope by an agent of the French Government of the support given to General Boulanger, Leo is reported to have said that it would be impossible for him to interfere in the matter.

It has been stated that England's drink bill is diminishing, but the facts are that it footed up \$623,019,695 last year against \$621,736,845 in 1887. The amount *per capita* declined, however, sixty cents, namely, from \$16.80 to \$16.20.

THE Shanghai correspondent of the London *Standard* says that the number of deaths caused by the famine in Shan Tun is appalling. Many of the inhabitants are committing suicide through despondency, there being still three months to wait for the harvest.

D. L. MOODY has given notice that he will begin on the 4th inst. in Chicago a convention of Christian workers, similar to that held in the summer at Northfield. These meetings will continue from thirty to sixty days, and "instruction will be given by well-known leaders of Christian thought and action."

"THIS seems to be rather a Presbyterian administration," remarks a Washington correspondent of a prominent New York paper, and so it seems, for it is stated that the President and all of his Cabinet except Rusk and Proctor are Presbyterians. Mr. Proctor and Vice-President Morton are Episcopalians, and Mr. Rusk, it is understood, makes no profession whatever.

DR. RIORDAN, Catholic Archbishop of San Francisco, says that the people of the United States are drifting "into deism. The religious bodies outside the Catholic Church are suffering greater losses than we have to bear. On the whole, we are holding our own. It is, I think, beginning to be generally recognized that the time is coming when we shall simply have two forms of belief face to face—deism and Catholicism."

Well, if that is our fate, the former is as good as the latter, one is *unchristian*, the other *antichristian*. We prefer, however, the truth of God and the religion of Christ. Its adherents may be few, but they will triumph over all opposition.

ACCORDING to *Public Opinion* there are 1,248 Young Men's Christian Associations in America, 622 in England, Ireland, and Scotland, 1,392 in Germany, Holland, and Switzerland, 200 in Japan, and 553 in 18 other countries. "It is an interesting fact," says that journal, "that there is an organization at Nazareth, where Christ lived for thirty years, and at Jerusalem, where he was crucified."

SOME of the most earnest supporters of the bill which recently passed the Missouri Legislature, declaring that only the English language shall be taught in the public schools of that State, were Germans. One of these is reported as saying that there is no more reason why German should be taught in the public schools than that the State should furnish instruction in Hungarian, Chaldaic, or Chinese.

It is announced from New York that Evangelist Yatman, who has recently returned to that city from a trip through the West, is now busy with a scheme which he is pleased to call a college on wheels. He proposes to obtain a number of Pullman cars and arrange sections in them for men who are to receive students in the work of evangelization. He intends to take the cars and men over the entire world, preaching the gospel wherever they go. The experiment will first be tried with fifty students. Mr. Yatman says he already has fully 1,000 applications.

THE controversy between Canadian Catholics and Protestants over the award to the former of \$400,000 in lieu of estates confiscated by George III. grows more bitter. The *Toronto Globe* has published what purports to be the oath taken by all Jesuits, in which they swear allegiance to the Pope and renounce all allegiance to any "heretical king, prince, or sect named Protestant." For the publication of this oath the *Globe* has been sued for libel, and thus there is a prospect that the vexed question of the Jesuit's oath will be judicially settled, though it is too much to hope that Jesuits will tell the truth in regard to the matter, even under oath. Their mental reservation tenet will excuse them for any amount of perjury for the good of the church.

THE following from the *Guatemala Star* of January 5 presents the true type of the Catholic pago-papal Sunday, as that day has been observed much of the time for the last thirteen hundred years:—

"The bull-fight of last Sunday was more than usually exciting. One man had an arm broken, and two horses were killed by being gored in the breast by the enraged and desperate toro."

The same paper speaks of a theater and an election held that day. What a comedy it shows to be the so-called increasing religiousness and enlightened civilization of these days. Not that the degrading bull-fight is any more brutalizing on Sunday than any other day, but it shows that the people have not conscience enough to keep an institution which they hold as sacred. A civil law to compel Sunday observance would not help the sin any. Their hearts would be in the bull-fight just the same. And this, after all, is in harmony with the true spirit of the origin of Sunday sacredness.

FORGIVENESS.

WHEN on the fragrant sandal tree
The woodman's ax descends,
And she, who bloomed so beautifully,
Beneath the weapon bends,
E'en on the edge that wrought her death,
Dying, she breathes her sweetest breath,
As if to token in her fall
Peace to her foes, and love to all.

How hardly man this lesson learns,
To smile and bless the hand that spurns;
To see the blow, to feel the pain,
And render only love again!
ONE had it—but He came from Heaven;
Reviled, rejected, and betrayed,
No curse he breathed, no plaint he made,
But when in death's dark pang he sighed,
Prayed for his murderers, and died.

—Edmonston.

LIGHT AND RESPONSIBILITY.*

BY MRS. E. G. WHITE.

THE blessing of God has rested upon us in a wonderful manner at this meeting; we believe that God has forgiven our sins, and we must never go back of this experience to take up the burden of our sins. The light of Heaven has shone upon us here, and our feelings may change, but this does not change God's love toward us. God wants us to make the best use of it by reflecting it upon others. That which has shut away the light from our souls in the past has been the spirit of criticism. Many have watched the course of others, and have condemned their actions instead of keeping their own hearts with all diligence. They have judged the motives of their brethren; but mortal man is not fitted to do this work. The heart knoweth its own bitterness. We all have hereditary and cultivated weaknesses, but we may obtain precious victories every day. When a man climbs upon the judgment-seat to judge his brother, he makes it manifest that Christ is not enthroned in his heart. The Spirit of God will go out of the soul that admits the spirit of criticism.

Suppose that your brother is in error; are you to take a course that will make his case more hopeless? Are you to drive the straying sheep farther from the fold, instead of laboring to bring it back? Says the Good Shepherd, "Take heed that ye despise not one of these little ones; for I say unto you, That in Heaven their angels do always behold the face of my Father which is in Heaven.

*Morning talk at South Lancaster, Mass., January 19, 1889.

For the Son of man is come to save that which is lost." Do we expect that those who are lost will be faultless? There was once a sister who wrote to me in regard to adopting a child. She described the character of the child she wanted. She must be affectionate, industrious, truthful, pure, and patient. I wrote to her saying: "You cannot find such a child on earth. If you are looking for that kind of character, you must seek it among the angels of Heaven. You think you are offering to do a work of charity in adopting a child; but your motives are wholly selfish. If you would do something to be approved of Heaven, take a child who needs help, who needs forbearance, and the grace of Christ." We choose associates because we think they will benefit us; but Christ sought associations with those whom he could benefit. True religion will not lead you to do as did the Pharisee, to thank God that you are not as other men are, and congratulate yourself that you have not their faults and weaknesses. It will not lead you to stand off in self-righteousness, and despise and condemn your brethren.

The Son of man came to seek and save that which was lost. He left the ninety and nine, to go into the mountains and deserts for the one sheep that had gone astray. And when he had found it, he rejoiced more over that one sheep than over the ninety and nine that had never left the fold. Jesus said, "It is not the will of your Father which is in Heaven, that one of these little ones should perish." How are we to treat those who are found in fault? The Bible gives directions. "Go and tell him his fault between thee and him alone." Go in the spirit of meekness and love, desiring the salvation of his soul. Oh! when the Spirit of God is in the heart, there is no feeling of variance, no desire to criticise and condemn others. It is Satan that is an accuser of the brethren; but we must work the works of Christ. We must learn how to go out and seek for the perishing. Go to your brother in kindness, get your arm about him, say, "Come, my brother, let us talk over this matter of difference kindly, in the Spirit of Christ. Let us seek the Lord together. Let us love one another." This is the very thing to do. We are not to criticise the erring, pushing them away by our influence; but we are to bring them close to our hearts. Are there those in our neighborhood who are breaking the law of God? Plead with them tenderly. Who has gone in love and kindness to those who are perishing, seeking to save that which was lost? I want you to see that it is not merely to eat the loaf yourselves that constitutes Christianity; you are to offer it to others as well. Did not Christ say, "Feed my sheep"?

There are those among us who have inherited weaknesses, and because of these they have been criticised. When they have started in the path of right, there have been those who have raised the cry, "They will never hold out." And thus they have become discouraged, and have given up the warfare. But to such I would say: "It is not too late to renew the battle. It is not too late to gain the victory." When the father saw his prodigal son, he did not wait for him to come to the door; but when he was a great way off he ran and met him. Are you ready to treat your brother

in this way? or must your brother come up to a certain standard before you can feel justified in extending that sympathy and love toward him that Christ has extended toward you? Oh, go to the straying ones while they are yet a great way off! Labor to bring them back to the fold. We have a work to do for our erring brethren for whom Christ died. You are not to report the failures of others, and to make discouraging remarks as to their steadfastness in the way of truth. You are not to prophesy that this one or that one will fall out by the way, and when your disheartening words reach his ears, and work their evil result, and the trembling, tempted soul gives up, you are not to be ready to exclaim, "I told you so! I knew it would be so!" That is just the work that has been done; but we want that it shall be undone by repentance and confession, and that it shall be left undone in the future.

Oh, why not go to the wounded sheep, and bind up their bruises, and lead them to the Healer and the Shepherd of souls? Why not bind these weak ones by the cords of love and sympathy to your hearts, and make it hard for them to fall from their steadfastness, instead of pushing them away from you by evil surmising and evil speaking? Why not be a co-worker with Christ? Why not stand ready to grasp the hand that is stretched out for your help? Here are souls that are to be saved, and how earnestly you should labor for their salvation. This work has been long neglected. Why not do it now in the fear of the Master? Seek the lost, gather in the weak ones, help them by your faith and love, that they may gain victory after victory, and that where they are feeble they may become strong and whole. May God help you that you may be qualified by the Spirit of Heaven to pity and sympathize with the lost! All Heaven rejoices when characters are transformed, and when men work for the glory of God.

The blessing that Heaven showers upon men is not simply that they may be made happy. Those who receive it must work for others. I remember at one time we had a special blessing in the Battle Creek church, and many souls were swept into the faith by the heavenly current of God's love. One brother arose and said, "All this blessing means work. It means responsibility, and am I in a situation to bear this responsibility?" There is tenfold greater responsibility resting upon us now than ever before, because of the measure of grace that we have received. Take it up, brethren, and bear it. As you work for God, the light will break in. Gather up the rays of glory, and they will increase more and more. Oh! when I look on others, and know that they are in darkness, my heart goes out in sympathy for them. I was once in the depths of despair myself. I was struggling in a hopeless way. No one seemed to be able to help me; but Jesus pitied me and brought me out of darkness into light. I look upon others, and I wonder, "Are they as restless, as full of suffering, as I was?" Oh, to have the pitying tenderness of Christ! Are there any who have been driven out of the fold because of our lack of love? Go after them, plead with them, pray for them, and draw them back to the tender Shepherd.

MORNING BY MORNING.

THE lesson of the direction given by Moses, so many centuries ago, to the Israelites concerning the gathering of the manna miraculously supplied for their daily feeding, abides a fresh and perennial lesson. Except on the Sabbath they were to gather it "morning by morning, every man according to his eating." If in fear lest the assurance of enough for each day's need might fail, or in the spirit of avaricious accumulations, anyone should attempt to gather a portion to be held over until the morrow, the manna would simply spoil and become offensive on his hands. "And Moses said unto them: Let no man leave of it till the morning. . . . But some of them left of it until the morning, and it bred worms, and stank."

The law of the manna is the law of the grace of God. We live by the day. Yesterday's gathering is not available for present uses. There is no need to be troubled about to-morrow's requirements. It is to be "morning by morning." In Christ Jesus, there is fullness of supply; resources, indeed, both in kind and measure, to meet all the possible exigencies of our lives; but everything is in the present tense. Vital religion always has been, and always must be, a present tense religion. In every life which has been long in fellowship with God, there are memories of past disclosures and interpositions and helps, precious beyond any compassing in words. In every soul quickened by faith, there are hopes which beam with celestial lights, and fill the mind to overflowing with anticipations of future blessedness. But neither memories nor hopes can meet the issue of immediate needs. We live in the Now. It is the Now which is emphatic. We must be fed of God to-day. We must have supplies of God's grace to-day. This is God's plan—"morning by morning."

The religion of some people seems to be simply a reminiscence. Sometimes it is a decayed and offensive reminiscence. They do not live in God at this present passing hour, but in the recollection of what God was to them in some past hour of their existence. They live just as the children of Israel would have lived if they had had their way—not on the fresh manna right out of the heavens, sweet and nourishing, but on the juiceless and insipid manna which they had laid up in their pots and jars.

God is not alone a God of the ages which are gone. He is not alone a God of the ages which are to be. God is a living God. Christ is a living Christ. The Holy Spirit is a living agency. It is life all along the line. At the dawning of each new day the vast storehouse of the divine resources is opened to our needs. There is no limitation except in our own capacities or inclinations. It is to eat and be full. It is to drink and be satisfied. It is to let in the light until every faculty is illuminated. It is to nourish the whole man into more faith, and more love, and more purity, and more strength, and more likeness to Christ. But this cannot be done on yesterday's manna; it must be from the fresh and full supply of to-day. It must be by a new opening out of the life to God; by a new and vital contact with God; and by entering into a new experience—not necessarily unlike pre-

vious experiences, but new, in the same sense in which the day is new and sincere and real.

It is in spiritual as it is in material things, only we do not know it so well. We cannot live on the traditions of yesterday's sunlight and yesterday's warmth. Nor is there need. The sun comes up to-day with beams as radiant as on the morning of the creation. There is the light, the warmth, the healing, for to-day's requirements. The tonic which is in the atmosphere is not yesterday's, but to-day's; and it is available for to-day's necessities. Morning by morning the manna was there. Morning by morning the manna was gathered. Morning by morning it had to be gathered if it was to be good for anything for nourishment.

Herein lies the secret of a joyous and fruitful Christian life. It is in living in God by the day; it is in gathering our manna morning by morning; it is in breakfasting the soul as we breakfast the body on food fresh and warm and suitable to the new day's needs; it is to take God's light as we take the light of the great central luminary in the heavens, each succeeding day, and see our way in it, and do our work in it, and grow in fitness for higher experiences; it is to abide in Christ, not thinking it sufficient that perchance we were in him yesterday or may be to-morrow, but that we must be in him all the time, getting from him the divine nutriment on which our spirituality thrives, and we grow in knowledge and usefulness and moral symmetry, if we are to meet the conditions of his will and realize the best possibilities of a life hid with Christ in God; it is to abide in Christ unto the end. "To him that overcometh will I give to eat of the hidden manna." What a blessed reward!—*F. A. Noble, D. D. in Independent.*

TO PERSONS WHO WANT A GOOD EDUCATION.

EDITORS SIGNS OF THE TIMES: Having had occasion recently to inquire what the charges for a classical course would be per month in a private school here, I found that the tuition was \$30 per month. This was for the same course that was given in Healdsburg College, by equally competent and thorough instructors, for \$20 per month, which includes board, room, washing, and other incidental expenses.

A young friend of mine here pays \$30 per month for board and room, where the table for good food, and the room for comfort and pleasantness, is in no way superior to the provisions made for the scholars at the Students' Home. So the student at Healdsburg College receives more for \$20 per month than, at the rates named, one would receive here for \$60 per month.

It is true that the rates I have given are somewhat above the average; but it is because the instruction is above the average. But the instruction received at Healdsburg is also above the average; and, usually, when a person receives thorough instruction, he is required to pay a higher price for it. The charges of Healdsburg College are from one-third to one-half cheaper than for schools of equal rank anywhere on the Pacific Coast.

This school also maintains a high grade of morality, requires a thoroughness and depth in study that is highly beneficial, exercises a

parental care over the young that gives it the confidence of those acquainted with its management, and provides for its students exercise in connection with study that normally develops the body, and encourages in the pupil a taste for thriftiness and industry.

Persons who desire a pleasant home, good food, thorough instruction, and manual training for their sons and daughters, and have only a limited income, cannot find a better school on the Pacific Coast than the College at Healdsburg, California.

W. A. BLAKELY.

Sacramento, California, March 25.

FAITH.

WHAT though my weary spirit cries
With struggles that each hour arise?
What though the road be long and sore,—
Hast Thou not trod the way before?
And this my fainting heart shall cheer,—
The knowledge that Thou still art near.

And when I sink in life's eclipse,—
If gall be proffered to my lips,—
I may not crave the sweeter wine;
Not my own will be done, but Thine.
For this I know in pain or fear,—
Thy word is sure, and Thou art near.

The chosen twelve could gaze on thee.
I am not worthy, Lord, to see
With eyes of flesh thy sacred face;
But let me for a moment's space
Bow down by faith and joy to hear
Thy word, and know that thou art near.

—*J. H. N., in S. S. Times.*

LEARN TO TALK TO JESUS.

MANY make grievous failures in their efforts to live a Christian life, simply because they have not learned to talk to Jesus. Who is there of us that does not know how to talk to our best earthly friend? And if we need anything how quickly, how gladly, we go to that friend to tell our need, knowing that if it lies in his power to supply that need, we shall not want long.

But how slow we are to learn to talk to Jesus. He is our best friend, far better than it is possible for any earthly friend to be, and yet we are so slow to go to him and tell him of our sorrows and our needs. Sometimes I fear we get the idea that because Jesus knows all about us and our needs, we have only to go quietly along and he will supply them all. But he has said, "Ask, and ye shall receive." If there was no reason why we should ask, he would never have given us this assurance.

Now there is a reason why, and that reason is an important one. It is not because he does not know our needs without our telling him, but it is the simple fact that the telling of our wants to a friend, especially to a sympathetic friend, will invariably bind us closer to that friend. It is for this reason that Jesus would have us come to him. The very act of coming and talking to him will bind us more firmly to him. It will not open up to him our needs, for God knows them all, and he is watching us with more than a parent's tenderest love; but it will open up an avenue of strength and light from him to our souls.

The going to him and telling him of our joys and sorrows is simply accepting the help he waits to give. I can think of only one illustration that makes this clear to my mind; it is this, the sunlight may pour in floods of enlivening radiance all around our homes,

but if we close the shutters and draw the curtains, it can give us no warmth. But just open the shutters, draw back the curtains, and how quickly the warmth is ours.

Oh, let us learn to talk to Jesus, to open up our hearts to the glowing light of his sweet love. It will quickly radiate to every corner of the heart, and we shall sing because we cannot help singing.

Now when I say talk to Jesus I mean just what I say. We can pray without talking. We can pray in our hearts. But let us as often as possible find some place where we can really talk to Jesus. Our words may be whispered words, but let the thoughts of the heart be developed in words. There is strength to the soul in the expression of the lips.

Then if our enemy is lurking near, and he finds us talking, really talking, to Jesus, he will leave the ground much quicker than he otherwise would. This being true, whatever may occupy our hands, let the lips often breathe a few words, though they be only whispered words to Jesus. Let us learn to talk to Jesus. Talking to him much, we shall learn to trust him more, and "they that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth forever." Ps. 125:1.

JOHN F. BAHLER.

San Jose, Cal.

THE VINE.

OF all the figurative titles applied to Christ in the Scriptures, there is none more suggestive than that of the vine. "I am the vine," says the Master to his disciples, "ye are the branches." What figure could illustrate more strikingly than this the vital union which exists between the true believer and Christ the head of the church? The true Christian has his very being in Christ, receives from him every invigorating impulse, every enlarging desire and motive, every perfecting grace. The branches of the vine are strong and fruitful just in proportion as they are firmly and deeply engrafted on the main body. If, for any reason, they become partially disconnected, their hold upon the vine loosened, they at once grow poor and feeble, and if not soon reunited, wither and die. The Christian who neglects the means of grace, who falls into a loose and careless observance of God's laws, soon loosens his connection with the Vine, and is in danger of becoming a dead and withered branch in the vineyard. As the natural vine holds up and supports its branches free from the earth and its entanglements, so does Christ the Vine bear aloft his branches above the world, above its cares and perplexities, above its trials and griefs. All the branches have to do is just to cling firmly and trust wholly and grow. It is the Vine that gives the life, the strength, the power, to bear fruit. The sincere, trustful Christian is willing that all should depend upon the Vine. Christ is his all in all.—*Christian at Work.*

"THE Bible, to one who is in the habit of devoutly reading it, begets in the soul a consciousness that excludes all doubt as to its truth. To that consciousness it comes with a self-evidencing power that is both sufficient and conclusive. That man spontaneously believes, and really has no time, or taste, or place in his soul for doubts."

CONTROVERSY.

MANY religious persons have a dread of controversy, and wish truth to be stated without reference to those who hold the opposite errors. Controversy and a bad spirit are, in their estimation, synonymous terms, and strenuously to oppose what is wrong is considered as contrary to Christian meekness. Those who hold this opinion seem to overlook what every page of the New Testament lays before us. In all the history of our Lord Jesus Christ, we never find him out of controversy. From the moment he entered on the discharge of his office in the synagogue of Nazareth, until he expired on the cross, it was an uninterrupted scene of controversy. . . . His censures were not confined to doctrines, but included the abettors of false principles themselves.

And as to the apostles, their epistles are generally controversial. Most of them were directly written for the express purpose of vindicating truth and opposing error, and the authors of heresies do not escape with an abstract condemnation of their false doctrine. Paul again and again most indignantly denounces the conduct of opposers of the gospel, and by name points out those against whom he cautions his brethren. When Hymenæus and Alexander erred concerning the faith, and when he delivered them unto Satan, that they might learn not to blaspheme, he did not compliment them as amiable and learned persons. Even the apostle who treats most of love, and who possessed so much of that spirit which was eminently manifested in the divine Master, does not avoid controversy; nor in controversy does he study to avoid severity of censure on the opposers of the truth.

In the examples of opposing error left on record for our imitation, we perceive nothing of that frigid spirit of indifference which smiles on the corrupters of the word of God, and shuns to call heresy by its proper name. With what holy indignation do the apostles denounce the subtle machinations of the enemies of the gospel! In vain shall we look among those faithful servants of the Lord for anything to justify that trembling reserve which fears to say decidedly that truth is truth, or that error is error. In what style, indeed, should perversions of the truth of God be censured? Ought they to be treated as mere matters of opinion on which we may innocently and safely differ? Or ought they to be met in a tone of solemn, strong, and decided disapprobation? Paul warned Christians against men who arose from among themselves, "speaking perverse things to draw away disciples after them," and instead of complimenting false teachers in his day, denounced an angel from Heaven on the supposition of his preaching another gospel. And if an apostle was withstood to the face when he was to be blamed, are the writings of those who subvert the gospel to be passed without rebuke?

While a spirit of indifference to truth is advancing under the mask of charity and liberality, there is a loud call on all Christians to "stand fast in one spirit, with one mind striving together for the faith of the gospel," to present a firm and united phalanx of opposition to error, and under every name,

from whatever quarter it may approach, and not to "stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate." Jer. 18: 15, 16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Should believers become unfaithful to their trust, and be seduced to abandon their protest against false doctrines, they may gain the approbation of the world; but what will this avail when compared with the favor of God? But if with prayer to God, in the use of the appointed means, they contend earnestly for the truth, then they may expect the gracious fulfillment of that blessed promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—*Haldane.*

THE PRINCE OF PEACE.

"His name shall be called . . . the Prince of Peace." Isa. 9. 6.

THE rest of the Prince of Peace comes only to the soul that treads the path of obedience. That path may be full of thorns, it may lead us into thickest darkness, to bear mental and physical suffering daily, to take up the innumerable duties of the household or of the workshop, to go forth like Abraham, not knowing whither. Be it so! As with him, every step of the way will be sweet, holiest rest to our souls. That rest is "the rest of faith." The sun shall no more go down for such a traveler. Pillowed upon the bosom of Jesus, yet mounting still higher with unfaltering footsteps,—up, up the steep of life to the final goal,—we shall enter at the last upon that rest which "remaineth for the people of God." But even this shall not be inactivity, nor selfish enjoyment, nor consummated revelations. Onward! upward! in the songs of those who "rest not day nor night," in the ceaseless disclosures of infinite love, in the ever-increasing glory of the "beatific vision." O bright land, so restful even in anticipation, thou art not very far away! When our weary feet shall press thy sacred soil, when our eyes shall feast upon thy ever-widening landscape, one voice shall rise above the acclaim of the innumerable company of the redeemed—the voice of the Lamb before the throne. That voice, "I will give you rest," oftentimes has stilled the tempest of our earthly grief. Now, evermore, it shall be the full, increasing melody of our celestial home.—*Christian at Work.*

A PRACTICAL RELIGION.

WE want a religion that softens the step and tunes the voice to melody, and checks the impatient exclamation and harsh rebuke; a religion that is polite, courteous to inferiors, and considerate to friends; a religion that goes into the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is fretful, and amuses the children as well as instructs them; cares for the servants besides paying

them promptly; projects the honey-moon into the harvest-moon, and makes the happy home like the Eastern fig tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of the ripened fruit.—*Selected.*

"THROUGH DESERTS."

"And they thirsted not when he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out." Isa. 48: 21.

WHY did the Lord lead his people through deserts? Evidently that he might prove them, whether they would willingly and gladly follow his leading, when the natural supplies were cut off, and when from a human standpoint they might perish with hunger and thirst. Moses led his flock to the back side of the desert and came to the mount of God, and there God revealed himself to him in the burning bush, and called him by name, and commissioned him to lead his people out of Egypt, with the assurance, "Certainly, I will be with thee." The outcome of this desert experience is as far-reaching as eternity. God's chosen people passed not only through the wilderness, but through deserts; and his word assures us, "They thirsted not when he led them through deserts; he caused water to flow out of the rock for them; he clave the rock for them and waters gushed out." We find by close observation that God invariably tests those instruments he is about to call into his service. For instance: Abraham was called to leave kindred and home, and go out—not knowing whither he went, and his Isaac must be given up. John the Baptist was in the wilderness until the day of his appearance on the banks of Jordan. Jesus, after his baptism by John, was led of the Spirit into the wilderness, where in fasting and prayer he spent forty days and forty nights, exposed to the devices of the arch-deceiver, previous to his life-work of giving his life a ransom for many. Peter must needs pass through his trance experience, as a preparation to preach Christ to the Gentiles. Philip was sent into the desert of Gaza to bring the Ethiopian to Jesus. Time would fail to note all the leadings of God as preparation for his service, but the most wonderful of all is, that in all these preparatory experiences, "he fed them with manna," "clave the rock for them," "made a way for them in the sea," and "his mountains a way," "and paths in the deserts." He has especial watch-care over his co-workers. When he sent out his disciples without purse, or scrip, or shoes, it looked very much as though perils laid in their path. When they returned, he asked, "Lacked ye anything?" They said, "Nothing." Then we come down to the practical things of life among private Christians. How tenderly and lovingly he removes what would harm us, by removing our idols, calling us to walk in untried paths; by some small event changing the whole course of our lives; opening doors here, shutting doors there; indeed, the resources of the universe are under his control, to be used in helping the saints. How often the missing of a train or boat has saved from disaster. Truly "his counsels are a great deep," and our safety and security for both worlds consists in fully committing every-

thing to his sure care and tender love. It is true, "God moves in a mysterious way, his wonders to perform," but it is also true, "All things work together for good to them that love God."

I've placed my feeble hand in his;
No power from him can sever,
While his strong arm is holding me;
No, never, never, never.

—S. L. White, in *Michigan Christian Advocate*.

THE JOY OF BEING IN CHRIST.

THE Bible description of a true Christian is a man "in Christ." This was Paul's description of himself. That bunch of Concord grapes before me did not come off the vine; it really came out of it, for it was originated in the vine, and was a part and parcel of it. Union with Christ is the beginning, the source, the support, and the very essence of the Christian life. There are several blessings that flow from this delightful union.

The first is deliverance from condemnation. In Noah's ark there was no deluge; in Christ Jesus we have deliverance from the deadly curse which sin entails. "All bridges break down but this one," said Bunsen; this one carries us safely over from the domain of guilt and death into the life that never ends. The next blessing is assurance. The Master promised, "Because I live ye shall live also, and the true believer responds, "It is not I but Christ that liveth in me." Every branch on an apple-tree might say, "The whole tree liveth in me, for the very trunk is pledged to furnish me the sustaining sap. The chief reason why many church members become dry, stunted, and barren, is that they are rather tied onto a church than drawing their vital forces out of Christ. The branch that does not abide in the Vine is cast forth and withered.

"What if, after all your praying and trusting, your soul should be lost forever?" inquired a raw young minister of an old Scottish peasant woman who had been drawing her soul-life out of Christ for forty years. "And is that all the length ye hae got, my mon?" she replied. "I can only say, sir, that God would lose more than I would, for poor old Nannie would only lose her soul, and that wad be a sair loss; but God would lose his character for truth, and then the world would gae to ruin. I hang on his promises, and God wad na dare to break his promises." The simple-hearted old saint knew whom she believed, and that he was able to keep all that was committed to him.

Peace is another blessing—the peace that passeth all comprehension. "My peace I give unto you." When this peace comes, the soul's desire is to desire nothing; its will is to wish nothing; its anxiety is to care for nothing outside of Christ. . . . Fullness of spiritual supply also is assured to all who are in Christ. The great apostle told his Colossian brethren, "Ye are complete in Him." He did not mean that they were such finished Christians in character that they could not be improved, or that they did not need to grow in grace. He must have referred to the entire sufficiency of provision for all their spiritual needs. Everything they required Christ had provided. An excellent reading of the text is, "Ye are filled full in Christ." No soul need starve while the granary of grace is open to him; no soul need lack the water of life while the infinite reservoir holds out.

It is no presumptuous delusion for such a joyous believer to cry out, "Thanks be unto God who always causeth us to triumph in Christ!" This is the battle-cry of faith, and it will be the final shout as the victor comes in among the crowned conquerors before the throne. Good friend, are you in Christ? Then carry the joy of it in your countenance, prove the strength of it by your resistance of temptation, convert others to Christ by making your religion so bright and so attractive that they shall long to have it also. The more thoroughly, heartily, completely we are "in Christ" ourselves, the more we shall do to bring others in.—*Rev. Theodore L. Cuyler, in New York Evangelist.*

"EXAMINE YOURSELVES."

By all means use some time to be alone,
Salute thyself; see what thy soul doth wear.
Dare to look in thy chest; for 'tis thine own;
And tumble up and down what thou find'st there.
Who cannot rest till he good fellows find,
He breaks up house, turns out-of-doors his mind.

Sum up by night what thou hast done by day,
And in the morning, what thou hast to do;
Dress and undress thy soul; mark the decay
And growth of it; if, with thy watch, that, too,
Be down, then wind up both; since we shall be
Most surely judged, make thine accounts agree.

—George Herbert.

COMPETENCY IN CRITICISM.

It requires far more ability to recognize beauties than to perceive defects, in any object which is before the mind. Whether it be of a personal character, or a creation of nature, or a work of art, its defects are likely to be apparent to very many who are incapable of seeing its real beauties. Yet only he who can point out the merit of that on which he passes is competent to show its departure from the perfect standard. Any man can see the roughness of a bit of stone. It requires a trained eye to see that such a bit is a diamond in the rough. And whether the diamond be that of mineral, of metal, or of moral worth, the measure of power in its recognition is much the same. And because faults and flaws are more common, as well as more apparent, than beauties and merits, the man of nobler sense and keener vision is ever more alive to the latter than to the former, as worthier of his finding. It is to these that his eyes are open, and his ears are attent; and never until he has gauged and measured the good before him, does he turn his thoughts to the shortcomings of that which he admires. And here is a standard by which critics themselves are to be judged. He who on seeing a bit of natural scenery, or an exhibit of human character, or a production in the realm of literature, of painting, of sculpture, of architecture, of music, of oratory, or of personal endeavor of any sort whatever, thinks first of its faults and its lack, thereby proves himself incapable of competent criticism. If, therefore, a man would be thought a capable and an intelligent critic, whether he is one or not, let him have a care to speak first of that which is to be commended in any object of his criticism, as giving him a right to suggest, subsequently, his opinion of its shortcomings and defects.—*Sel.*

GIVE what you have. To someone it may be better than you dare to think.—*Longfellow.*

DON'T TALK ABOUT YOUR TROUBLES.

SITTING by my window the other day, I saw a little fellow who was running on the sidewalk, stub his toe and fall with a great thump. It must have hurt him severely, and I expected to hear a tremendous outcry. Instead of that he got upon his feet as soon as possible, rubbed his head, looking around to see if there was anybody to pity him, and not discovering anyone, trotted on without a whimper. "There," said I to myself, "that is about the way we grown folks act. Our troubles are never half so serious when there is no one to whom we can explain how dreadfully we are hurt."

Whereupon I fell into a brown study upon the folly of giving voice to every little discomfort. The habit certainly develops our selfishness. The common human infirmity is for each to make himself the center of the universe, and to look upon every event as of more or less consequence in exact proportion as it affects his interests. He glances over the newspaper account of the flood that swept a village away and drowned twenty-five people, giving it scarcely a thought; but he speaks again and again of a freshet that carried off a rod or so of his fence and did sundry other small damage. He talks it over on every occasion, with all its tiresome details, because, forsooth! it touched his sacred possessions. He can dispose of a calamity under which another may be writhing, with some old threadbare proverb; and he fancies that he has settled the matter handsomely; but let some disagreeable thing be said of him, you'll not hear the last of it for some while. And the worst of it is, like the story of the three black crows, the grievance grows with every repetition, till you take him as the most cruelly injured individual upon the planet.

Since this is an infirmity of the race to which we belong, it is only common prudence for us to guard against it. If it makes us selfish to demand sympathy in every little trouble, let us see to it that we avoid speaking of our trials.

By talking about discomforts we give them proportionately more attention, and by so much we increase their power to annoy us. If we have something to take our thought, a hot, dusty day on the railroad train will pass by without seriously incommoding us; but let us give our time to fanning and fretting, constantly commenting upon the heat and dust, and the frequency of stops, and we will get all the discomfort possible out of the trip.

If one gets up in the morning with a pain in his head, and begins to tell everybody who asks after his health how much he is afraid that he is about to have one of his dreadful nervous headaches, and what untold agony he suffers with them, and how he has worn out this and that remedy, etc., if it is at all possible, he will probably bring about the result he fears.

Not infrequently a little bright, thankful talk, casting the care most fully upon, and getting an added touch of faith, and a shining in the joy of the Lord, will help one over the bad places so easily that his morning headache will be forgotten long before night.

—*Christian Witness.*

The Signs of the Times.

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

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FAITH AND HUMILITY.

THE words, "The just shall live by faith," which were commented upon last week, in the article, "Living by Faith," suggested a few other thoughts that could not, for lack of space, be given in that article. The apostle quoted only the last half of the verse, as it was all that specially applied to the subject he was considering, but we may well note the whole. It is this: "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. 2:4.

This text connects faith and humility in the closest relation. Faith exists only in connection with lowliness of mind. This is shown by those texts which teach that only the humble can please God. Prov. 11:2 says that "when pride cometh, then cometh shame; but with the lowly is wisdom." The prophet says too: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit," and that "trembleth at my word." Isa. 57:15; 66:2. It is through the prayer of faith that we receive grace to help in time of need; and Peter says that "God resisteth the proud, and giveth grace unto the humble." 1 Peter 5:5. So both faith and humility are requisite, and faith cannot exist without humility, as we shall see.

Faith is dependence upon another. If we have faith in Christ, we depend upon him. The man who is full of self-confidence will not depend upon another. No man will use crutches until he finds that his unaided limbs will not support his body; so no man will depend upon Christ for salvation until he finds that he cannot be saved by his own works. But to find out that one's own righteousnesses are but as filthy rags; to be fully sensible that one is wretched, and miserable, and poor, and blind, and naked, must produce humility; or, rather, to be sensible of such a condition is itself humility. But one must realize and acknowledge himself to be in this condition before he will accept Christ, who alone can give him health, food, raiment, and true riches. The man who feels that he is starving will gladly accept food when it is offered; so the sinner who comes to himself, and realizes that his only food is husks, will eagerly take the bread of life. He who thinks that his filthy rags are a prince's garment, will not accept anything better; but he who sees his condition just as it is will gladly accept the robe of Christ's righteousness. But in Christ are hid all the riches of wisdom and knowledge (Col. 2:3), and the lowly of heart will accept him, and so it is that "with the lowly is wisdom."

"Behold his soul which is lifted up, is not upright in him;" that is, the soul of the proud is not just; "but the just shall live by his faith." Therefore the just man is not lifted up. Walking humbly with God is what is required of men, which shows that without humility one cannot walk with God. This is shown, also, by the invitation of Christ: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. A yoke of humility and meekness cannot be easy to the neck of pride. From this we can understand how it is that everyone that is proud in heart is an abomination to the Lord. The reason is that everyone that is proud in heart is corrupt in heart;

for, says the Scripture, "Only by pride cometh contention." Prov. 13:10. For one to lift himself up in pride is to set himself against God. It was this that caused the fall of Satan in Heaven. Says the Lord through his prophet: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28:17. He became so puffed up with a sense of his own importance that he could not receive commands from the Lord, and as the result he was cast as profane out of the mountain of God. If that was the effect upon one of the highest angels in Heaven, how heinous pride must be in one who is poor and vile.

"The just shall live by faith." That means that a man can live a just life only by retaining that humble simplicity that will lead him to distrust himself and to trust God. If when he has run well for a season, by the grace of God, he begins to think that the strength which has enabled him to gain victories resides within himself, then he will fall; for says the Scripture, "A man's pride shall bring him low; but honor shall uphold the humble in spirit." Prov. 29:23. So it is that "pride goeth before destruction, and an haughty spirit before a fall." Prov. 16:18. When a man is high up, he is apt to become dizzy-headed; and when he is in that condition, and has no strength at all, then he must surely fall. But there is no such danger to the humble-minded man, for, as Bunyan aptly puts it—

"He that is down needs fear no fall."

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Peter 5:6. Humility leads to exaltation, that is, if the individual humbles himself, the faith which he exercises as the result of humility, makes him one with Christ, and in Christ he is lifted up to sit in heavenly places. This exaltation is nothing less than being owned as a son of God; but the world will not recognize it, because it knew him not. "That which is highly esteemed among men is abomination with God;" consequently that which is most esteemed by God is regarded as of little value among men. Therefore whoever would follow the Lord, must make up his mind to be of little repute. If all men speak well of him, and applaud him, he may know that his way is not pleasing to God. May the Lord help us to see ourselves, not as others see us, but as he sees us; and then may we accept his grace and righteousness, so that he may see us as he wishes to see us.

THE DIVINITY OF CHRIST.

(Continued.)

PERHAPS AS strong an argument for the divinity of Christ as can be found in the Bible, aside from positive statements, is contained in Matt. 19:17, for it is Christ's own claim that he was God. It is even more emphatic than John 14:9. A young man, a ruler, came to Christ and said: "Good Master, what good thing shall I do, that I may have eternal life?" and Jesus replied:—

"Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments."

What did Christ mean by his counter question? Did he mean to reprove the young man for calling him good? Did he mean to disclaim that epithet? Not by any means, for he was absolutely good; he was goodness personified. He could say with all confidence, to the wicked Jews who were constantly on his track, trying to find something to bring against him, "Which of you convinceth me of sin?" Peter says of him that he "did no sin, neither was guile found in his mouth." 1 Peter 2:22. But stronger still is the statement of the writer to the Hebrews, that he is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26. There can be no question but that he was good.

Then what did he mean by saying, "Why callest thou me good? there is none good but one, that is God?" He meant to impress upon the young man's mind the fact that the one whom he was addressing as Master was not a mere man, as one of the rabbis,

but that he was God. He claimed for himself absolute goodness, and since there is none good but God, he thereby identified himself with God. And with this we may connect the statement of the apostle Paul, that "in him dwelleth all the fullness of the Godhead bodily." Col. 2:9.

There being this perfect likeness between the Father and the Son—this oneness—it would naturally follow that in very many instances in the Bible it is impossible to tell which one is specially referred to, and in many cases when the word God is used reference is doubtless had to both. But two or three passages which undoubtedly refer to Christ, and which give to him all the power and glory of the Godhead, must be quoted. The first is Ps. 50:1-6:

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself."

Reference may be made to this text in another connection; it is sufficient here to read it and call attention to it as describing the second coming of Christ. Another text somewhat similar is Hab. 3:3-6: "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had bright beams coming out of his side [margin]; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting."

Here we have unmistakable reference to the coming of the Lord. His power and Godhead could hardly be more sublimely presented. Note the words, "He had bright beams coming out of his side; and there was the hiding of his power." It was from the side of Christ that the mingled blood and water flowed, which showed that his heart had been broken for sinners. The wounds of Jesus are the pledge of his love to sinners. From his side flowed the blood which "cleanseth us from all sin." But if that blood is despised, those wounds become as powerful for wrath as for salvation. By his great sacrifice he showed his infinite power to redeem and to destroy. That the sight of the wounds of Jesus will deepen the fear and anguish of sinners is indicated by the words: "Behold, he cometh with clouds; and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him." Rev. 1:7.

But perhaps the strongest language of all, as showing the divinity and majesty of Christ, is found in Isaiah. The prophet says:—

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:1-5.

We should not know to whom this refers, if our Saviour himself had not, in John 12:40, 41, quoted Isaiah's words in the tenth verse of this chapter, and applied them to himself. From these texts we have proof not only that the inspired writers call Jesus the divine Son of God, but that Jesus himself claimed to be God.

w.

"FROM FAITH TO FAITH."

ROMANS 1:17.

"Therein [in the gospel] is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."

This expression has been the subject of much learned discussion by theologians, and very few of them are agreed as to its meaning. The fact that learned men are disagreed in regard to it, need not frighten us from it with the thought that it cannot be understood, for we read that things hidden from the wise and prudent are revealed unto babes. If we are but simple enough to accept the obvious Scripture meaning, as explained by the Scriptures, we need not be in darkness.

One of the greatest causes of the failure of many people to understand the book of Romans, and indeed any other portion of Scripture, is a failure to hold to first principles and Bible definitions. Men attempt to define some terms according to their theological training, and find it hard work to make them fit. Then if they at one time accept the Bible definition of a term, they do not adhere to it, but give it some other meaning the next time they meet with it. This can lead to nothing else but confusion.

The cause of the difficulty in understanding this text, is a failure to cling to the Bible definition of the term, "the righteousness of God." We have already seen that it is an expression indicating God's character, and that his character is set forth in the ten commandments. They sum up the whole duty of man, which is to be like God. The law, having been transgressed, cannot, as a matter of course, be perfectly represented in any person's life, and so the gospel was devised, that man might in Christ find the perfect righteousness of the law. The gospel is the power of God unto salvation to everyone that believeth, because it makes manifest the righteousness of God. Not only is the law—the righteousness of God—preached, and its majesty upheld, by the gospel, but by the gospel the fruits of righteousness are made to appear in the life of the believer.

Some would make "righteousness of God" in this text synonymous with "justification." That is all right, if they do not limit the application of the text to the moment of justification from past transgression. It is the application of the law in Christ to the life of the transgressor that justifies him. Through the redemption which is in Christ Jesus, God by his grace counts the past life of the sinner who believes as though it had been in every respect, in accord with his law. This is justification. It is the revelation, or manifestation, through the gospel, of the righteousness of God. But the text says that this is revealed "from faith to faith;" and this can mean nothing else but a progressive work of righteousness. The verse teaches that the righteousness of God is revealed from one degree of faith to a higher degree of faith, and consequently that righteousness must ever be on the increase. This is shown by the quotation which the apostle makes to prove his statement. It must be that the righteousness of God is revealed from faith to faith, he argues, because it is written, "The just shall live by faith." The force of this is found in the fact that the Christian life, which is the result of faith, is progressive. The Christian life is a continual growth. Peter says: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:17, 18. The only way to keep from falling from that which we have, is to grow. David says of the righteous man that "he shall be like a tree planted by the rivers of water." Ps. 1:3. This means continual growth.

We read of the path of the just, that it "shall be as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. But "the just shall live by faith;" therefore it must be that their faith increases.

Again, Paul says to the Corinthians: "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9:10.

To the Thessalonians he wrote: "And the Lord make you to increase and abound in love one toward another, and toward all men." 1 Thess. 3:12. And again he said: "But we beseech you, brethren, that ye increase more and more." 1 Thess 4:10. But faith works by love; that is, love is the outgrowth of true faith; therefore increasing love must be the result of increasing faith.

To the Hebrews, the apostle wrote: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. 6:1. And in the epistle to the Philippians, Paul said: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12-14. Here is set forth a continual reaching out for some higher attainment. The calling of God in Christ Jesus, is a calling to holy or righteous living, for we read: "But like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." 1 Peter 1:15, 16, Revised Version.

This righteousness to which we are called, and for higher attainments in which we must constantly press, is obtained only by faith, as Paul expresses his desire to be found in Christ, not having his own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith. Phil. 3:9. Therefore, since righteousness comes only by faith, and it must increase, it follows that faith must also increase. So it was not a vain prayer which the disciples uttered, when they said, "Lord, increase our faith." Luke 17:5.

That faith is susceptible of growth, is plainly declared by the Scriptures. Paul had hope that when the faith of the Corinthian brethren was increased, he should be helped by them to preach the gospel in the regions beyond them. 2 Cor. 10:15, 16. To the Thessalonians he wrote that he prayed exceedingly night and day, that he might see them, and might perfect that which was lacking in their faith. 1 Thess. 3:10. And still later he wrote: "We are bound to thank God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." 2 Thess. 1:3.

This last text contains the whole of the argument that we have made. Their faith grew, and as a consequence their charity abounded. Charity, or love, is the fulfilling of the law. It is the manifestation of the righteousness of God, and is a result of true faith, for faith works by love, and the only righteousness which will be accepted when the Lord comes is that which is by the faith of Christ, "the righteousness which is of God by faith." Such being the teaching of Scripture, there is no reason why we should not understand Rom. 1:17 just as it reads: The righteousness of God is revealed, or manifested, from faith to faith.

One or two notable instances recorded in Scripture will illustrate this. The apostle records that "by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Heb. 11:31. This case has been a cause of stumbling to some who have not given careful thought to it. It is well known that Rahab lied to the men sent by the king of Jericho to seize the spies (see Joshua 2:2-6), and they imagine that in saving her God placed a premium on lying, and that it is right sometimes to lie. Neither is true. Rahab was saved, not because of her lie, but because of her faith. She, in common with all the people of Jericho, had heard how the Lord dried up the waters of the Red Sea, and how he had led the Israelites; but she alone, of all the inhabitants of Jericho, believed that the hand of the Lord was in the matter, and that he had given the land of Canaan to the Israelites. She had simple faith, but was totally ignorant of God's law. In the code of heathen moral-

ity, lying was accounted a virtue, and she knew nothing better. But her faith made it possible for her to be saved, and brought her into a place where she could learn righteousness. As a natural consequence her faith in God would increase when she learned more of him. In her case we have a clear instance of the revelation of the righteousness of God from faith to faith.

The same thing is true of Cornelius. He feared God with all his house, and gave much alms, and "prayed to God alway." As a consequence, an angel was sent to him, directing him to send for Peter, who should tell him what he ought to do.

The sum of the whole thing is that it is faith that brings God near to us. If we first believe that he is, he will reveal himself to us more fully. If we rejoice in that light and walk in it, our faith will be increased, and that will bring more light. As with Rahab, so with all. God does not grant us a blessing because we are righteous, but in order that we may become righteous. When our faith brings us to Christ, it is that we may learn of him. To our faith we add virtue and knowledge. But as faith comes by hearing, and hearing by the word of God, it follows that the more we really know—accept—of the word of God, the greater will be our faith. And so, increasing daily in faith, the just go on from strength to strength, until the dawning of the perfect day ushers them into the immediate presence of God.

w.

QUESTIONS ANSWERED.

"WILL the reading of Matt. 19:28, in the original, allow the interpretation like this, that those who follow Christ in the work of regeneration of the heart, will sit upon thrones?"

No, neither in the original, nor anywhere else. No person can follow Christ in the regeneration of the heart, because Christ was never regenerated. He "did no sin, neither was guile found in his mouth." We can't imagine what idea one could have of Christ to imagine such a reading of the text. The meaning is obvious, namely, that they who followed Christ will in the regeneration sit on twelve thrones. When is the regeneration? "When the Son of man shall sit on the throne of his glory." Why is that time called a regeneration? Simply because it is such. "He that sat upon the throne said, Behold I make all things new." Rev. 21:5. Just as the creation of the heavens and the earth is called their generation (Gen. 2:4), and is described in the book of Genesis, which takes its name from that which it records, so the making all things new is called the *regeneration*, *palingenesis*, another genesis, the first part of the word, *palin*, meaning "again."

The text has no reference to the regeneration of individuals. That is a work that must be done here. The man who is not born again cannot enter into the kingdom of Heaven.

"In 1 Tim. 1:15, 16 does Paul mean to say that he obtained mercy because he was chief of sinners, that thereafter those who were great sinners might be encouraged to hope in God?"

In verse 16 he says that he obtained mercy, that in him "Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." Of course the fact that Paul had been "a blasphemer, and a persecuter, and injurious," would give the greater hope to those who should after believe on Christ. The fact which Paul states in verse 16, as the reason why he obtained mercy, is the same that he gives as the reason why any are saved: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Eph. 2:4-7. All who are saved will be "to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph. 1:6.

"Please explain how it may be ascertained that

the pentecost was fifty days after the departure from Egypt. Can you give us Bible authority that will show that the pentecost was given as a memorial of the giving of the law, fifty days after the departure from Egypt?"

The pentecost was fifty days after the passover, and the passover was the memorial of the departure from Egypt; but pentecost was not celebrated fifty days after the departure from Egypt, nor for forty years after, for it was not to be celebrated until the Israelites reached the land of Canaan, and reaped a harvest. Lev. 23:10-21. There is no Bible authority to show that it commemorated the giving of the law. The idea that it did is borrowed from a Jewish tradition, but the tradition cannot be traced back earlier than the time of Christ. So far as we can learn from the Bible, pentecost was simply a feast of thanksgiving for the harvest. There is no evidence that it had any reference whatever to the giving of the law. The presumption is against there being any connection between the two events, for if there were, the Scriptures would certainly say something about it. For that matter, it is a disputed question whether or not the giving of the law was just fifty days after the departure from Egypt. Expositors differ, and as it is not a vital point, it is not worth while to spend much time discussing it. w.

THE MORALS OF NEW YORK.

"Is New York growing better?" is a question recently put by the *Independent* to a number of old residents of that city, and their replies are published in that paper of March 17. Howard Crosby, pastor of the Fourth Avenue Presbyterian Church, after stating a number of interesting facts relative to the growth of the city during the last fifty years, says:—

"The people are more religious than they were. In this statement I do not include the foreign element, a large part of which is wholly irreligious, but I mean the citizens born and those who have been naturalized for twenty years. These are they who rightfully represent the city. I say they are more religious than they were. I mean that they consider practical life more from the religious standpoint. The tone of morals is higher. Drinking to excess used to prevail among all classes. Now it is mostly confined to the lower classes. Brandy is not found now, as then, on every sideboard. The open haunts of shame do not now appear. Such places are obliged now to hide. While I mark these improvements, I am well aware of prevailing evils, gross ones too, and do not consider New York a Utopia."

Nearly two-thirds of the people who make up the population of New York are either foreigners or born of foreign parents, and when Doctor Crosby excludes the foreign element from his opinion it shows that he does not feel at all certain that the improvement which he fancies he sees is very marked. His statement that "they are more religious than they were" is also materially modified by the sentence which follows it, and he does well to add that he does not consider "New York a Utopia."

The pastor of St. Elizabeth's Roman Catholic Church said, among other things:—

"The great infidels whose principles would destroy our country, the great bank thieves, and the worst criminals generally, live in luxurious homes. They have no religion, and their numbers are increasing. While my observation of the Catholic poor and laboring classes in New York makes me say, therefore, that as to them the city has religiously improved, I cannot say the same thing of the Protestant poor. They seem to me not to be as church-going a class as they used to be. They seem to be losing religious belief, if their absence from church is a test of it."

This condition of affairs the priest attributed to lack of religious education.

Anthony B. Comstock, secretary of the New York Society for the Suppression of Vice, said:—

"For years the crime-breeders, intemperance, gambling in its various forms, criminal illustrated papers, blood-and-thunder story papers, and dime and half-dime novels, infidel publications, licentious books and pictures, loose French art and publications, and the traffickers in articles for indecent and immoral use, have been sowing the seeds of corruption, dishonesty, criminal living, irreverence, irreligion, licentiousness, and impurity broadcast."

"And now, as the fruitage of this devil seed sowing of the past is being realized, and the harvest

gathered in, the question is asked of me, 'Is New York growing better?'"

"A categorical answer cannot be given. 'Yes' and 'No' might be the reply according as the particular phase of reform is considered. The preponderance of the response, in my judgment, must be in the negative. 'Be not deceived. God is not mocked; for whatsoever a man soweth, that shall he also reap.' After seed sowing cometh the harvest. So speaks the word of God, and the laws of nature."

Certainly there is nothing in these replies to indicate the near approach of the fabled millennium, or that New York is a Christian city in any proper sense of the word. c. p. b.

ESSENTIALS AND NON-ESSENTIALS.

ROMANS 14: 5, 6.

FROM a correspondent, we have received the following:—

"Please explain the fourteenth chapter of Romans, especially the fifth verse, through the SIGNS.

This chapter is one of the stumbling-stones of the unregenerate. It matters not how strong may be the reasons and proofs for the perpetuity of God's law in all its entirety, he who wishes to avoid the unpleasant and unpopular duty (to the carnal heart only) of the observance of the fourth commandment, finds in this, he thinks, an excuse for thus doing. So he "turns away his ear from hearing the law," tramples under foot its fourth precept, simply because it is said in Rom. 14 that everyone should be persuaded in their own mind as regards the observance of certain days. Those who love God's law have no stumbling-block (Ps. 119: 165 margin), while those who transgress it, stumble at noonday as in the night (Isa. 59: 10)—stumble because they are disobedient. 1 Peter 2: 8.

The apostle does not refer to moral duties in Rom. 14. If so, he would not be so indifferent concerning it, neither would he give such instruction to the church. He has before declared that the reason why men do not obey the law is because their hearts are "carnal" (Rom. 8: 7); he states emphatically that the law is established by faith (Rom. 3: 31); and this law to which the apostle refers is the law which points out sin (Rom. 3: 20)—the decalogue (Rom. 7: 7). But while the law cannot justify, grace can; and that same grace will so transform men that they will fulfill the righteousness of the law. Further he declares that he who has received the grace of Christ does not thereby have license to sin; but if we commit sin, that is, transgress the law, we are *servants of sin*. Rom. 6: 13-16. But lest men should get the idea that this justification had reference to sins against God alone, the transgression of the first four precepts of the law, the apostle shows in Rom. 13 that every precept guarding our duty to man is also included. "Love is the fulfilling of the law" (Rom. 13: 10); "If ye love Me, keep My commandments" (John 14: 15); "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 4. And the apostle concludes his wonderful argument on grace and its results in the following words: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. 13: 14.

But lest the members of the church should judge one another with respect to eating and drinking, the apostle writes the instructions of chapter 14. The weak in faith are to be received, even though they may have doubts as to whether they ought not to continue in former observances not required by the gospel. One believed that he could eat all things allowed of God for that purpose, another thought that he ought not do this at all times. They were not to sit in judgment upon each other. God had accepted them, and that was sufficient.

Some of the Roman Church were from among the Gentiles, some from among the Jews. The latter brought with them many customs made dear by sacred association, and by commandment and blessing of God. Among these were such days as those of the passover, pentecost, etc. While they did not hold them as means of justification, and yet could not see clearly just how these feasts were met in

Christ, they were not to be condemned. One still regarded the passover, and ate his bitter herbs (Ex. 12: 6-8), and did it for the Lord's sake; while another, with clearer knowledge and stronger faith, saw all these types met in Christ. One should not condemn the other. "Let every man be fully persuaded in his own mind" in regard to these matters. If the Jew still thought that the day of atonement was better than other days, and kept that day by fasting and prayer, he should not be condemned by a brother who did not regard that day.

But does not the apostle use the words, "every day"? and does not "every day" include the Sabbath? No; for the Sabbath is among the settled things belonging to God. What belonged to God was not counted with things common. So the Levites were not numbered among the children of Israel, because they belonged to the Lord. Num. 2: 33. Even so when the Lord told the children of Israel, "And thou shalt say, I will eat flesh; thou mayest eat flesh, *whatsoever* thy soul lusteth after," he did not include all meats, only the clean. (See Lev. 11 and Deut. 14.) Yet the objector could take this general statement, and say, "That means all beasts, clean and unclean," with just as much show of truth as he could say that the "every day" of Rom. 14 included the Sabbath.

Again: In Ex. 16: 4 it is said that the people should go out and gather manna "every day;" but this does not include the Sabbath, because no manna fell on that day. Some of the rebellious evidently thought it did, but were rebuked. Verse 27. The "every day" of both Ex. 16: 4 and Rom. 14: 5 includes only those days which in their very nature are alike and equal. These are "the six working-days;" the Sabbath is not to be counted among them. Like the Levites, it belongs to the Lord. The typical, yearly holy days of the Jews fell on different ones of the "six working-days." They were then better by reason of this than the others until Christ came. But aside from this, all were on an equality. It was originally so, it has been so in the Christian dispensation. But the seventh day of the week has from the creation, will be through all time to come, the holy rest-day of the Lord our God.

This is the lesson of the chapter. We must not condemn the conscience of our brethren in non-essentials. As long as they are meeting God's requirements to the best of their knowledge, deal with them charitably. To God they stand or fall. And we should also be careful to give them no cause to stumble by any course we pursue. It may not seem sin to us to indulge in sweet wine or cider, but "it is good not to do" that, or aught else, "whereby thy brother stumbleth, or is offended, or is made weak." Verse 21. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor *for his good to edification.*" Chap. 15: 1, 2. Error will not edify, or build up, love will.

But pleasing God is first; and the things which he approves, which are more excellent, are revealed in his will, his holy law. Rom. 2: 18. These are essential. But let us remember that it is only possible to obey *this* law through our Lord Jesus Christ.

m. c. w.

A MANIFESTATION OF LOVE.

LOVE for a people is not always manifested in yielding compliance to their wishes. This is shown in the conduct of Moses and Aaron. Aaron's love for the people—if it could be called love—led him to yield to them without reproving them; but, when he was reproved, he endeavored to excuse himself by censuring the people, although his own sin was so great that if it had not been for the intercession of Moses, he would have been destroyed. Deut. 9: 20. But Moses, "meek above all men," sternly reproves the people, "Ye have sinned a great sin." But is this because of his anger?—No; but his love. He continues, "And now I will go up unto the Lord; peradventure I shall make an atonement for your sin." Ex. 32: 30.

And then the "man of God" goes up to meet

with the Lord, to plead with him for poor, rebellious, foolish Israel. He is persistent; for forty days and nights he pleads with God. He says: "I did neither eat bread, nor drink water, because of all your sins which ye sinned." Deut. 9:18. The desire of his soul swallowed up all else. He pleads God's mercy and goodness, his love and promises. The Spirit of his great Antitype breathes through the prayer; he will give his very life for the people. Ex. 32:32. His prayer is heard. Aaron was moved by motives wholly selfish; Moses by motives wholly unselfish. Aaron's seeming kindness was destruction to the people. Moses' reproof was their salvation. "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it." Ps. 141:5, Revised Version.

THE SABBATH OF THE LORD.

REFERENCE was made last week to the last warning message of Rev. 14:6-14. That it is a closing message, is indicated by the fact that it ushers in the coming of Christ to reap "the harvest of the earth." Verse 14. "The harvest is the end of the world." Matt. 13:39. Those who reject this warning will receive of the unmingled wrath (wrath not mixed with mercy, compare Ps. 75:8; Hab. 3:2; Isa. 51:17) of God. Probation closes with the message. The decree goes forth from the heavenly temple, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still." Rev. 22:11.

The foundation of this whole message, so far as Bible truth is concerned, is found in verses 6 and 7, quoted last week. These are here given again, with some of the prominent words italicized:—

"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."

Let us briefly consider this scripture:—

1. *Angel* is the anglicization of the Greek word meaning messenger. It here symbolizes that body of God's faithful servants which will bear this message to all the world.

2. The messengers bear the *everlasting, or, literally, age-lasting gospel*. It includes the all of the gospel. The general idea of the gospel is that it is simply glad tidings of a Redeemer who will forgive sins, and in some way make us happy. But it means much more than is generally conceived. Gospel does mean glad tidings of a Saviour. Luke 2:10, 11. He is a Saviour from sin. Matt. 1:21. Sin is the transgression of the law of ten commandments. 1 John 3:4; Rom. 7:7. Therefore if Christ saves a person from sin, he saves him from the transgression of every command of his law. Further, the wages of sin is death. Rom. 6:23; Jas. 1:15. If Jesus saves from sin, he not only saves from transgression, but he saves from death by giving life. John 3:16. But he gives this life at the last day, at his second coming. John 6:40; 1 Thess. 4:16, 17; *et al.* Therefore the gospel includes the second coming of Christ, and the kingdom of God, which will then be given. In fact, that is the blessed hope of the gospel, as it is the climax of all its hopes. Titus 2:13. The gospel also recognizes the integrity and holiness of the law, and demands obedience thereto. But of this more further on.

3. The message is world-wide. It is to go to "every nation, and kindred, and tongue, and people." The same thing is taught by Matt. 24:14: "But *this gospel of the kingdom* shall be preached in all the world for a witness unto all nations; and then shall the end come."

4. Men are called from giving glory to the creature. It is an age of man-fearing and man-worship. "What will the world say?" "How will Mrs. Grundy look at it?" are stock questions, asked mentally, if

not vocally, when an unpleasant, unpopular duty is presented. God foresaw this. The very words indicate that this spirit would be manifest. Giving glory to men is a prominent characteristic of our age. Men are lauded and flattered and glorified for what Christ may do through them, and the Master is left in the background. And many times glory is given to men for that which is unworthy of thought even. All this the Lord knew. And just when Christ is about to come, this message falls due: "Fear *God*, and give glory to *him*."

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Such is the wisdom or understanding that the fear of God teaches. This is also stated by Job 28:28: "And unto man he said, Behold, the *fear* of the Lord, that is *wisdom*; and to *depart from evil* is *understanding*." Departing from evil is to cease to transgress God's commandments. Again, the way the people of God are to glorify, or honor, him, is to "bear much fruit." John 15:8. But to be the people of God we must have the Spirit of Christ (Rev. 8:9); and the fruit of the Spirit is *love* (Gal. 5:22). But as "this is the love of God that we keep his commandments, and his commandments are not grievous" (1 John 5:3) the fruit which glorifies God is obedience to his holy law. Again, the fruit of the Spirit is in all goodness and righteousness and truth. And God's law is righteousness and truth. Ps. 119:143, 176; Isa. 51:6, 7. Therefore to glorify, or give glory to, God is to be obedient to all his commandments through the grace of his gospel, and the strength of Christ.

4. That this is a just conclusion is shown by the reason given why men should do this, "For the hour of his judgment is come." If men do not turn to God and fear and glorify him, they will be condemned in the Judgment. Therefore not to fear and glorify God is to transgress the standard of the judgment. But the rule, or standard, of the judgment is God's law. Eccl. 12:13, 14; Rom. 2:12; Jas. 2:8-12. Hence to fear and glorify God is to render obedience to the law of God, the rule of his judgment.

5. "And worship Him that made heaven, and earth, the sea and the fountains of waters." And who is this Being?—The Creator, who has "made his wonderful works to be remembered" (Ps. 111:4); and the memorial of those works is "throughout all generations" (Ps. 135:13). This carries us right back to the fourth commandment. "Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for which reason] he blessed the Sabbath-day and hallowed it." Ex. 20:8-11. The Sabbath is God's memorial throughout all generations. It points out the one supreme God, the Creator of all, and it is the only part of God's law which does. And to worship him as Creator, is to hallow the day which he has set apart. No other conclusion from the text is legitimate.

—This part of this threefold message which we have quoted from Rev. 14:6, 7 is to bring men back to obedience to all the commandments of God, including the fourth.

The next part of the message foretells the result to the divided church of rejecting the first part. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." The rejection of light brings darkness. The church divided becomes the church fallen. "We would have healed [the divisions in] Babylon," says the Lord through the prophet, "but she is not healed." Jer. 51:9. She rejected the remedy, the divine means of healing.

The next and last part of the message, borne by the third angel, is a solemn warning against all errors and practices condemned by the truth of God. The first part of the message is positive injunction; the second a solemn lamentation; the third a solemn warning, with fearful penalties for its neglect. One

cannot heed the first without heeding the third. The result of the message is seen in the development of two classes. The first is mentioned in Rev. 16:1, 2; the second, with which we are chiefly concerned, in Rev. 14:12: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Now the commandments of God do not have reference to the gospel; for that is expressed in the faith of Jesus. They refer directly to that law which godly fear will lead us to keep, which to keep is to render glory and worship to God, which will be the rule of judgment, which is comprehended in the decalogue.

But if they keep the commandments, they must keep every one. A man who was breaking the first or sixth could not be said to be keeping the commandments. Is it not just as true as regards the fourth? Are they not in the same law? Were they not spoken and confirmed by the same Being again and again? Then the unavoidable conclusion is that this threefold message develops a class of commandment-keeping, or Sabbatarian, Christians. Of the Reformation church it is said, "Here is the patience and faith of the saints." Rev. 13:10. They were not commandment keepers; they had not yet seen the light. But the remnant church keeps all the commandments of God. This arouses Satan's wrath, causing him to influence earthly powers to persecute them. Rev. 12:17: "And the dragon was wroth with the woman [the church], and went to make war with the remnant [the very last] of her seed, which keep the commandments of God, and have the testimony of Jesus." This is the same class brought to view in Rev. 14:12, who are prepared for Christ's coming. Their robes have been washed and made white in the blood of the Lamb; God's holy law has been written in their hearts. They have gotten the victory over the beast and his image; they are numbered with the true Israel of God, to whom the holy Sabbath was to be a perpetual sign.

This series of articles will be concluded in the next number. M. C. W.

"THEN SHALL THE SANCTUARY BE CLEANSED."

(Concluded.)

WHEN Christ comes the second time the righteous living will be changed and the righteous dead raised to immortality. See 1 Thess. 4:16, 17; 1 Cor. 15:51, 52. It is manifest, therefore, that the cases of all are decided before the Lord comes to earth. The righteous dead are not raised to be judged, but previous to their resurrection they are accounted worthy (Luke 20:35) of a resurrection to eternal life. Of them the apostle says, "The dead shall be raised incorruptible." This work of judgment takes place in the heavenly sanctuary, and answers to the cleansing of the earthly sanctuary upon the tenth day of the seventh month of the Jewish year.

Under the Levitical priesthood sins were forgiven (see Lev. 4:20, 26, and numerous other texts) but they were not blotted out. The blood of the offering was borne into the sanctuary, and that blood was a confession of sin, for in bringing the offering the worshiper confessed that he was a sinner. But no record of sin was kept in the earthly sanctuary, nor was any such record removed, when, at the close of the year's work, that sanctuary was cleansed. This work was done only in figure, but not so in the cleansing of the heavenly sanctuary; there are the books containing a faithful record of the sins of all who have ever had an interest in Christ, and the last work of our great High Priest is the blotting out of that record. This is the work referred to by the angel when he said, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," or the sins of the people of God be blotted out.

It was this judgment which is thus described by the prophet in Dan. 7:9, 10: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

God the Father, "the Ancient of days," sits as Judge; "thousand thousands" of angels minister unto him, "and ten thousand times ten thousand" of those heavenly messengers stand before him bearing the records of the lives of men. The judgment is set, and the books are opened. In verse 13 another character is introduced, namely, the Son of God, our great Advocate. He it is who represents before that august tribunal those who have committed their cases to him, not in the aggregate, but singly; as the names are called he confesses before his Father and before the holy angels those who have been faithful and have confessed him before men (Matt. 10:32, 33); their names are retained in the book of life (Rev. 3:5), and their sins are blotted out; but the names of those who have failed, who have forgotten that they were purged from their old sins, are blotted from the book. Christ refuses to own them before his Father and before the angels, and their sins stand against them to condemn them to a part in the second resurrection and to the second death in the lake of fire.

Following this judgment, the kingdoms of this world are given to Christ. Says the prophet: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:14. Then Christ comes to claim his own; "on his vesture and on his thigh" is "a name written, KING OF KINGS, AND LORD OF LORDS;" with the breath of his mouth he slays the wicked (Isa. 11:4; 2 Thess. 2:8); the dead saints hear his voice, and they that hear, live (John 5:28); the righteous living are changed, and together they are caught up to meet the Lord in the air, so to ever be with the Lord.

This work of blotting out the sins of the righteous dead is none other than the cleansing of the sanctuary, which, according to the word of the angel, began at the end of the 2,300 years, in the autumn of 1844. That it has not long since been completed, is due to the fact that God is long-suffering to us-ward, not willing that any should perish but that all should come to repentance. But we are assured that "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3:10.

That this work was to cover a considerable period of time, and that during its continuance the wicked powers of earth were to hold sway as before, is evident from Dan. 7:11, 12. These words are thrown in by the prophet in the midst of his description of the judgment, which answers to the cleansing work of the earthly sanctuary. He says: "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time." While the judgment is sitting, while cases are being decided for eternity, the little horn, the Papacy, speaks great words against God; and when did that power ever speak so great words as in A. D. 1870, when the great council of Rome passed the decree of Papal infallibility? After the other beasts lost their dominion, they lived for a time; Babylon still continued as Babylon after it was conquered by Medo-Persia, and the same was true of the powers which followed it; but of the little horn power the prophet says: "I beheld even till the beast was slain, and his body destroyed and given to the burning flame." The Papacy is a blasphemous power to the last. "Rome never changes."

But though this wicked power still blasphemes the name of God, the judgment, which is to answer

the important question, "Who shall be able to stand" (Rev. 6:17) is fast passing, and the all-important matter with us is to know that Jesus is our Advocate, and that he will confess our names before his Father and before the angels, and that he will not blot our names out of the book of life.

C. P. B.

The Sabbath-School.

Old Testament History.

THE TABERNACLE.

(Lesson 15, April 13, 1889.)

1. WHAT was the object of the sanctuary which the Lord told the children of Israel to build?

"And let them make me a sanctuary; that I may dwell among them." Ex. 25:8.

2. Was this an entirely new thought to them?

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him a habitation; my father's God, and I will exalt him." Ex. 15:1, 2.

3. Of what was the frame-work of the tabernacle made?

"And thou shalt make boards for the tabernacle of shittim wood standing up." Ex. 26:15.

4. How many boards were there on each side?

"And thou shalt make the boards for the tabernacle, twenty boards on the south side southward." "And for the second side of the tabernacle on the north side there shall be twenty boards." Verses 18, 20.

5. What were the dimensions of each board?

"Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board." Verse 16.

6. Then what was the length and the height of the tabernacle?

7. How were these boards kept in an upright position? Verses 17, 19, 26-28.

8. Describe the west end of the tabernacle.

"And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring; thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board." Verses 22-25.

9. With what was all the wood-work covered?

"And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars; and thou shalt overlay the bars with gold." Verse 29.

10. How was the east end inclosed?

"And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold; and thou shalt cast five sockets of brass for them." Verses 36, 37.

11. What formed the ceiling of the tabernacle?

"Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet; with cherubim of cunning work shalt thou make them." Verse 1; see also verses 2-6.

12. What covering was above this?

"And thou shalt make curtains of goats' hair to be a covering upon the tabernacle; eleven curtains shalt thou make." Verse 7; see also verses 8-13.

13. What further protection did the tabernacle have above?

"And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins." Verse 14.

14. How many apartments were there in the tabernacle? what were they called? and how were they separated?

"And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work; with cherubim shall it be made. And thou shalt hang it upon four pillars of shittim wood overlaid with gold; their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy." Verses 31-33.

15. How was Moses guided in building this tabernacle?

"And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:8, 9.

16. Was this tabernacle the real dwelling-place of God? 1 Kings 8:27; Acts 7:48, 49; Isa. 66:1, 2.

17. What were these "holy places" which Moses made?

"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. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Heb. 9:23, 24.

18. Then where are the true holy places?

19. Is there a real sanctuary, a special dwelling-place, for God in Heaven? Heb. 8:1, 2; Ps. 11:4; 1 Kings 8:30.

20. In the type, what were pictured on all the curtains within? Ex. 26:1, 31.

21. What were these to represent in the reality?

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.

22. For what purpose are these angels round about the throne of God in the heavenly sanctuary? Ps. 103:19, 20; Heb. 1:14; Dan. 7:9, 10.

NOTES.

"SANCTUARY" means, according to Young, a "place set apart." So when the Lord said in Ex. 25:8: "Let them make me a sanctuary, that I may dwell among them," he meant that a place should be built, separated unto his worship, holy unto the Lord. As sanctifying the Sabbath was setting it apart to the worship of God, so the sanctuary denotes a place set apart for service unto the Lord. This building of the sanctuary had been predicted by Moses in his inspired song of triumph, recorded in Ex. 15. He says, "I will prepare Him a habitation;" that was the design of the sanctuary,—a dwelling-place for the presence of the Lord.

The size of the sanctuary was, in English measurement, reckoning one and one-half feet to the cubit, forty-five feet long, fifteen feet wide, and fifteen feet high, making its length three times its breadth. It was divided into two compartments,—the "holy place," fifteen feet wide by thirty long, and the "most holy place," fifteen feet square. This latter apartment formed a perfect cube. The sides and the west end of the sanctuary were formed of upright boards of acacia wood overlaid with gold, the top was covered with a curtain of fine-twined linen, wrought with cherubs, that is, the images of cherubs, an order of angels, was woven or wrought into the cloth; these represented the angels round about God's throne in Heaven. Rev. 5:11. The entrance to the tabernacle was through a curtain, or veil, of fine linen, and a similar veil separated the holy from the most holy place.

The first set of curtains, of fine-twined linen, rested upon the tabernacle itself, forming a surpassingly beautiful ceiling (Ex. 26:1-6), the ends of the curtains hanging down the sides to within three feet of the ground. The other curtains, of goats' hair, rams' skins, and badgers' skins (seal-skin), were not laid down flat upon the tabernacle, but were the coverings of a tent over the tabernacle. There are two words translated tabernacle in our version, one referring to the tabernacle, or sanctuary, the other to the tent over the sanctuary. In the Revised Version, Ex. 26:7 reads: "And thou shalt make curtains of goats' hair for a tent over the tabernacle." And this was covered with ram-skins, and that with seal-skins, rendering the tent impervious to water. The term translated in our version "badger-skins" is translated in the Revised Version "seal-skins," with "porpoise-skins" in the margin.

The entrance to the sanctuary, when the building was erected, was always toward the east. The court surrounding it was one hundred and fifty feet wide by three hundred feet long, the tabernacle being placed in the center as regards the sides, but at a less distance from the west end than from the east, the open space at the west being thirty feet, and at the east end, or front, seventy-five feet. In this open space of seventy-five by one hundred feet, was the altar of burnt-offerings, and here also were brought the beasts and other articles to be offered.

In the first, or most holy, compartment of the tabernacle, were the seven-branched candle-stick (on the south side), the table of shewbread (on the north side), and the altar of incense (on the west end, just before the second veil). In the most holy place was the ark of the covenant, within which was the law, over which was the mercy-seat; upon the mercy-seat rested the glorious shekinah, the visible symbol of God's presence.

AROUND this glorious and consecrated center, Israel encamped under the standards of four tribes, three tribes under each standard. The standard of Judah was on the east, Reuben on the south, Ephraim on the west, Dan on the north (see Numbers 2), while between these and the tabernacle were the Levites. Arrayed in perfect order, with the glory of God in the center, no language could more fittingly describe the encampment of the people of God than that which the Lord put in the mouth of Baalam: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters." Num. 24:5, 6.

ANOTHER thought as regards the position of the tabernacle, as contrasted with the Catholic churches and those fashioned after them. The entrance of the tabernacle, as before stated, was toward the east. The priest, therefore, in burning incense on the altar, or as he stood before the mercy-seat, worshiped and performed service with his face to the west. If rendering service either before the candlestick or table of shewbread, his face was either toward the north or south. But it was never toward the east in all his worship while in the presence of the Lord.

WHY this contrast? Evidently to emphasize the fact that the worship of Jehovah could have nothing in common with "the oldest . . . of all the forms of idolatry known to man,"—sun-worship. The "eastward position," as it is called, is heathen in its origin; it is, like Sunday, a venerated relic of sun-worship. Worshiping toward the east was a sign of the grossest of idolatry, as it was the most offensive in the sight of God. For a divine comment on this custom, read the climax of sins as shown to Ezekiel the prophet (chap. 8:15, 16):—

"Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and

twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east."

ONE fact, among others, is made prominent in this lesson,—a fact which always ought to be borne in mind,—and that is, God is very particular. All things were to be made like the divine pattern showed to Moses (Ex. 25:9), and this injunction was twice repeated (verse 40, and chap. 26:30). It manifested in type God's wisdom, glory, goodness, and mercy in the plan of salvation. It was connected with his holy law, the transgression of which is sin. While the thought of how particular the Lord is concerning his precepts may well cause us to tremble, we can gain equal courage in knowing that he whose precepts fail not, will not fail in his promises.

M. C. W.

Notes on the International Lesson.

THE TRIUMPHAL ENTRY.

(April 7.—Mark 11:1-11.)

FIVE days before the crucifixion Jesus entered Jerusalem. Multitudes had flocked to Bethany to see him, and accompanied him as he approached the city. Many others on their way to the feast joined the multitude, until they formed a mighty host surrounding the Saviour. It was but a short distance to the city, but Jesus, who had always before chosen to travel on foot, sent two of his disciples to bring a "colt, the foal of an ass," that he might ride into Jerusalem. This greatly puzzled the disciples, but hope brightened in their hearts with the joyous thought that Jesus was about to enter the capital and proclaim himself King of the Jews, and assert his royal power. While on their errand, the disciples communicated their glowing anticipations to the friends of Jesus, and the excitement spread far and near, raising the expectations of the people to the highest pitch.

JESUS selected for his use a colt upon which never man had sat. The disciples in glad enthusiasm spread their garments upon the colt and placed their Master upon him. No sooner was he seated than a loud shout of triumph rent the air, and the multitude hailed him as Messiah, their King. Jesus now accepted the homage which he had never before permitted, and his disciples received this as a proof that their glad hopes were to be realized by seeing him acknowledged at Jerusalem as the King of Israel. All were happy and excited; the people vied with each other in paying him homage. They could not display outward pomp and splendor, but they gave him the worship of happy hearts. They were unable to present him with costly gifts, but they spread their outer garments as a carpet in his path, and they also strewed the leafy branches of the olive and palm in the way. They could lead the triumphal procession with no royal standards, but they cut down the spreading palm boughs, nature's emblem of victory, and waved them aloft, while their loud acclamations and hosannas rent the air.

As they proceeded, the multitude was continually increased by those who had heard of the coming of Jesus and hastened to join the procession. Spectators were constantly mingling with the throng and asking, Who is this? What does all this commotion signify? They had all heard of Jesus and were expecting him to go to Jerusalem, but they knew that he had heretofore refused to receive kingly honors, and they were greatly astonished to learn that this was he. They wondered what could have wrought this change in him who had declared that his kingdom was not of this world.

WHILE they were wondering and questioning, the eager crowd silence their queries with a shout of triumph that is repeated again and again, and is echoed from the surrounding hills and valleys. And now the joyful procession is joined by crowds from Jerusalem, that have heard of the grand demonstration, and hasten to meet the Saviour and conduct

him to Jerusalem. From the great gathering of the Hebrews to attend the passover, thousands go forth to welcome Jesus to the city. They greet him with the waving of palm branches and a burst of sacred song. The priests at the temple sound the trumpet for evening service, but there are few to respond, and the rulers say to each other in alarm, "The world has gone after him."

THE Saviour during his earthly life had hitherto refused to receive kingly honor, and had resolutely discouraged all attempts to elevate him to an earthly throne; but this occasion was intended by Jesus to call public attention to him as the world's Redeemer. He was nearing the period when his life was to be offered a ransom for guilty man. Although he was soon to be betrayed and to be hanged upon the cross like a malefactor, yet he would enter Jerusalem, the scene of his approaching sacrifice, attended by demonstrations of joy and the honor belonging to royalty, to faintly prefigure the glory of his future coming to the world as Zion's King.

It was the purpose of Jesus to draw attention to the crowning sacrifice that was to end his mission to a fallen world. They were assembling at Jerusalem to celebrate the passover, while he, the antitypical Lamb, by a voluntary act set himself apart as an oblation. Jesus understood that it was needful in all future ages that the church should make his death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt. It was necessary, then, that the eyes of all people should be directed to him, that the demonstrations which preceded his great sacrifice should be such as to call the attention of all to the sacrifice itself. After such an exhibition as that attending his entry into Jerusalem, all eyes would follow his rapid progress to the final end.

THE startling events connected with this triumphal ride were calculated to be the talk of every tongue, and bring Jesus before every mind. After his crucifixion these events would be connected with his trial and death; prophecies would be searched and would reveal the fact that this was indeed the Messiah; and converts to the faith of Jesus would be multiplied in all lands. In this one triumphant scene of his earthly life, the Saviour might have appeared escorted by heavenly angels and heralded by the trumps of God; but he remained true to the life of humiliation he had accepted, bearing the burden of humanity till his life was given for the life of the world.

THIS day, which seemed to the disciples the crowning day of their lives, would have been shadowed with gloomy clouds had they known that this scene of rejoicing was but a prelude to the suffering and death of their Master. Although he had repeatedly told them of his certain sacrifice, yet in the glad triumph of the present they forgot his sorrowful words, and looked forward to his prosperous reign on the throne of David. New accessions were being made continually to the procession, and, with few exceptions, all who joined it caught the glad inspiration of the hour, and helped to swell the hosannas that echoed and re-echoed from hill to hill and from valley to valley. The shouts went up continually, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" It was as if all that vast multitude were seeking to excel one another in responding to the call from a prophetic past.

GOD himself had, in his special providence, arranged the order of events then taking place, and if men had failed to carry out the divine plan, he would have given a voice to the inanimate stones and they would have hailed his Son with acclamations of praise. This scene had been revealed in prophetic vision to the holy seers of old, and man was powerless to turn aside the purposes of Jehovah. As the silenced Pharisees drew back, the words of Zechariah were taken up by hundreds of voices: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass."

E. G. WHITE.

The Home Circle.

THE BOYS WE NEED.

HERE'S to the boy who's not afraid
To do his share of work;
Who never is by toil dismayed,
And never tries to shirk.

The boy whose heart is brave to meet
All lions in the way;
Who's not discouraged by defeat,
But tries another day.

The boy who always means to do
The very best he can;
Who always keeps the right in view,
And aims to be a man.

Such boys as those will grow to be
The men whose hands will guide
The future of our land; and we
Shall speak their names with pride.

All honor to the boy who is
A man at heart, I say;
Whose legend on his shield is this:
"Right always wins the day."

—Golden Days.

A BOTTLE IN THE SMOKE.

"LONG years ago when Abraham was sending Hagar out into the wilderness with Ishmael in her arms he gave her some bread and a bottle of water." Mrs. Ives was talking to her girls and boys and related this incident because she wanted to give them a little lesson. "Children, who can tell me how that bottle was made?"

"I can," said little Jim.

"Well, darling, tell it," the mother said.

Jim drew himself up as straight as his five years permitted, as he said, "Glass, of course."

"No, dear, that is not right. Can you tell us, Bessie?"

Bessie would have given the same reply as Jim had, but as it proved to be wrong she said, "Of clay, mamma."

Mrs. Ives shook her head as she asked, "Can any one of you tell us?"

No one could answer, so she said, "The bottle was made of skin."

"H'm, that's funny!" put in Beth. "Was it folks' skin?"

"As if it could be, silly girl," interrupted Jo.

Somehow the young folks were not unaccustomed to getting into a tangled snarl when they were allowed to mix up words too much. So Mrs. Ives raised her hand, which the children knew called for silence, and then she said: "If you will keep quiet I will tell you how bottles were made. The Arabs and those that lead wandering lives keep their water, milk, etc., in leathern bottles. They kill a goat, cut off its feet and head, and draw the flesh through the openings. Then they tan it, leaving the hairy part outside."

"Can I speak, mamma?" asked John.

Permission being given, he added, "Why did they tan the skin?"

"I am glad to have you ask the question, my son; if the skins were not tanned a disagreeable taste would have been imparted to the water. Sometimes a smaller bottle was needed; then the skin of a kid was used, and when it was necessary to have a large vessel it was made of the skin of an ox, and was called a *gerba*, and a camel could only carry two of these, as they contained sixty gallons each. When liquor was poured into these

skin bottles and fermentation began, the bottle would sometimes be distended so much that it would burst. Jesus knew this, and he told his disciples that to avoid such loss they must put new wine into new bottles."

"Can the skin bottle be mended, mamma?" asked Bessie.

"Yes; sometimes they were mended by setting in a new piece, sometimes by gathering up the edges, and sometimes by inserting a round, flat piece of wood to stop the hole."

"Did everybody have camels to carry the big bottles?" asked little Jim.

"No; but they put them upon the asses when they went upon a journey."

"I should think that the hot sun upon the bottles would dry up the water," suggested John.

"So it would," Mrs. Ives said. "But to prevent that happening and letting them perish with thirst when they were traveling across the deserts, the outside of the bottles were smeared with grease; and that prevented the water from oozing through and also from being evaporated. In one of the psalms David says: 'I am become like a bottle in the smoke,' that is, the heat, which would render it useless."

"Are such bottles ever used in these days, mamma?" asked John.

"Yes; they are still universally employed in traveling in the East, as well as by public water-carriers; and it is said that to this day in Spain they are used for wine or other liquids. I hope my dear girls and boys will be like new bottles full of all that is needed for the Master's use, and not like a bottle in the smoke, that is good for nothing."

"So do I," answered John. And each one echoed his reply.—*New York Observer.*

ASTRONOMY WITH AN OPERA-GLASS.

"ASTRONOMY with an Opera-glass" is the title of an article contributed to the *Popular Science Monthly* for August, by Garret P. Serviss. The following is a quotation that will interest the lovers of Luna:—

Of course the first thing the observer will wish to see will be the mountains of the moon, for everybody has heard of them, and the most sluggish imagination is stirred by the thought that one can look off into the sky and behold "the eternal hills" of another planet as solid and substantial as our own. But the chances are that, if left to their own guidance, ninety-nine persons out of a hundred would choose exactly the wrong time to see these mountains. At any rate, that is my experience with people who have come to look at the moon through my telescope. Unless warned beforehand, they invariably wait until full moon, when the flood of sunshine, poured perpendicularly upon the face of our satellite, conceals its rugged features as effectually as if a veil had been drawn over them.

Begin your observations with the appearance of the narrowest crescent of the new moon, and follow it gradually as it fills, and then you will see how beautifully the advancing line of lunar sunrise reveals the mountains, over whose slopes and peaks it is climbing, by its ragged and sinuous outline. The

observer must keep in mind the fact that he is looking straight down upon the tops of the lunar mountains. It is like a view from a balloon, only at a vastly greater height than any balloon has ever attained. Even with a powerful telescope the observer sees the moon at an apparent distance of several hundred miles, while with a field-glass, magnifying six diameters, the moon appears as if forty thousand miles off. The apparent distance with Galileo's telescope was eight thousand miles. Recollect how, when seen from a great height, the rugosities of the earth's surface flatten out and disappear, and then try to imagine how the highest mountains on the earth would look if you were suspended forty thousand miles above them, and you will, perhaps, rather wonder at the fact that the moon's mountains can be seen at all.

It is the contrast of lights and shadows that not only reveals them to us, but enables us to measure their height. On the moon, shadows are very much darker than upon the earth, because of the extreme rarity of the moon's atmosphere, if indeed it has any atmosphere at all. By stepping around the corner of a rock there, one might pass abruptly from dazzling noonday into the blackness of midnight. The surface of the moon is extraordinarily rough and uneven. It possesses broad plains, which are probably the bottoms of ancient seas that have now dried up, but these cover only about two-fifths of the surface visible to us, and most of the remaining three-fifths are exceedingly rugged and mountainous.

Many of the mountains of the moon are, foot for foot, as lofty as the highest mountains on the earth, while all of them, in proportion to the size of the moon's globe, are much larger than the earth's mountains. It is obvious, then, that the sunshine, as it creeps over these Alpine landscapes in the moon, casting the black shadows of the peaks and craters many miles across the plains, and capping the summits of lofty mountains with light, while the lower regions far around them are yet buried in night, must clearly reveal the character of the lunar surface. Mountains that cannot be seen at all when the light falls perpendicularly upon them, or, at the most, appear then merely as shining points, picture themselves by their shadows in startling silhouettes when illuminated laterally by the rising sun.

But at full moon, when the mountains hide themselves in light, the old sea-beds are seen spread out among the shining table-lands with great distinctness. Even the naked eye readily detects these as ill-defined, dark patches upon the face of the moon, and to their presence are due the popular notions that have prevailed in all quarters of the world about the "man in the moon," the "woman in the moon," "Jacob in the moon," the "hare in the moon," the "toad in the moon," and so on. But, however clearly one may imagine that he discerns a man in the moon while recalling the nursery rhymes about him, an opera-glass instantly puts the specter to flight, and shows the round lunar disk diversified and shaded like a map.

CHEERFULNESS is an excellent wearing quality. It has been called the fair weather of the heart.—*Smiles.*

A STORY OF AN ARTIST.

THE *American Magazine* tells the following interesting story of how James Beard, the celebrated portrait and animal painter, learned to paint chairs:—

One day, while wandering about the town, he became interested in a sign which read, "Peter Skinner, chair-maker." "Why can't I make a chair?" he asked himself. He straightway entered the establishment, resolved to ask for a job. In order to get to the office, he had to pass through the paint room, and the sight of several busy workers prompted him to inwardly exclaim, "Anyway, I can paint chairs." The firm wanted a journeyman. Mr. Skinner said the young man could come to work the next morning, and that his duties would be in the paint shop—in which Beard tarried on his way out. He spoke to the men who were at work, told them interesting stories of his travels, until they were all interested in him. Meanwhile, he watched every detail of the manner in which a chair, from beginning to end, was painted.

That evening, when he reached the room which his friend was sharing with him, he got a brush broom and an old chair, and was practicing the *modus operandi* of painting it when his fellow-lodger entered. The latter thought Beard had lost his reason, until laconically informed that the young man was "learning his trade." The next morning Beard was on hand at the chair factory, bright and early; and there he continued to be employed for two months, at nine dollars a week. No one ever discovered that he was not an experienced chair painter.

During his leisure time, he used to make pencil drawings at the house where he boarded of different things, and drop them carelessly on the floor so that they would attract attention. The landlord possessed a strong, characteristic face, and Beard drew him in uniform, he being a colonel in the militia. The young artist also dropped this drawing on the floor of his chamber. His chief ambition was to get to painting portraits again. He thought this drawing would please the colonel, and it did. In short, it led to Beard's receiving a commission to paint the portraits of the colonel and his entire family, consisting of five members, at five dollars apiece. With this work to occupy him Beard left the chair factory and resumed his portrait painting. He found considerable to do, but he was often reduced to the condition not inaptly known as being "hard up." He began to get some reputation, and made many warm friends.

QUAINT old Matthew Henry points out that Abraham's slaves which he had gotten in Haran are called "souls." In these times servants are called "hands." A world of difference. Hands—four fingers and a thumb to get as much out of as one can, and to put as little into, from the master's standpoint. And from the servants'—to pick up as much as they can and to give as little back again. When master and man can find in each other's relationship a soul—a living, earnest, brotherly soul—then only are the work and wages alike right.—*Mark Guy Pearse.*

Health and Temperance.

"PERSONAL LIBERTY."

THE *Toledo Blade* has well said that the plea of "personal liberty" as an excuse for the saloon is an assumption of the proposition that because the State cannot follow a man who is morally a weakling, and prevent him from ruining himself, it must allow the institution which is his tempter, which gives him the means of self-ruin, an open opportunity to make him a wreck. When a man drops into the vice of drinking, he has his own peril before his eyes, and assumes the risk; but the saloon keeper is not to be interfered with, because, forsooth, he makes money by the self-ruin of this moral weakling, who deliberately takes a risk he knows to be dangerous. The man who is willing to be a drunkard is one man; the man who helps him to the means, in order to make money, is another. The right, if any exists, of the first to be a drunkard, stops with himself; it carries with it no right for another man to aid him, to the peril of society, to the aid of vice and crime. The day is swiftly drawing on when the occupation of furnishing the means and opportunity of a personal vice that is so notoriously fruitful in crime will be stopped by the law's strong hand; when the State will stop the distillery, the brewery, the saloon.

THE DIET OF DIFFERENT PEOPLES.

THE preference of the Chinese for food that seems to our appetites absolutely disgusting is well known. In Canton rats sell for fifty cents a dozen, and dogs' hind quarters command a higher price than lamb or mutton. Fancy, eating bird's nests worth thirty dollars a pound! That is what a mandarin revels in. The French beguiled us into eating frogs' legs, which were once tabooed in this country, and we have even come to esteem diseased goose liver in the form of *pate de foie gras*. The writer has met Brazilians who rave over boa constrictor steaks, and count monkeys and parrots a very good meal. In the West Indies baked snake is a common dish, as the reptiles abound, and it is a good way of getting rid of them. But when it comes to frying palm worms in fat, one would think the stomach would rebel. It is not so, however, though, by a strange inconsistency, stewed rabbit is looked upon with disgust. On the Pacific Coast the Digger Indians eat dried locusts, and in the Argentine Republic skunk flesh is a dainty. Our own favorite bivalve, the oyster, is very disgusting to a Turk, while the devil-fish, eaten in Corsica, is equally so to us. We cannot understand, either, how the inhabitants of the West Indies and the Pacific Coast can eat lizards' eggs with a relish; still less how the eggs of the turtle and alligator can become a favorite article of diet. The Brazilians eat ants, probably to get rid of them, for they literally infest the country and are of an enormous size. It is easy to pick up a handful of ants almost anywhere, though the wary do not go about it in this way, as the pestiferous insect bites in a most vicious manner. A curry of ants' eggs is a great delicacy in Siam, and the Cingalese eat the bees whose honey they have stolen. The Chinese, who

seem to have stomachs like the ostrich, eat the chrysalis of the silk-worm, after unwinding the cocoon. Spiders are used in New Caledonia as a kind of dessert, while caterpillars are also relished by the African Bushmen.—*Selected.*

THERE'S MONEY IN IT.

IT is notorious that the saloon business is extremely profitable, and that this constitutes the great temptation to make money out of vice and misery. It must be, however, exceptionally profitable in Omaha, where a saloon keeper has prosecuted a servant for having stolen more than three thousand dollars in a short period, without its being missed from his daily receipts. It is said that "he was accustomed to put the day's receipts in a box in his room when he closed up at midnight, without counting it, and then deposit it the next morning. For some time he thought he observed a deficiency in the pile in the morning, but thought his wife was getting a little money on the sly with which to buy him a present, and for a time said nothing about it. One night, however, he marked his greenbacks and the next day, with the aid of an officer, discovered one hundred and ten dollars of the bills in a box in Rosa's room. There were eight hundred and fifty-five dollars more there, which she admitted having stolen, and it was found that she had three thousand dollars deposited in a bank." Such a little tale as this from the police court is worth a volume of explanation of the reasons why saloons spread like a contagion.—*N. Y. Observer.*

THE census of illiterates in the various countries of the world has recently been published by the *Statistische Monatschrift*. According to this the three Slavic States, Roumania, Servia, and Russia, head the list with about 80 per cent. of the population unable to read and write. Of the Latin races Spain leads with 63 per cent., followed by Italy with 48 per cent., France and Belgium with about 15 per cent. The illiterates in Hungary are under 43 per cent., in Austria 39, in Ireland 21, in England 13, Holland 10, United States (white population) 8, Scotland 7 per cent. The Teutonic races are the best favored in this regard, Switzerland with only 2½ per cent, Germany, as an empire, only 1, while in Sweden, Denmark, Bavaria, Baden, and Württemberg there is practically no one who cannot read and write.

DURING the debate on the prohibitory resolution in the Illinois Senate, February 13, Mr. Berry, of Hancock, made the following statement: "In one of the documents sent us, within the last few days, by the United States Brewers' Association, they admit that the cost of keeping and caring for 185,313 paupers, insane, and criminals, is chargeable to the liquor traffic, and that it costs \$17,419,422; and they answer by saying there is received for federal and local license \$136,000,000, and then they subtract one from the other, and say it leaves a balance in favor of rum of \$118,000,000. Oh, such an argument!" continued Mr. Berry. "Suppose one of these insane criminals was your son or daughter, where would you then say the balance was?"

News and Notes.

—Chili has excluded Chinamen.

—March 23 the striking weavers at Fall River, Mass., were still out.

—Over thirty inches of rain recently fell at Delta, Cal., in eight days.

—Great Britain is in full accord with the United States on the Samoan question.

—An official inspection of Russian prisons has revealed a sad state of overcrowding.

—The town of Pinsk, Russia, has been destroyed by fire. Six persons were burned to death.

—A bill "to regulate the sale of horse-flesh for human food" is before the English Parliament.

—Cholera has broken out in Zeamanba, in the Philippine Islands. There have been 500 deaths so far.

—A further restriction on the anthracite coal supply has been ordered, throwing 5,000 men out of employment.

—England proposes to add seventy new vessels to her navy, at an expense of \$100,000,000, during the next five years.

—Secretary Tracy has ordered Commodore A. E. K. Tracy Benham to take command of the navy yard at Mare Island, Cal.

—It is said that the mail matter of Postmaster-General Wanamaker at his great Philadelphia store costs him \$150 a day.

—Forgerer Piggot's diary is in the hands of Parnell's attorneys, and it is asserted that it contains some things damaging to the Tories.

—England has demanded of Morocco £50,000 indemnity for the massacre and pillage at the Mackenzie factory at Cape Nuby in 1888.

—Oklahoma, that portion of the Indian Territory lying near its center, which is not occupied by any Indians, is about to be opened to settlement.

—O'Mahony, editor of the Tipperary *Nationalist*, has been sentenced to two months' imprisonment, under the Crimes Act, for intimidating citizens.

—Chili is about to expend \$2,000,000 in the erection of light-houses along the coast, and the sum of \$500,000 is to be used in promoting immigration.

—Twelve of Legitime's soldiers, who had been taken prisoners, were shot in the public square at Cape Haytien, Hayti, recently by order of Hippolyte.

—Herbert Bismarek and Councillor Cranel will, it is stated, represent Germany in the Samoan Conference, which will probably not meet before the first of May.

—Fourteen of the largest paper makers in England have formed a syndicate for the purpose of raising prices. The capital of the combination is put at £2,000,000.

—Robert Sigel, son of General Franz Sigel, who pleaded guilty to forging pension checks, was sentenced on the 21st ult. to six years' imprisonment at hard labor.

—Justice Stanley Matthews, of the United States Supreme Court, died at Washington, D. C., on the 22d ult. Justice Matthews was appointed by President Garfield in 1881.

—A New York State law provides that homeless and destitute persons who are willing to labor (sawing wood) shall be provided with food and shelter by the Charity Commissioners.

—An explosion of dynamite occurred at the works of the Cumberland Hydraulic Cement Company at noon of March 19, fatally injuring two men and seriously wounding two others.

—The severest hail-storm on record swept over New Hanover County, North Carolina, on the 20th ult. A colored man who was out in the storm was pelted to death by the huge hail-stones.

—Farmers in the Northwest propose to resist the power of the Twine trust by changing their twine-binders into hand-binders and headers, and by curtailing the output of small grains where experience shows that this is doubtful profit.

—George Washington's inauguration sword is now in possession of Miss Virginia T. Lewis, of Baltimore, the granddaughter of Samuel Lewis, who was an intimate friend of Washington, and to whom it was willed by the Father of his Country.

—Another American schooner has been seized by the Canadian Custom officers. The offense for which the seizure was made was the selling of a boat to some fishermen. The captain declares that he was not aware that he was violating the law.

—Postmaster-General Wanamaker has ordered the clerks in the Post-office Department to work from 8:30 A. M. until 6 P. M. The hours heretofore have been from 9 to 4. This order may be distasteful to the clerks but the country at large will approve.

—The Leaning Tower of Pisa has actually been proposed as the great prize of a lottery. The town has become bankrupt and the creditors want to seize the Hotel de Ville. To avert this calamity a municipal councillor started the idea of a lottery.

—The English have launched a light gunboat, the *Spanker*, which they propose shall rival our *Vesuvius* in speed. She carries two 36-pounder and four 3-pounder rapid-firing guns, and has torpedo appliances. She is expected to make twenty-one knots.

—A man died a few days since in San Francisco from poisoning by a quantity of mushrooms which he had eaten. The fungi were the genuine edible mushrooms so much sought after, but were probably decayed, as in that condition they contain deadly poison.

—The ship canal which is to connect Manchester, England, with Liverpool, is being rapidly constructed, ten thousand men and a great number of steam excavators being engaged upon it. The canal will be 35 miles long, 26 feet deep, and 120 feet wide at the bottom.

—The Legislature of Michigan has been asked to grant a charter for a ship canal across the upper peninsula connecting Lakes Michigan and Superior. The proposed route is thirty-six miles long and will save two hundred and seventy-one miles between Chicago and Duluth.

—Guards who were on duty at the time of the recent fire in the Imperial palace, China, are, in accordance with the precedent in the case of the burning of the K'ien-ts'ing Palace in the first year of Kia-k'ing (1796), to be put to death by strangulation in autumn after a period of imprisonment.

—The present administration shows no disposition to recede from the position taken by Mr. Cleveland and his advisers relative to Behring Sea, and all persons convicted of taking seals and other fur animals unlawfully will be punished by the confiscation of their vessels and cargoes.

—Legitime is reported to have gained, about the 1st of last month, a victory over Hippolyte in Hayti. The battle lasted several hours and was followed by indiscriminate slaughter. Men who had surrendered were massacred in cold blood and defenseless women were subjected to the most fiendish outrages.

—In Washington's administration the Postmaster-General had but one clerk. There were only 75 post-offices, and 1,875 miles of post-roads, in the United States. The cost of the mail transportation was \$22,081; the total revenue, \$37,935; the total expenditure, \$32,140, leaving a surplus of \$5,795.

—It is stated that the dervishers, partisans of the Mahdi's successor, have ravaged the entire western frontier of Abyssinia, massacring many thousands of the natives, carrying the women and children into slavery, burning the capital, Goudar, where King John had his palace, and destroying Dembea, another of his chief towns.

—The postal telegraph lines in England do not pay expenses. The outlay last year exceeded the receipts by more than £6,000, and there was still interest to pay upon a loan of £10,880,571. The total deficiency amounts, therefore, to no less a sum than £332,501. Since 1872 the country has paid in taxation toward the working of the telegraphs the enormous sum of £3,357,400.

—A Japanese paper states that some of the employes of the Naval Department are to be fed with a new and delectable delicacy—blubber. The heads of the department have decided that whale flesh is tolerably nutritious, and therefore it is to be supplied for food from time to time at Yokosuka and Uraga barracks. The War Department also propose to adopt whale flesh as an article of diet for the soldiers.

—At a recent banquet in Tours, General Boulanger repudiated, on behalf of the National party, the idea of either a monarchical conspiracy or demagogic wiles, declaring that the goal toward which they were marching was a non-parliamentary republic, which would be protectress of the weak and lowly, and be preoccupied with the interests of the people, respecting the liberty of individuals, and, above all, the liberty of conscience.

—A Newchang correspondent of the *North China Daily News* of January 25 says: "It is hardly any use giving news of this place, for what we can say is simply a repetition of the old story—starvation everywhere for poor people. It becomes monotonous, but for actual witnesses the scenes are simply harrowing. Villages of from fifty to three hundred families, all dying for want of the commonest necessities of life. Every winter there is more or less distress in this, perhaps the poorest province of China, but this has been the worst in the experience of the oldest resident."

—Excitement has been intense in Canada on account of the action of the Dominion Government in allowing the act of the Quebec Legislature endowing the Jesuit order. A resolution of censure was introduced into the Parliament and that body was flooded with petitions demanding the passage of the resolution, but finally enough members were whipped in to secure its defeat, thus sustaining the Government.

—A dispatch from Atlantic City under date of March 21 says: "The waves for two days past have been steadily undermining the buildings on the inner side of the board walk, particularly at the lower end, from Michigan Avenue down, and when the terrible flood tide and furious waves last night struck them they collapsed. Near Georgia Avenue Professor Jones was in bed when the waves struck his house and demolished it. He was thrown with stunning force among the debris, and had a miraculous escape. Three families at the same time hardly succeeded in making their exit through the rear doors when their houses succumbed to the waves."

—Under date of March 17 very severe storms were reported from the Atlantic coast. At Highland Head, Mass., the wind attained a velocity of 150 miles per hour. Considerable damage was done by high water but no wrecks are reported. At Highland beach the sea was over the tracks of the New Jersey Southern Railway and of the Central Railroad of New Jersey, running into Shrewsbury River. The railroad track was torn and twisted by the angry waves into all sorts of shapes. Heavy stones placed two years ago in stone jetties, designed as a protection, were tossed about by the waves like corks, and a number of them were piled upon the tracks and platform of the depot.

Obituary.

RUE.—Sister Huldah E. (Aldrich) Rue, wife of H. P. Rue, died in Oakland, Cal., of typhoid pneumonia, March 20, 1889, aged 28 years, 7 months, and 2 days. The parents of Sister Rue began keeping the Sabbath of the Lord in 1861, shortly after her birth, and united with the Seventh-day Adventist church in Olcott, N. Y. In the year 1864 they removed to Battle Creek, Mich., where Brother Aldrich was prominently connected with the publishing interest until his death, in 1870. In 1871 Huldah was baptized by Elder James White, and joined the Battle Creek church. May 19, 1880, she was united in marriage to Brother H. P. Rue, and soon after removed to Nebraska, where they resided until the fall of 1884, when they came to Oakland and at once connected with the office of the SIGNS OF THE TIMES, where they have been constantly employed ever since, Sister Rue having learned the printer's trade and worked for several years in the *Review and Herald* Office, at Battle Creek. Her work was always characterized by conscientious faithfulness.

From the time she came to Oakland she has been an active member of the church and Sabbath-school; but in the revival effort last fall, she, with many others, gained a new experience. Thorough confession of every known sin was made, and then she realized the fulfillment of 1 John 1:9. A most marked change was noticeable in her from that time. No one could doubt the completeness of her conversion, or that she was living a life of faith from day to day. She indeed found joy in believing on the Lord Jesus Christ.

She leaves two little children, six and eight years of age, and it was in attempting to look after her work in the office while nursing these through a siege of typhoid fever, that she contracted the disease which so quickly ended in her death. So well had she been but a few days before that her death was a great shock to her fellow-laborers in the office. While they deeply sympathize with the bereaved companion and mother, and sorrow for the loss of a friend and sister, their sorrow is mingled with joy at the thought that she sleeps in Jesus. More than ever do we thank God for the Christian's hope. Remarks were made by Elder Loughborough at the funeral, from Rev. 14:13.

E. J. W.
(*Review and Herald* please copy.)

WALKER.—Died in Los Angeles, Cal., March 12, 1889, our dear sister, Hattie M. Walker.

Sister Walker was born in Hodgden, Maine, Nov. 13, 1849, and united with the Baptist Church at the age of fourteen. She came to Los Angeles in 1887, where she heard, through our mission workers, the great words of the law (Hos. 8:12), and turned her feet into the light, uniting with the Seventh-day Adventist church of this city in 1888, of which she was a beloved member until her death. A husband, three children, and many friends mourn the irreparable loss.

Funeral discourse from Rev. 22:4.

J. A. OWEN.

Publishers' Department.

RECEIPTS.

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

1. REMIT by Bank Draft, Money Order, or Express Order.
2. If Postal Note or paper money is sent, register the letter.
3. Drafts should be made payable to the PACIFIC PRESS, on New York or San Francisco banks. Those written on other banks cost us exchange.

HEALDSBURG COLLEGE.—Robbie Baker \$10.

RECEIVED ON ACCOUNT.—Neb Tract Society \$100.

FOREIGN MISSIONS.—G A Baker \$10, Toll House for 1888 \$2.53.

CALIFORNIA GENERAL FUND.—Freddie Baker \$2.50, Robbie Baker \$2.50.

RURAL HEALTH RETREAT.—Robbie Baker, stock \$7.50, Freddie Baker stock \$7.50.

INTERNATIONAL MISSION FUND.—G A Baker on account organ for Australia \$5.

CALIFORNIA CONFERENCE FUND.—Lemoore per D C Hunter \$10, Selma per A E Moulthrop \$40, Lemoore per L A Scott \$7, San Francisco \$75.

SENTINELS FOR MISSIONARY WORK.

SIXTY assorted back numbers (four different dates) of the *American Sentinel* sent post-paid for \$1. Just the paper to hand to your neighbor or mail to a friend. All about the National Reform movement, the Sunday question, the Blair bills, etc.

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:—

W. H. Moore, Carrie Isham, C. H. Nichols, Miss Julia Meredith, Chas. Blike, Mrs. A. L. Kerr, Mrs. Octavia Abell, D. Sheppard, Stephen E. Pullen, James Hoen, Mrs. K. M. Moran, Mrs. S. D. French.

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.

GOOD PROPERTY FOR SALE.

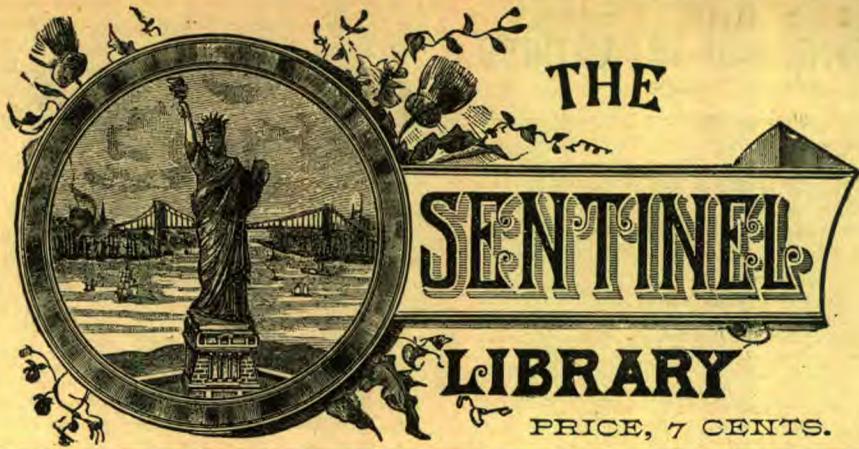
A GENTLE FAMILY HORSE, TWO-SEATED BUGGY, A FINE 11-STOP, 5-OCTAVE WALNUT-CASE ORGAN, RESIDENCE LOTS, ETC., FOR SALE CHEAP.

ONE-HALF the entire proceeds of sale will go into the California Conference Fund, Rural Health Retreat, or some branch of the missionary work if the property is sold by May 15, 1889.

THE HORSE is not afraid of railroad trains or cable-cars, can be ridden or driven by a lady; my children use the horse nearly every day. The horse, light two-seated buggy, harness, horse blanket, etc., I consider worth from \$115 to \$125 to any family that needs such an outfit, and I will sell them for \$100 cash.

THE ORGAN is a fine-toned A. B. Chase, style 302 C, 5 octaves, 4 sets of reeds, double octave coupler, 11 stops. List price, \$250. Height, 72 inches; length, 53 inches; width, 24 inches; weight, boxed ready for shipment, about 400 pounds. Plain walnut case, heavy mouldings, carved lines, smooth, hard, oil-finish. Has been used very little. Warranted first-class in every respect. Instrument can be examined at my residence, or it will be boxed ready for shipment, and delivered on board the cars here, for \$100 cash or \$125 on time payments.

REAL ESTATE, a good location for residence. Lot 50x100 feet, on Forty-second Street, near Market, within three blocks of Telegraph Avenue street-cars on the east, and three blocks to San Pablo cable line on the west. These lots in the Alden Tract are selling for \$500 on time payments. I will sell the above described lot, 50 feet front, on sunny side of street, for \$100 (half cash, balance on \$10 monthly installments, with interest on said installment at the rate of 8 per cent per annum), if sold within 30 days from date of this paper. For map, abstract, and free conveyance to the property, call on B. R. Nordyke, at the Pacific Press buildings, corner Twelfth and Castro Streets, Oakland, Cal.



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OAKLAND, CAL.

Feb. 15, 1889.

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, APRIL 1, 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.

We sincerely hope that our readers will not pass by or read carelessly the article of Sister White on the first page. There is instruction in it which will prove a help to all if they will apply it. May it help some to realize their responsibility.

BROTHER LA RUE writes from Hongkong, China, that the Lord is opening up the way for the work there in a wonderful manner. He says: "God has a care over us and our work; and we know that all is well. We are of good courage, and are doing what we can to spread the truth." He also speaks of the great activity of the friends of the Sunday and of their efforts to secure a Sunday law for Hongkong harbor. It is certainly not without significance that in almost every quarter of the globe the question of a better observance of the Sunday is being agitated.

THE *Golden Gate* expresses the belief that "it is in the power of Spiritualists to make their mediums honest." "This they can surely do," says that paper, "if they will encourage none others." But what, we would ask, would be gained if mediums were made honest? It is generally, if not universally, acknowledged by Spiritualists that the spirits themselves are not honest, that they impersonate each other and practice all sorts of deception; what then is to be gained by having honest mediums of communication between them and those who stand ready to be deceived by them?

THE *Christian Register* (Unitarian) says:—

"It is pretty hard to find a thoroughly consistent Sabbatarian. Consciously or unconsciously, our more strait-laced brethren yield their logic or their practice under the influence of the spirit of the age."

No wonder it is hard for the *Register* to find a "consistent Sabbatarian," for the very next sentence in the editorial note from which we quote, reveals the fact that it looks only among Sunday keepers, and, as applied to such, the term "Sabbatarian" is a misnomer. If the editor of the *Register* really wants to find a consistent Sabbatarian, we can tell him where he can find a goodly number of them, but it will not be in the ranks of those who observe Sunday. "The seventh day is the Sabbath of the Lord," and, though the name has been stolen, and is by many applied to the first day, the appellation "Sabbatarian" belongs, according to lexicographers, only to those who observe the day specified in the fourth commandment.

The following item from a late Honolulu paper will be of interest to the readers of the SIGNS:—

"The bark *Kalakaua* will sail for Hongkong tomorrow in command of Captain Duncan. She will call at Johnson's, Wake's, Week's, and Kalo Debaragos Islands in search of the schooner *Pharbe Chapman*, Captain Lovell, which left here July 31st for Tahiti and other islands, but has not since been heard of. It is thought by some experienced navigators that the schooner got out of her course and was caught on one of those islands that are grouped about 15 degrees N. and 176 degrees W. The missing vessel belongs to the Seventh-day Adventists, and had on board, besides Mr. Cudney, a missionary of that denomination, several passengers for different points in the Pacific. Her whole voyage, including a trip to San Francisco, was calculated to take six months. She is about seven months out now and two or three reports of her having been at Tahiti have turned out to be without foundation. It will be remembered that the schooner *General Sigel* was given up as lost with all hands for about a year, when her fate was discovered and her company rescued by

the schooner *Mana* from the lonely island on which they had been cast away."

We hope to be able ere long to chronicle the news of the rescue of Brother Cudney and those with whom he sailed, even should their vessel prove to have been lost.

TWELVE years ago the Modoc Indians were uncivilized heathen. Now they are a community of industrious farmers, with half their number professing Christians. It cost the United States Government \$1,848,000 to care for 2,200,000 Dakota Indians seven years, while they were savages. After they were Christianized it cost, for seven years, \$120,000, a saving of \$1,728,000.—*Public Opinion*.

It is stated that the President is quite a strict observer of Sunday, and that it is very quiet at the White House upon that day. Not a stroke of work is done in the executive offices, and the family rooms are as quiet as the Harrison home at Indianapolis used to be of a Sunday. Few people call, and not one of these on anything approaching business or politics. So strict is the observance that the President's mail is not opened upon that day.

This is, however, nothing more than is to be expected. Mr. Harrison is a ruling elder in the Presbyterian Church, and has, of course, been accustomed to strict Sunday observance. We fancy, however, that, though a great man, he would, were he inquired of on the subject, be compelled to give a very small reason for regarding the first day of the week as sacred. All, high and low, rich and poor, fail to find in the Scriptures any authority for Sunday keeping. However, so far as men are concerned, the President has a perfect right to keep that day as strictly as he desires.

ANNUAL MEETING IN OAKLAND.

THE series of meetings to be held in connection with the stockholders' meeting of the Pacific Press Publishing Company, will begin Thursday evening, April 18, and close Wednesday evening, April 24. Every year these meetings become more and more important, as we have, each year, one year less in which to fulfill our mission of spreading the precious truths committed to our trust. This yearly meeting will be emphatically the most important we have ever held. Those who attend, and learn the situation, and what is to be done, will see it so before the meetings are over if they do not now. Those who are assigned to responsible positions in the work who do not attend this meeting, but pass it by as of little importance to them, will surely miss a precious opportunity for needed instruction and fitting up for labor. Brother W. C. White now designs to be with us, and will aid by his counsel and labors in the meeting.

It will be observed that the time for the meeting is much shorter than last year, but these six days will be packed full of interesting services, and the consideration of topics that are of the greatest importance in these eventful times. As the time of the gathering is so short, we hope to see a full attendance from the beginning to the very close.

The meeting should be attended by all our ministers, licentiates, canvassers, Conference workers, tract and missionary directors and officers, and as many of the church and Sabbath-school officers as can make it convenient to come. At this time, plans must be laid for tent and other summer labor. It will also be an occasion for imparting instruction relative to the mode of working. We want to know *what* is to be done, *how* to do it, *where* and *when* to work.

Let our people in different parts of the Conference send at once, in writing, to J. N. Loughborough, Oakland, Cal., their desires for help, and the openings they may see for labor of various kinds. And let your prayers, now, and up to the time of the meeting, ascend to Heaven that the Lord may guide in our councils, and that proper help may be employed, and that the workers may be properly distributed so that the greatest amount of good shall be done for the greatest number.

The Oakland church will have a restaurant, as usual, and will give free entertainment to such of our brethren and sisters as may attend the meeting. Please bring blankets with you, and give notice to C. H. Jones, Pacific Press, by April 12, that you are coming, and places of lodging will be provided. Thus confusion will also be avoided when you do come. On arriving in Oakland, April 18, come at once to the Pacific Press, Castro Street, where you will find a committee who will show you to your place of lodging and entertainment.

In behalf of the California Conference.

J. N. LOUGHBOROUGH, *Pres.*

STOCKHOLDERS' MEETING.

THE fourteenth annual meeting of the stockholders of the Pacific Press Publishing Company, for the election of officers, and transaction of other business, will be held at the office of the company, in Oakland, Cal., Monday, April 22, 1889, at 9:30 A. M.

This will be one of the most important meetings ever held, and a general attendance of stockholders is requested. The past year has been an eventful one, and many advance steps have been taken. According to a resolution passed one year ago, a branch office has been established at 43 Bond Street, New York City, and is now in good running order. Another office has recently been opened at 121 South Spring Street, Los Angeles; and one of the most important questions to be considered at the coming meeting will be the establishment of a branch office in London, England. The work in this field is assuming such proportions that the General Conference has requested one of our publishing houses to take charge of the publishing work, and the lot has seemed to fall to the Pacific Press. Definite plans must now be laid for carrying forward this work.

During the last few months, the attention of the whole country has been called to the work of the National Reform party and other organizations, in their efforts to secure religious legislation. In view of the important issues at stake, and the opportunity given to get the truth before the people, we called a special meeting of the board of directors, in January, at which time it was voted to publish the *American Sentinel* weekly instead of monthly. Accordingly the change was made to date from the beginning of the present volume.

The office has been doing a good business all through the year, and the outlook for the future is encouraging. We trust that there will be a general attendance of the friends of the institution, as well as the stockholders, at the coming annual meeting.

C. H. JONES, *Pres.*

HEALDSBURG COLLEGE.

THERE will be a meeting of the stockholders of Healdsburg College corporation at the South College building, Monday, April 15, at 9 o'clock A. M., for the purpose of electing seven trustees, to serve one year from that date, and for the transaction of such other business as may be brought before said meeting.

W. C. WHITE, *Pres.*
W. C. GRAINGER, *Sec.*

On account of the failing health of Elder S. Fulton, all persons having business to transact with the North Pacific Conference will please direct their correspondence to T. H. Starbuck, East Portland, Or., Box 105.
CONFERENCE COMMITTEE.

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