

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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DR. DIX, of New York, declares that the growth of the Protestant Episcopal Church gives ground to believe that it will become the church of America. The *Evangelist* calls for a statistical exposition of his belief.

THE *Churchman* is authority for the statement that \$100,000 has been subscribed to pay counsel to defend the Bishop of Lincoln, soon to be tried on technical charges of violating the ritual of the English Church.

God's promises are immutable; so also are his precepts. What is affirmed of the former is affirmed of the latter. And is it not reasonable, more than this, is it not absolutely necessary, if we would truthfully rely upon God's promises, to regard his precepts? To depend upon his promises while violating his precepts is presumption, not faith.

It is stated that although the \$1,000 license fee in the city of Omaha, Neb., reduced the number of saloons to 250 there has been no diminution in drunkenness and crime. Omaha has a population of only 110,000, yet there were last year in that city 11,910 arrests. Surely Nebraska ought to wipe out the disgrace of such a record by adopting constitutional prohibition.

IN the course of a recent debate in the English Parliament, the fact transpired that in Wales, where Sunday closing has been in force for two years, the law has signally failed to materially reduce drunkenness. Those who want to drink on Sunday lay in a supply of liquor on the previous day. The only practical solution of the liquor question is absolute prohibition seven days in the week. Of course there will always be some violations of prohibition laws, just as there are of other laws, but that is no argument against prohibition.

THE *Christian at Work*, of March 28, remarks concerning the Jesuits' Estates Bill, that the Protestants do not find fault so much because of the money to be paid, but because of the stipulation connected therewith. The bill provides "that any agreement made between the Government of the province and the Society of Jesus will be binding only in so far as it shall be ratified by the Pope and the Legislature of the province." It also provides that "the amount of compensation shall remain in the possession of the Government of the province as a special deposit

until the Pope has ratified the said settlement and made known his wishes respecting the distribution of such money in this country."

The Protestants are exasperated, says the *Christian at Work*, because of these clauses. We do not blame them. The Pope has no business with the affairs of Canada whatever.

THE Presbytery of Italy has issued a circular letter to English-speaking Protestants on the continent, containing a list of Presbyterian Churches in which worship is conducted, and urging professors of religion who are traveling to observe Sunday strictly, "and thus make their example tell for good and not for evil in European countries." A significant feature of the circular is that it asks those to whom it is addressed to keep Sunday as well when traveling as at home.

It is thus that the *Voice* refers to the London edition of the *Sunday Herald* not long since:—

"The New York *Herald* has introduced its Sunday edition into London. Now this isn't fair play, Brother Bennett. It reminds us of the Southern doctor who baled yellow fever rags, and shipped them to Northern ports during the war. The English public has enough moral diseases to contend with without giving it this seven days' itch."

Will the *Voice* please tell us wherein the *Sunday London Herald* is the "seven days' itch"? Is it because the *Herald* is intrinsically bad? And if not, why is the Sunday edition worse than that of the other days of the week? We wait the explanation.

SAYS the *Lutheran Observer* of March 1, in referring to the Prohibition Amendment to be submitted to the people of Pennsylvania June next:—

"It is stated that Cardinal Gibbons and Archbishop Ryan, of the Catholic Church, will be neutral in this contest, and that Catholics will be free to vote as they please. Some priests have already declared themselves in favor of the amendment, and others against it."

What a pity it is that the liquor party cannot get the vote of Archbishop Ryan and count in that vote all the Catholics of Pennsylvania. Of course, it cannot be done, and it would be criminal if it could, but if it could be and were, it would be no more immoral than the act of the American Sabbath Union which multiplied the signature of Cardinal Gibbons in favor of the Blair Sunday Bill by over 7,000,000, although the Cardinal signed it merely as an individual.

If the question were that of a Sunday law, and the American Sabbath Union could count in one man's vote for the whole, be assured they would do it. The whisky men will do all in their power to defeat the amendment, but they can hardly surpass in trickery and fraudulent methods that body of which Col. Elliott F. Shepherd, of the New York *Mail and Express*, is president, and which the *Lutheran Observer*, with many other religious journals, indorses. We hope, however, whatever methods may be used against it, that the prohibitory amendment will carry in the Keystone State by a decisive majority.

TRUST IN GOD.

"Not so in haste, my heart;
Have faith in God and wait;
Although he lingers long,
He never comes too late."

God liveth ever!
Wherefore, soul, despair thou never!
Our God is good; in every place
His love is known, his help is found;
His mighty arm, and tender grace,
Bring good from ills that hem us round.
Easier than we think can he
Turn to joy our agony.
Soul, remember, 'mid thy pains,
God o'er all forever reigns.

—Zahn, 1682.

THE LOVE OF GOD.*

BY MRS. E. G. WHITE.

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

John presents before us the love of the Father toward the children of men. God's love has been manifested to us in the gift of his beloved Son. The apostle cannot find words to describe the greatness and the tenderness of this love; but he calls upon the world to behold it. This is to be our work. We are to call the attention of our fellow-men to the love of God that has been manifested to us by the infinite cost of Calvary. Jesus was one with the Father; he shared his majesty and glory. God made an infinite sacrifice when he gave his beloved Son to die for the world; but few have any appreciation of this great love that has been expressed toward a fallen race. Those who do have an appreciation of it are not looked upon with favor by the world. The apostle says, "Therefore the world knoweth us not, because it knew him not." He says further: "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Those who are sons of God will be constantly purifying themselves, and seeking to

*Sermon at Washington, D. C., January 26, 1889.

fashion their characters after the divine Pattern. Their thoughts will be upon heavenly things. Their conversation will be concerning Jesus, their Saviour. They will be waiting for him to appear in the clouds of heaven, and when he comes escorted by ten thousand times ten thousand and thousands of thousands of angels, those who have looked for him, and who have loved his appearing, will meet him with joy.

We have a great work before us, not only to form characters ourselves for eternal life, but to labor that others may be fitted for the kingdom of Heaven. We must educate our tastes and our habits of life to simplicity. We cannot afford to place our hands in the hands of the world, and follow its customs and fashions. We must be natural, not artificial. And how beautiful is the natural in contrast with the artificial!

We should have hearts overflowing with sympathy for souls for whom Christ died. We should seek to educate our children in the fear of God, teaching them that Christ died for them, and that they may have salvation without money and without price. It will only be a little while before Jesus will come to save his children and to give them the finishing touch of immortality. "This corruptible shall put on incorruption, and this mortal shall put on immortality." The graves will be opened, and the dead will come forth victorious, crying, "O death, where is thy sting? O grave, where is thy victory?" Our loved ones who sleep in Jesus will come forth clothed with immortality. And as the redeemed shall ascend to Heaven, the gates of the city of God will swing back, and those who have kept the truth will enter in. A voice, richer than any music that ever fell on mortal ear, will be heard saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then the righteous will receive their reward. Their lives will run parallel with the life of Jehovah. They will cast their crowns at the Redeemer's feet, touch the golden harps, and fill all Heaven with rich music.

Satan has misrepresented the character of God. He has clothed him with his own attributes. He has represented him as a being of inflexible sternness. He had shut the world away from beholding the true character of God, by casting his shadow between men and the divine One. Christ came to our world to remove that shadow. He came to represent the Father. He said, "He that hath seen me hath seen the Father." He prayed that his disciples might be one with him, even as he was one with the Father. Men have declared that this oneness with Christ is an impossibility, but Christ has made it possible by bringing us into harmony with himself, through the merits of his life and sacrifice. Why should we doubt the love and power of God? Why should we not place ourselves on the faith side of the question? Do you behold the charms and attractions of Jesus? Then seek to follow in his footsteps. He came to reveal the Father to the world, and he has committed to us the work of representing his love, purity, goodness, and tender sympathy, to the children of men.

We have eternal life to win, and this is worth the loss of everything besides. We

should study the Scriptures diligently. The Bible is like a garden where God has placed rich roses, and lilies, and pinks of promise, and they are for us if we will only pluck them.

When Satan casts his shadow athwart your pathway, grasp the precious promises of God, and go through the shadow by living faith, and you will find only light, mercy, goodness, and truth. When the enemy tells you that you are a sinner, tell him that Jesus Christ came into the world to save sinners. Come to the foot of the cross with your burden, and roll it off into the open sepulcher. Our Lord is precious, but we lose sight of his willingness to help and save us, when we dwell in the darkness of unbelief. Lift up the Man of Calvary. There is enough to talk about without talking of the power of the evil one. We have found the field that contains the treasure which is of inestimable value. When God gave his Son he gave us all Heaven in that one gift. Why should we cherish darkness and doubt, and those things that bring despondency and discouragement into our lives?

Why not bring the joy and light and peace of Heaven into our hearts? The religion of Christ never degrades the receiver. The truth of God is the mighty cleaver that has separated us from the world, and now we have been brought into God's workshop to be hewed and squared and polished for the heavenly building. We are to be living stones in the temple of God. We are not to be dull and lifeless stones; but we are to reflect the rays of light that fall from Heaven, so that men may see that the truth has done something for us that the knowledge and wisdom of this world could not do.

Has the reception of the truth made you more cheerful? Have the bright beams of the Sun of Righteousness shone upon your heart in vain? Those who are meeting the conditions on which the promises are based, should be the happiest people in the world, for they have all Heaven at their command. We may have Heaven below. God will put a new song into our hearts, even praise to his name. The enemy may stand ready to cast his shadow upon you, but will you talk of his power, his darkness?

Christians that carry a gloomy countenance are misrepresenting their Lord. They represent the Christian life as one of toil and hardship. They go mourning and groaning as if it were uphill work. Is the gate of Heaven shut? Have they no Father in Heaven? You might think from their attitude that Jesus was in Joseph's new tomb, and a great stone rolled against the door. But Jesus is risen. He has ascended on high, and has led captivity captive, and has given gifts unto men. He has made manifest what he will do. He will break the fetters of the tomb, and bring forth his people from the land of their captivity. We dwell too near to the lowlands of earth. Let us raise our eyes to the open doors of the heavenly sanctuary, where the light of the glory of God shines in the face of Jesus Christ, who "is able also to save them to the uttermost that come unto God by him." Why not talk of the plan of salvation? Why not dig in the mines of truth for the treasures of wisdom, that you may appreciate the promises of God? Why not dwell in the love of Christ, and talk of the plan of

redemption? We should study how to overcome appetite, ambition, and the love of the world. Is there not enough for us to do that we have to give so much time to matters of small importance?

When Christ left the world, he committed his work to his followers. He came to represent the character of God to the world, and we are left to represent Christ to the world. We are not to go on in the path of darkness, stumbling on the dark mountains of unbelief. There is a way cast up for the ransomed of the Lord to walk in, and this is where we may walk securely every day. Do not grasp the thistles, gather the roses, the lilies, and the pinks. If we are to understand the rich treasures of God's word, we must separate our souls from all iniquity, that we may not come under its denunciations. As loyal soldiers we are to march under the banner of Prince Immanuel. We are to study the Bible, that we may know how to meet the assaults of the enemy. When Christ was tempted, how did he overcome?—He met the tempter with, "It is written." He used the words of God, declaring, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is the way that we are to overcome. We must search the Scriptures, and appropriate the promises of God to our souls.

THE JEWS AND THE SABBATH.

"SHALL the Sabbath be given up?" is a question which is being much discussed in Jewish circles. It is evident that a division is coming touching this question. What proportion of the Israelites will yield the Sabbath, is yet to be seen. Some will, openly, as many have done privately hitherto. This abandonment of Jehovah's sacred day will not be in the interest of deeper piety, nor of spiritual religion. Rabbi Schindler, of Boston, has lately opened a course of Sunday lectures, a step made necessary, he claims, because of the hindrances to Sabbath-observance from business considerations. He was careful to announce in his opening lectures that he had no purpose to celebrate Sunday as a religious festival, or as a Sabbath, or even as a day of worship. Such an attitude must result in practical no-Sabbathism and the loss of much that has been valuable to Judaism. The Sabbath is a fundamental doctrine of Judaism and of Christianity, and its disregard by either Jews or Christians means loss of spirituality, the influx of the spirit of disobedience, and religious ruin. It will be a sad day for God's ancient people when they cease to make his law their delight, and accept the no-lawism which a degenerate Christianity borrowed from effete paganism.—*Sabbath Recorder*.

To practice righteousness and resist sin requires the indwelling strength of God. "Renew a right spirit within me," prayed the psalmist. The original word signifies a firm, constant spirit, that has no waverings. A steady hand writes a clear, strong line; the shaking, tremulous hand makes the crooked scrawl. Faith is likened to an anchor, because it has a holding power; and that comes from the hold which God has upon the man who exercises it.—*The Rev. T. L. Cuyler*.

THE PROHIBITORY AMENDMENT IN PENNSYLVANIA.

On the eighteenth day of June, 1889, the voters of the State of Pennsylvania are to have an opportunity to decide whether the manufacture and sale of intoxicating liquors shall be prohibited by law, or whether it shall be legalized, as heretofore. This gives a chance for every voter among Seventh-day Adventists in this State to put himself on record as being opposed to the liquor traffic, and is a chance that none of us can afford to let pass without improving. We have often been unjustly accused of being in sympathy with the liquor men, because we could not conscientiously identify ourselves with the Prohibition party and vote for its candidates for public office. Our sisters have been censured for not uniting with the organizations of the Woman's Christian Temperance Union, and assisting in the work along their line. These things we cannot do as long as we see these organizations joining hands with the National Reformers in clamoring for a rigid enforcement of our State Sunday law, and the enactment of one that shall be national in its character. The temperance issue in this State is now separated entirely from political issues, and from the direct control of these organizations, and is in the hands of the people, and there is no reason why we cannot use our influence from now till the 18th of June, and our votes on that day, to help put down this vile and iniquitous traffic.

It is a lamentable fact that there are in many of the churches of the land to-day, men, yes, and women too, who are not only in sympathy with, but are openly working for, the interests of the liquor men. The deceptive plea for high license is heard from many persons who occupy prominent places in some of our leading denominations. May God forbid that the time should ever come when any member of a Seventh-day Adventist Church shall be found advocating any method of dealing with the liquor traffic, except its utter extermination.

Let us then, dear brethren in Pennsylvania, do all that we can by our voices, our influence, and our votes, to assist in outlawing the sale of liquor in this great commonwealth. I have had considerable opportunity during the winter to interview prominent men from different parts of the State, and I find that there is a growing sentiment in favor of the amendment. Some men of good judgment, who have given the subject careful investigation, predict a majority of 40,000 in favor of it. We must not slacken our efforts in the least, however, for the liquor men are organizing in all parts of the State, and quietly but determinedly using their influence and means to defeat it.

There is one feature connected with this movement that may not at first be seen by all our people. We have a rigid Sunday law in this State at present, and when we say anything about having it repealed, we are met with the argument that if this law is repealed there will be nothing to prevent the saloons from being kept open on Sundays; and then we are usually informed that we are in sympathy with the saloons. Of course we reply that we would be in favor of shutting the saloons every day in the week, but

this answer usually makes but little impression on the objector. Let the prohibitory amendment be carried, and the saloons closed entirely, and we will have one of the strongest objections to a repeal of the Sunday law removed. Let us, then, as a denomination in this State, cast our influence as one man in favor of the prohibitory amendment.

L. C. CHADWICK.

Williamsport, Pa., March 25, 1889.

THE "LIGHT OF THE NATIONS."

BY MRS. L. D. A. STUTTLE.

O "LIGHT OF THE NATIONS," thy splendor supernal
Still flashes o'er earth with its kindling ray,
As it shines from the throne of the Father Eternal,
And turns the dark night to a glorious day.

O "Light of the Nations," how blest and how glorious
The bright Star of Bethlehem shone at thy birth;
Let me dwell 'neath the blaze of thy gospel victorious,
Till the folds of thy banner encompass the earth.

O "Light of the Nations," how bright was thy dawning,
How fair shone thy light in the orient sky,
When the bright Sun of Righteousness rose in the morning,

To glory more fair as the ages go by.

But, oh, the glad light from thy sepulcher beaming
Which scattered the darkness and terrible gloom!
And, oh, the bright glory in radiance streaming,
As Christ the Redeemer arose from the tomb.

O "Light of the Nations," soon, soon in thy glory,
Once more thou shalt visit the children of men.

Oh, herald the tidings, proclaim the glad story,
The "Light of the Nations" returneth again.

Bancroft, Mich.

PRAYING FOR WHAT WE DO NOT EXPECT.

I HAPPENED ONCE to be staying with a gentleman—a long way from here—and a very religious kind of man he was. In the morning he began the day with a long family prayer that he might be kept from sin, and might have a Christ-like spirit, and the mind that was also in Jesus Christ, and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, "What a good kind of man you must be!" But about an hour later I happened to be coming along the farm, and I heard him hallooing and scolding, and going on finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and quick-tempered.

"'Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times are good for, but to worry and vex one with their idle, slovenly ways?"

I did not say anything for a minute or two, and then I said, "You must be very much disappointed, sir?"

"How so, Daniel? Disappointed?"

"I thought you were expecting a very valuable present this morning, sir, and I see it has not come."

"Present, Daniel?" and he scratched his head as much as to say, "Whatever can the man be talking about?"

"I certainly heard you talking about it, sir," I said, coolly.

"Heard me speak of a valuable present? Why, Daniel, you must be dreaming. I've never thought of such a thing."

"Perhaps not; but you've talked about it,

and I hoped it would come while I was here, for I dearly love to see it."

He was getting angry with me now, so I thought I would explain.

"You know, sir, this morning you prayed for a Christ-like spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"Oh, that's what you mean, is it?" and he spoke as if that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered? If you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient and forgiving and kind, why, sir, wouldn't you come to be quite frightened like? and you'd come in and sit down all in a faint, and reckon as you must be a-going to die, because you felt so heavenly-minded."

"He didn't like it very much," said Daniel, "but I delivered my testimony, and learned a lesson for myself, too. You are right, Captain Joe, you are right. We should stare very often if the Lord was to answer our prayer."

—Daniel Quorm and his Religious Notions.

THE LORD WILL COME.

THERE is no fact more thoroughly fortified by Bible evidence than that the Lord Jesus will come again, to redeem his people and to punish the disobedient. It has been positively asserted by himself, and by inspired prophets and apostles. Yes it is surprising to see the efforts of even his professed followers to evade the practical recognition of this most important truth. One of the most prolific sources of skepticism on this point is the multitude of mistakes and false theories that have been promulgated regarding the event. Because of these, many refuse to consider the matter at all. But this is a very inefficient way of refuting error.

When the disciples inquired of the Lord concerning his coming, his first warning was, "Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many." Matt. 24: 4, 5. Mark, the Saviour did not say that, on account of many deceptions relative to his advent, therefore they should give no attention to the matter. On the contrary, that was the very reason why they should "take heed." He is coming, nevertheless. What is it to take heed? Is it to turn a listless ear to the truth upon the subject—the testimony of the word of God? By no means; this is just the way to lay one's self liable to deception. Those who receive not the truth, either through rejection or neglect, are just the ones who will be susceptible to the "strong delusions" of the last days. See 2 Thess. 2: 7-12. To "take heed" is to study the inspired testimony, that we may be prepared, by correct knowledge, not merely to withstand delusion by a stolid indifference or neutrality, but to discriminate between the false and the true. For just as sure as there are to be false prophets and false Christs in the last days, there will also be true prophets, whom it will not be safe to ignore; and there will come the true Christ.

It should be borne in mind that in the same interview there is another warning given concerning the coming of the Lord, that is equally as important as that above cited. It is the

exhortation to "watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13. Again: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

The most common excuse for not watching for this momentous occurrence is, "We can't tell anything about it, and it is all folly to be troubled about that which we cannot know." But this is the very reason why the Lord himself exhorts us to watch; and he has left on record, for our instruction, a parable specially illustrating this lesson. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13: 34-37.

The surest way to take heed against the vagaries of fanatics and false prophets, whose teachings are but the delusions of the arch-deceiver, is to take heed to the instructions of the word of God. Signs have been given by which we may know that the Lord's coming is "near, even at the doors," and the manner of his coming has been described (Matt. 24; Acts 1: 11; 2 Thess. 4: 15-17), for the express purpose of protecting those who will take heed thereto, from the deceptions of the last days. The individual who turns away from all consideration of the subject of the Redeemer's advent, and loves not the contemplation of his appearing and kingdom, is just the one who, in some way or other, will be deceived concerning the event. He may, by wholesale rejection, evade delusion by the false proclamations of time-setters and those who will say, "I am Christ;" but, on the other hand, he will surely be found "sleeping" when the "Master of the house" really comes, in an hour when he thinks not. It is just as important to be ready when the Lord does come as to be guarded against false alarm. Being ready is the only safe position.

W. N. GLENN.

ONLY A JEW.

It will do no harm to remember, when our feeling against people of other religions becomes strong, that Christ, and John, and David, and Paul were Jews. Whatever his belief may be, every man is one of God's children, and should be treated as a brother. A scene which actually occurred in Russia, and was reported in a New York paper not long since, carries with it a powerful lesson.

"Let him sink; he is only a Jew," was the exclamation of a crowd of people in a Russian town recently, as they beheld the struggles of a poor wretch in the river. Just then a young man broke through the crowd, which tried to hold him back, and, plunging into

the river, brought the drowning man to the shore. As the crowd began to jeer at him for saving the life of a mere Jew, it was discovered that the man whose life was saved was a Gentile, and that his brave rescuer was a Jew. The jeering at once ceased, and the crowd slunk away.

THE CLOSE-BY PERILS.

THE real danger with most good people is not from enormous and Heaven-defying sins. It is from what we call little sins, and often regard as mere faults, foibles, or infirmities. Where shall we find a pair of scales or a measuring-line to determine the size of a sin? What we regard as very small may be in God's sight very great. The essence of sin is breach of God's laws—an offense against him; it is a matter of principle. The principle of evil may be just as distinctly visible in the theft of a dime, as in the midnight robbery of a bank. The lustful look is adultery in the egg. Sin and holiness are rated by the same scales of measurement. As the divine Master tells us that a "cup of cold water given in his name" is a righteous act worthy of reward, so is the man "who is unjust in that which is least unjust also in that which is much." If the vine of a Christian's character is so damaged that its spiritual beauty and influence are impaired, it matters nothing whether a single huge crime or a thousand petty sins work the havoc. Rarely does a professed Christian commit a huge crime; we are all in danger from the stealthy little foxes that slip in and do Satan's work unchallenged. Dr. Maclaren puts this truth very pungently when he says that "the worst sin is, not some outburst of gross transgression, forming an exception to the ordinary tenor of a life, bad and dismal as such a sin is, but the most fatal are the small, continuous vices which root under-ground and honeycomb the soul. Many a man who thinks himself a Christian is in more danger from the daily commission, for example, of small pieces of sharp practice in his business, than ever was David at his worst. White ants pick a carcass clean sooner than a lion will."

Big sins frighten us; little ones steal in unobserved, like the insects that eat out the fiber of solid furniture in Cuba, and when the strain comes the timber snaps, and fills the eye with dust. More than one minister has lost his place by little artifices that engendered a suspicion of his square, solid honesty. Thousands of Christian parents destroy all their religious influence over their children by their ebullitions of bad temper. This is not a mere foible. Bad temper is an ugly, venomous sin—it is a sin against the central, cardinal Christian grace of love. Look at the mischief that is often wrought in a congregation by a hateful tongue of censoriousness, that embroils a neighborhood and poisons the reputation of fellow-members of Christ's fold. Envy is often accounted a small sin; so is a pistol-ball small, but if lodged in a human brain it is deadly. A very able and excellent minister once left a church because they had practiced on him a petty piece of stinginess; he rightly concluded that if they acted meanly in one act, they could not be trusted to deal fairly by him in other

things. Foxes do not loom very large or make a loud noise, but they can strip the Lord's vineyard as clean as the weevils will strip a wheat-field, if they are allowed to have full swing. How does spiritual declension begin with a Christian? It commonly begins with small offenses against the laws of absolute purity, or honesty, or conscientiousness; it starts with occasional neglects of Christian duty and occasional acts of self-indulgence. When robbers want to plunder a house, they hoist a small boy up into a window, and he unbolts the doors for the gang. Let us look out for Satan's imps slipped in at the open windows of our hearts! —Rev. T. L. Cuyler, in *Evangelist*.

YIELDING TO ANGER EXHIBITS WEAKNESS.

THE man who gives way to anger in his own behalf is pretty sure to be a weak character. Anger as hot indignation against wrong, or in behalf of the wronged, may be a noble and generous outburst of feeling; but that is very different from anger on one's own account. Anger is generally called forth by such circumstances as disappointment, opposition, reproof, or insult. He who is thrown into an ungovernable passion when things do not turn out as he hoped they would, thereby shows that he is not equal to the situation. His exhibit of anger is an unconscious confession of his personal weakness. The strong, brave man looks the disappointment in the face, and is calm. He expects to surmount the obstacles before him, and to recover himself out of his misfortune. But the man who storms and raves, thereby makes it evident that he lacks confidence in himself, and that he can only vainly talk against the circumstances which he feels unable to master.

A man in an angry passion rarely accomplishes anything, except such things as he is afterwards sorry for. Almost everywhere, displayed anger is a hindrance to success. It throws the mind into confusion; it overheats the whole nature, and prevents the best work which the faculties might do. An easy and habitual yielding to the passion of anger is fatal to that coolness of judgment and calmness of temper which are indispensable qualities of strong characters and truly successful lives. Select out of any community the hot-headed men who are frequently heard raving at events and berating their fellow-men, and you select the essentially weak men, who neither win great respect nor carry great weight in the community. Strong men are men who know how to keep cool, or to restrain themselves when excited. Their coolness, or their calmness, is a part of their strength. The man whose temper controls him, incapacitates himself by blind passion for the exercise of that shrewdness and judgment with which the man who keeps a calm and steady mind and manner will surmount difficulties, conquer opposition, and defeat injustice.

In no particular is over-excitement more evidently a proof of weakness than in the fact that it shows an incapacity for self-control. There are few men who would not profess a desire to restrain their tempers. Yet how many fail to do so! They are the tool of their tempers, instead of having their

tempers as their tools. They are weak men, —weak in self-control, without which no robust character is possible. They have no proper command of themselves. That which is lowest in them—blind and unreasoning passion—is their master. To the rule of such a master, an enslaved man offers a constantly feeble resistance, until at length resistance practically ceases, and he is the play and sport of his own worst impulses. His is, indeed, a moral weakness, essentially like that of the inebriate, who vainly struggles against appetite until struggle seems idle, and it ceases. The difference between these two is that the appetite for drink has its seat and operation in the body, while the passion of anger is a state or affection of the mind. Morally considered, however, the two are similar in kind, and are equally a proof of an untrained will and a fundamentally weak moral character.

The weakness which disclosed anger advertises is nowhere more plainly seen than in controversy. When contestants in debate can do nothing else, they usually show anger. The angry debater is the man who has an imperfect confidence in himself or in his cause. The man who knows his ground, and has perfect confidence in his position, has no occasion to become angry. If men cannot agree with him, he can wait. He believes he has truth on his side, and he is confident that truth will prevail. But the man who scolds and abuses his opponent, and makes use of personal vilification for argument, unwittingly proclaims his weakness and confesses his defeat. Observe any controversy, and see on which side there is the greatest amount of rage, rant, and defamation, and you will find that side supported by the weaker man, while the opposite side represents the ultimately winning cause. Whatever help comes to any controversy from anger and abuse is pretty sure to come to the side against which they are directed. Matters of dispute are ultimately settled by the show of reasons which bear upon them, rather than by fury and ill-directed zeal, which only serve to proclaim the inability of those who exhibit them to cope with the difficulties or to set forth the reasons of the case in question. —*S. S. Times.*

THE VALUE OF A GODLY LIFE.

THE character and potency of the Christian religion are revealed partly in the Bible, and partly in the lives of its adherents. The Word is the inspired exposition of the principles of Christianity. It is written by the Holy Spirit itself, so as to insure a faultless copy. There is nothing concealed about it; here the very heart of the Author may be read. He even courts investigation, "Search the Scriptures, for . . . they testify of me."

But the world generally does not read the Bible to form its opinion of Christianity. Men judge a system by its effect. They judge Christianity and Christianity's Christ as they are reproduced in the every-day life of believers. Its value is reckoned by what it has done and is doing to mould life and character. It is a closed book to many; they do not, will not, come to it. The object of many of those who do look into it is not

so much to read it as to read into it. Very few read the Bible honestly and diligently to form an opinion of Christianity; but, as a great evangelist once said, "For everyone that reads this book there's a hundred that read you and me." As a man's autograph letter is an index of himself, so professing Christians are Christ's living epistles, known and read of all men, and by them the Author is judged.

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

"Thus shall we best proclaim abroad
The honors of our Saviour God,
When his salvation reigns within,
And grace subdues the power of sin."

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God."—*Selected.*

BEING IN THE WAY THE LORD BLESSED HER.

"AND a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Acts 16: 14, 15.

There are some matters for reflection, which, although they lie on the surface of Lydia's history, are not the less entitled to our attention.

First, observe the very remarkable providence of God in regard to this woman. She was a native of, and probably had been long a resident in, a city of that very region in which Paul had been forbidden to preach the gospel. But in the course of worldly business, she is brought to the strange city of Philippi, and there she hears from that same Paul the word of life. The providence of God, as it always appoints, so it often removes the bounds of our habitation, and not seldom makes the change of our outward condition, or place of abode, materially subservient to the designs of his grace respecting our salvation.

That the heart of Lydia was "opened," intimates that it had till then been shut. Nor was this any singular or peculiar case. The human heart is naturally shut against gospel truth by spiritual blindness and casual affections. The natural mind is incapable of perceiving its excellence, and instinctively recoils from it, because its doctrines are humbling to pride, and its requirements involve the sacrifice of many of man's cherished principles of action, and many objects of his ambition and desire. External means are wholly insufficient to overcome these obstacles to a reception of the gospel. We may describe colors to the blind, or we may define sounds with great precision to the deaf; but information can impart no distinct want of the seeing eye or the hearing ear.

The opening of Lydia's heart was her Lord's doing; whatever is done in Heaven's great work with the love of man, is the *Lord's own*

work. We do not know that any hand but his can even *touch* the heart; and sure we are that none but he can *open* the heart, and, being opened, can cleanse it, fill it, satisfy it. He opens not only the receptive organ—the heart—but he opens even the perceptive organs. He opens the eyes, he enlightens the understanding, he changes the heart, he makes us willing, he fulfills in us all the good pleasure of his grace, and the works of faith with powers—all is of him; and everyone who has in any age been savingly drawn to Christ will rejoice to give God the undivided glory of every onward step in that great work—the conversion of a ruined soul. He who *begins* the good work in any of us is he who will also *perform* it—until the day of Jesus Christ.

But while we see that the opening of Lydia's heart was not Lydia's own work, nor Paul's work, but the work of the Lord, we feel no surprise that he should distinguish this woman by his blessing. She had sought out those who had worshiped God, and had gone with them to the place of prayer. She was not so engrossed with worldly affairs as to neglect *all* other things. She was not in Jerusalem or Judah, where the Sabbath would be observed by all; but she was in a heathen city, where it would be observed by none but Jewish residents. She might therefore have carried on her trade and sold her purple cloth; but she had been brought to the knowledge of that God who, when he made the world, blessed the Sabbath-day and hallowed it; and therefore we find her not in the market, nor offering her purple to passers-by, but joining a party which had gone out of the city, by a river-side, where prayer was wont to be made.—*W. S. D.*

AFFLICTION.

I KNOW a young Englishman and his wife who were once both of them active Christians and consistent church-members. Their little daughter, three years old, died, and this heart-breaking grief had exactly an opposite effect upon the natures of the two parents. The father was made worse; he abandoned his faith and became an ardent follower of the infidel Bradlaugh. The mother's heart was softened by the affliction which had visited the household, and developed a most beautiful Christian character. One can see in this case the clear working of a principle illustrated by Henry Drummond. When a plant is alive, it finds both the sun and the rain beneficial, and they both co-operate in making it grow; but if it is dead, the very sun and rain which before nourished it now rot it. If the love of God is in a soul, whatever comes, be it the sunshine of prosperity or the rain of calamity (for as Longfellow says, "Into all lives some rain must fall"), all things work together for good; but if the soul is dead, the dealings of God with it seem only harmful. Blessings bestowed awaken no gratitude, and affliction only hardens and embitters.—*Selected.*

THE great central truth of Christianity is the atonement. If men are not clear on this, they will not be clear on any Christian doctrine, for all others depend on this. We believe that the doctrine should be preached a great deal more than it is.—*N. Y. Evangelist.*

The Signs of the Times.

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

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OAKLAND, CAL., SECOND-DAY, APRIL 15, 1889.

THE DIVINITY OF CHRIST.

(Continued.)

WE come now to notice some of the works which Christ does as God, and in this we shall find additional proof of his divinity. In one talk with the Jews, he used the following language, which shows his position of equality with the Father:—

"For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent him." John 5:22,23, Revised Version.

The first way in which God is revealed to us as demanding honor, is as Creator. Paul says that the heathen who know not God are without excuse, because God has revealed unto them that which may be known of him; for ever since the creation of the world, the invisible things of God, that is, his eternal power and Godhead, are clearly seen, being understood by the things which are made. Rom. 1:19, 20. Now since Christ is to be honored by all, just as they honor the Father, it follows that he is to be honored as Creator; and so, according to Paul's words to the Romans, the visible creation affords proof of the "eternal power and Godhead" of Christ. Let us note a few texts which speak of Christ as Creator. John 1:1,2 has already been quoted, showing that Christ is God. Verse 3 says: "All things were made by him, and without him was not anything made that was made."

In Hebrews 1:8-10 we have the record of language which the Father addressed to the Son. The first, in verses 8, 9, in which the Father addresses the Son as God, we have already quoted. But in verse 10 we are told that he said further to him: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands." So whenever we look abroad upon the earth, or view the shining heavens, we may know that they show the power and love of our Saviour, the Lord Jesus Christ. Without him was not anything made. The apostle Paul makes this most emphatic, in his epistle to the Colossians, of Christ, through whose love we have redemption. He says:—

"Who is the image of the invisible God, the first-born of every creature; for by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:15-17.

From the words, "the first-born of every creature," some have argued that Christ himself is a created being. But that is not only a hasty conclusion, but one directly opposed to the text itself. Note the following points: 1. The same being could not be both creature and Creator. But this text affirms in the most emphatic terms, what other texts teach, that Christ is Creator. 2. Verse 16 shows that he was not created, for, "by him were all things created, that are in Heaven, and that are in earth, visible and invisible," etc. Says John, also, "All things were made by him; and without him was not anything made that was made." John 1:3. This excludes Christ from the list of created beings; for everything that was made was made by him. In Rev. 5:13, also, it is stated that "every creature which is in Heaven, and on the earth, and under the earth," gave honor and glory to him. 3. The term "first-born of every creat-

ure" cannot by any possibility indicate that he is a created being, standing related to other creatures simply as first, and highest in rank, because he is "the only begotten Son of God." There is none other in the universe that stands related to God the Father as he does. The term first-born does not in this case, at least, imply that others were born after him. It only shows his pre-eminence above all things, as stated in verse 18. 4. Verse 17 says that "he is before all things, and by him all things consist." This again separates him from the creation, except as creation's Lord; and this is what the text teaches. In him creation had its beginning, as stated in Rev. 3:14. Creation existed in him, in embryo, as it were; "for it pleased the Father that in him should all fullness dwell." Col. 1:19. No language could more perfectly show the pre-existence and the creative power of Christ, than does the language of Col. 1:15-17.

"By him all things consist." Literally, "by him all things hold, or stay, together." This is equivalent to Heb. 1:3, which speaks of him as "upholding all things by the word of his power." He brought all things into existence, and he preserves them in existence. His word caused them to exist, and his word upholds them. In all these things he acts, not independently, but conjointly with the Father. Said he: "I and my Father are one." John 10:30. Not a thought does one have that is not the thought of the other. Their unity in creation is shown in the words, "And God said, Let us make man in our image, after our likeness." Gen. 1:26. This union of the Father and the Son serves to explain why the Hebrew word which is rendered "God" is in the plural number. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." John 1:18. All that we know of God, we learn through Christ. Let no one, therefore, say that in exalting Christ we are in danger of lowering our ideas of God. That is impossible, for the more exalted ideas we have of Christ, the more exalted must be our ideas of the Father. W.

(To be continued.)

"AGGRESSIVE ADVENTISM."

THE above is the heading of an article in the *Western Christian Union* of March 22, a paper edited and published by the Rev. G. W. Bothwell, D. D., pastor of the Second Congregationalist Church, Oakland. We give the article entire, that the readers of the SIGNS OF THE TIMES may see what "Aggressive Adventism" is defined to be, and how it is to be dealt with. The *Sentinel* referred to is the *American Sentinel*:—

"Our neighbor, the *Sentinel*, has worked itself into a feverish state of excitement lest the Blair Sunday-Rest bill may become a law. If this bill should become a law it will be the formulated sentiments of nine-tenths of all of the evangelical churches of the country. It will be indorsed by the faculties of all of the leading colleges and universities in the land. Intelligent Christian sentiment throughout the world, ever in sympathy with every step toward conformity with the oracles of God, will cordially approve all the main features of this bill.

"Against these majorities, constituted as they are, why are our Adventist friends continuously protesting? We are weary of Ishmaelism in theology and upon questions of public morals. The methods employed in securing many of the 31,000 names of alleged citizens of California, recently presented in Congress, were not creditable to any people calling themselves religious. We refer to their practice of button-holing unsuspecting citizens in the railroad waiting-rooms and on the street corners—not a few of whom were wholly unfamiliar with the question, and of inducing them to sign a narrow sectarian protest under the specious plea that the Constitution of the United States was threatened. We had entertained a high opinion of this people until we were forced to observe how they secured signatures to their recent petition. We will charitably suppose that the *Sentinel* did not know the methods resorted to by some of their over-zealous canvassers, but that does not affect the fact that they have placed the leaders of the church in very bad company. Every infidel, every dram seller—all desecrators of holy day—will applaud them for what they have tried to do, for reasons too obvious and too ignoble for mention.

"This continuous discussion of the Constitution—this hiding behind it—is one of the most transparent guises we have ever known a professedly religious people to resort to in order to gain other ends.

"The treatment, or the disrespect, shown the framers of the Sunday-Rest bill, recently presented in Sacramento, affords a large class of lawless and immoral people an opportunity for gloating over the defeat of a bill urged and petitioned for by a great majority of the best people in California.

"Again, the *Sentinel*, by its rejoicing, is in bad company. We have no desire to persecute our neighbor, but we think it should look a little more closely after the injudicious people who support it and advocate its interests. It should read them some lectures upon their peculiar methods of proselytism, and then, perhaps, if it did not find favor in the sight of all of the people, it would, at least, have the respect of a worthy conservative class who heartily second every effort to secure fair play.

"Most of the States make provision for the exercise of the peculiar tenets of belief which are entertained by the Adventists. They can worship on Saturday and call it the Sabbath if they choose, but there let their privileges end. Instead of thankfully making use of concessions granted them, and then going off quietly and attending to their own business, as they ought, they start out making unholy alliances that they may defeat the purpose of their benefactors. None of these bills are aimed at them, but if they fail to appreciate the fact they may yet call down upon themselves such a measure of public disfavor as that legislation embarrassing to them may result."

Although the *American Sentinel* is the paper specially referred to, inasmuch as the article deals with Adventists, and is directed against Adventists, we will notice its various points in order. In the first place we will say for the *Sentinel*, that it has not worked itself into a feverish state of anxiety lest the Blair Sunday-Rest bill may become a law. It certainly cannot, but another similar one may; and from the lordly tone of those who are working for such a law, we think a little anxiety becomes those who love liberty. The statement that such a law would be "the formulated sentiments of nine-tenths of all the churches of the country," shows that there is danger ahead, for, as Hon. Richard M. Johnson well said: "Extensive religious combinations to effect a political object" are "always dangerous." "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God.

As to the method employed in securing the signatures to the petition asking Congress not to pass any Sunday law; the canvassers went in person to the persons whose names appear; those persons were invariably adults, capable of judging for themselves; and they always signed the petition with their own hand. Besides, special pains was taken to let everyone know just what the petition called for. Why, then, do the Sunday-law workers cry fraud? Simply to turn the attention of people away from their own course in securing indorsement to a Sunday-law petition which was marked by fraud at every step. Following are a few of the crooked steps taken:—

1. Instead of obtaining individual signatures, they counted the indorsement of the petition by the vote of a few representative men, as the indorsement of an entire denomination or society.

2. Although the petition specified that each petitioner should be "21 years of age or more," they counted in whole churches, children and all, and in some instances obtained the indorsement of Sunday-schools.

3. Persons that had been counted once in the membership of their local church, were counted again with the membership of the entire denomination, and sometimes still again with some other society; so that some persons were counted no less than six times, as favoring the bill.

4. A letter from Cardinal Gibbons, expressing his own personal approval of the measure, was counted as the indorsement of 7,200,000 Catholics, each one of whom was there certified to be "21 years of age or more."

In view of these things, it is no wonder that they wish to divert attention from themselves. But a more manly, not to say Christian, way would be to acknowledge the fraud, and bring forth works meet for repentance.

Now as to the final paragraph. We doubt if many of our readers have read any recent utterance that savored more of Russian despotism or the Inquisition than it does. Notice that Mr. Bothwell does not say that Adventists should be content with the privilege of being exempt from the penalties of a Sunday law. No; he does not contemplate anything of the kind; but he thinks that they ought to be very grateful to their "benefactors," the Sunday people, for allowing them to rest on Saturday. He thinks that they ought to be so grateful that they would not say a word by way of exhortation and warning to those whom they regard as in danger because of disregarding God's law. And he intimates that if they do not show a proper sense of gratitude to those who permit them to live in this land of the free, and to worship God as he has commanded them, even this privilege will be taken away. In other words, he plainly intimates that if Seventh-day Adventists do not stop telling the people the truth about the Sabbath and the Sunday, they will soon be deprived of the privilege, not only of preaching the word, but of keeping the Sabbath.

That the Sunday-law movement will yet develop into this, is becoming quite evident. In Arkansas an effort has been made to repeal the amendment that was made to the Sunday law in 1887, exempting observers of the seventh day from the penalties of the law. Previous to that they had been greatly persecuted, and that amendment gave them as individuals equal rights with others. But now it is proposed to take this away. The framer of the bill acknowledges that it may drive the Seventh-day people from the State; but he says that they are too "aggressive," and his people are getting tired. That is, they are preaching what they conscientiously believe to be truth, and the people don't want to hear it. Well, if the movement is successful, it will not be the first time that "the church" has made use of the civil power to put an end to "heresy" which it could not silence by Bible arguments. The end is not yet, but the signs of the times indicate that it cannot be far off. W.

SUNDAY-LAW ROBBERY.

NATIONAL REFORMERS and those who are in favor of Sunday laws are, according to their own statements, always very fair, very liberal, and very tolerant. Yet they demand a Sunday "law that shall make itself effective by small exceptions and large penalties." So the "American Sabbath Union," on the Blair Sunday bill. They desire no exemption to any religious class whatever, and in this they are true to the traditions of their fathers—the Roman hierarchy. The Sunday is a religious institution, and legislation on religious institutions is wrong and only wrong.

But it is not this phase of the question which we wish to discuss at this time. A civil Sunday law, if enforced, not only infringes upon the rights of all who may desire to spend Sunday in a different way than that prescribed by the law, but it works positive hardship and robbery to that class of citizens who observe religiously any other day than Sunday.

"Oh, but we grant them the privilege of observing any day they choose," say these tolerant reformers; "we only ask that they shall not desecrate Sunday. We deprive them of no rights; we only compel them to respect ours."

Let us examine this. The only divine law which we have for a Sabbath is that found in Ex. 20:8-11. Laying aside the question as to what day is enjoined, all will agree that permission is given to work six days. The Jew, the Seventh-day Adventist, and the Seventh-day Baptist believe that the law of God demands the observance of the seventh day, or Saturday. They cannot conscientiously do otherwise than observe the day which the commandment enjoins and conscience dictates. Thousands would die rather than labor on the seventh day.

But the members of these religious bodies also avail themselves of the privilege of working six days. God grants it, the Constitution permits it, justice and equality and necessity demand it. Thousands of

them cannot support and educate their families if the privilege of working the six days is taken from them. They hold, and justly, too, that they have the same right to observe the seventh day as others have the first day. Numbers do not and cannot regulate worship to God. If this were so, no Christian would have the right to worship Jehovah in a heathen land. Just as long as the seventh-day man does not work any ill to the life, property, chastity, or reputation of his first-day neighbor, or interfere with his worship, he has as much right to labor on the first day as the first-day man has to labor on the seventh day. This is simple right and justice, and it would be just the same if the large majority were seventh-day keepers.

But how would a Sunday-law affect these Sabbatarians?—It would take from them one-sixth of their time. In effect, it levies a tax of sixteen and two-thirds per cent. upon the seventh-day man, which it does not upon the first-day man. In all other respects, except that of the day to be observed, both classes sustain the same relation to the Government. But civil laws which designate a day to be kept by all when there is difference in faith and practice, thereby discriminate between class and class, elevating and favoring one, and correspondingly depressing and oppressing the other. Such laws are in favor of a particular religion and particular dogmas. The State, therefore, is responsible for the hardship, and not the Sabbatarian, unless the Roman Catholic claim is true, that the individual has no right to choose his religion. As a *natural result* of his religion, the Jew would suffer no more hardship than the Sunday-keeping Christian. Each could work six days, each would observe one. But if Sunday is protected by law, hardship does come to the seventh-day keeper as the *result* of such legislation solely. Therefore we are just in saying that the State in enforcing Sunday laws places a tax upon the seventh-day keeper of sixteen and two-thirds per cent. which it does not place upon the first-day keeper. But what is the trouble with the Sabbatarian that he should thus be discriminated against? He is God-fearing, conscientious, honest, sober, upright. He only asks what is taught by the golden rule, "Whatsoever ye would that men should do unto you, do ye even so to them." To this class the Sunday law is a robbery, a robbery that enriches no one, that benefits no one; but a robbery the only effect of which is to increase the arrogance of what is rapidly becoming a dominant and proud hierarchy. Can any Christian or man even indorse such injustice?

M. C. W.

DOES PROHIBITION INFRINGE PERSONAL LIBERTY?

A LATE picture published in the interests of the liquor traffic is thus described by the publishers:—

"Prohibition is represented in a clerical garb, showing its cloven foot resting upon the emblems of liberty in the attempt to crush our beloved bird of freedom and trample it to the ground, the open wings of the struggling bird representing the different States and Territories of the Union. The other foot of the usurper rests upon the Declaration of Independence, attempting to trample our vested rights into the dirt. The diadem of the usurper contains the feathers plucked from the bird of freedom and captured by Prohibition. In the right hand of Prohibition is flouted in a threatening manner 'CONSTITUTIONAL AMENDMENT,' arrogantly referring to embodiment in the Constitution of the United States of Puritanical Sunday laws, sumptuary laws, and national prohibition."

Such is the liquor dealer's idea of prohibition, but that there is scarcely an element of truth in it will appear from an examination of the subject. In the first place there is nothing in common between Sunday laws and laws prohibiting or restricting the liquor traffic. Many pious people who revere Sunday through a mistaken zeal desire laws compelling all to observe it by resting from ordinary labor upon that day, and they also demand the prohibition of the liquor traffic, but generally from widely different reasons; and the fact that religious people are in favor of two measures does not by any means prove

that they are equally good, or equally evil, or that they are of the same nature.

Prohibition is in no sense religious. Very many infidels and liberals are in favor of prohibition as a matter of public policy, and as necessary for the protection of life and property. The evil effects of liquor drinking are not confined to those who drink. Every drunkard, yea, every intoxicated man, is a menace to life and property, not his own life and property only, but the lives and property of others; and can it be that society has no right to protect itself against the danger? We place violently insane persons in asylums even when there is no hope of their recovery, in order to restrain them; and shall we not restrain those who would make themselves temporarily insane by the use of intoxicating liquors?

Crime and poverty are the legitimate fruits of the liquor traffic. No informed man doubts that liquor drinking is responsible for most of the crime committed in our land; and has the State no just right to prohibit a traffic which enriches a few by degrading the many? As a rule the man who drinks neglects his family and leaves them to be supported by charity, while he spends for liquor the money which should go to their maintenance; and not only so, but in his drunken frenzy he beats and abuses his helpless family. And has the State no right to restrain him? Certainly, right and justice demand the prohibition of a business whose very prosperity depends upon the misery of thousands, and whose coffers are filled at the expense of the most helpless in the land.

But suppose for a moment that the State has no right to prevent a man from drinking what and when he pleases, does it follow that it has no just right to say that other men shall not for the sake of enriching themselves entice men to drink, and thus not only lure them to destruction but beggar their families and turn them out paupers, to be supported by those who, by honest industry, have accumulated property which bears its just proportion of taxation?

The cry of personal liberty does not come, as a rule, from the men who drink, but from those who grow rich by ministering to the most depraved appetites of their fellow-men. The liberty which they demand is liberty to put the bottle to their neighbor's lips, to make him drunken also that they may see his shame and despoil him of his goods. To talk about vested rights, and the foot of the usurper resting upon the Declaration of Independence, simply because prohibition is demanded, is the merest twaddle. Men who talk and write that way do not themselves believe what they say. Did they for a moment believe that their business was as legitimate as any other, they would demand, not license as they now do, but the absolute freedom that is accorded to other branches of business.

But while prohibitory laws are purely civil, and the enacting of them not only the right but the duty of the State, Sunday laws are of an entirely different character. Sunday is a religious institution; its friends call it the *Christian Sabbath*, and most of them insist that it ought to be kept in obedience to the fourth commandment. It is therefore no more the right of the State to enforce its observance than it would be to enforce baptism, or the Lord's Supper.

Laws forbidding the sale of intoxicating liquors to be used as beverages, violate no man's conscience. Nobody sells whisky as a religious duty. The liquor dealer's only motive is the hope of gain, and the whole traffic is demoralizing and fraught with danger to life and property. But a failure to religiously keep Sunday does not endanger life and property; it does not cause a man to abuse his family. Many good citizens and earnest Christians do not regard Sunday because they know that there is no divine law requiring its observance, and they exercise their God-given right to labor upon that day, but in so doing they do not prey upon others, they do not fill their own pockets by ministering to the depraved appetites and passions of those who are too weak to resist temptation; in short, there is no similarity whatever between Sunday work and business and the liquor traffic.

C. P. B.

A REASON FOR SUNDAY KEEPING.

Among advocates for Sunday sacredness, the following passage is made to play quite an important part: "And when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

The claim that is made, is that the first day was set apart by Christ as a holy day in honor of his resurrection, which is proved by his repeatedly meeting with them on that day; and that this is further confirmed by the above passage, which declares that that day was honored by the outpouring of the Holy Spirit.

As to the first claim, that the disciples met repeatedly to worship on that day, we have before shown it to be without foundation. But one meeting is recorded as occurring on the first day, and that was at the very close of the day on which Jesus rose from the dead. The disciples had gathered to their own abode to eat supper, and Jesus appeared among them. See John 20:19; Luke 24:36-40; Mark 16:9-14; Acts 1:13. Certainly no one could say that they were met to celebrate a day in honor of an event when they did not believe that the event had taken place, and were terrified when Jesus appeared. The next time Jesus met with them, was as late as Monday or Tuesday of the next week (John 20:26); while the third meeting was a fishing occasion, which might have occurred Sunday. John 21. The fourth was forty days after the resurrection, which must have taken place on Thursday. Acts 1:3-11. Not one of these meetings took place on Sunday except the first, and that just as the day was vanishing.

Does Acts 2:1-4 furnish any proof of first-day sacredness? No more than what has gone before. The record does not reveal on what day of the week the day of pentecost came that year. It is impossible to tell definitely. If Jesus and his disciples ate the passover at the proper time (Matt. 26), the day of pentecost fell on the Sabbath; if the Jews ate it at the proper time, it fell on Sunday. This cannot be decided, for the Scriptures do not inform us. Eminent scholars are divided. Says Horatio B. Hackett, D. D., Professor of biblical literature in Newton Theological Institution:—

"It is generally supposed that this pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday."—*Commentary on the Original Text of the Acts*, pp. 50, 51.

Olshausen also admits the same. But it must be evident to every candid mind that the Sabbath or any other day of the week was not the day which God designed to honor by the outpouring of the Spirit; for if it was,—

1. That day would have been mentioned. But no mention whatever is made of any day of the week, while the day of pentecost is explicitly named. 2. If the Lord had designed to honor Sunday, why did he pass over a Sunday between his ascension and pentecost? His ascension was forty days after his resurrection; the pentecost was forty-eight days after his resurrection, or fifty days after the passover. A period of eight or nine days came between, in which occurred one first day. But this is passed over in silence, and the Spirit is given on the day of pentecost.

There is a reason why it should be given then. Pentecost was the feast of the first-fruits of the harvest. Lev. 23:15-17. It typified the first-fruits of the Christian church, which were given on the day of pentecost. The passover met its antitype in the crucifixion of Jesus, the wave sheaf in his resurrection, the first-fruits in the pentecost. The Holy Spirit was poured out then, because it must have been. Type must meet antitype in the offering of first-fruits as well as in the case of the passover. Whether that day fell on Sunday or Thursday, the second or first day of the week, the Spirit would

have fallen just when it did, fifty days after the passover.

The outpouring of the Spirit on the day of pentecost, therefore, furnishes no proof for Sunday sacredness, and that use of the text reveals the weakness of the cause which resorts to such measures for support.

M. C. W.

A FALSE WITNESS ANSWERED.

THE *Censor*, a Prohibition paper which has for its motto, "Tell the Truth," says:—

"The Seventh-day Adventists claim to be prohibitionists almost to a man. But their leaders are at war with the Prohibition party and the Woman's Christian Temperance Union and all who work for prohibition because they are not in favor of keeping Saturday as the Sabbath rest. But those who fight prohibition need not claim to favor it."

Those who are not acquainted with Seventh-day Adventists will probably believe what the *Censor* says about them; all others will, however, know that it is false. The *Censor* assumes that prohibition and the Prohibition party are inseparable. All well-informed people know that such is not the case. There are very many sincere and earnest prohibitionists outside the ranks of Adventists who do not approve the methods of the Prohibition party. The New York *Evangelist*, a leading Presbyterian paper, says editorially that only "about one-fifteenth of the prohibitionists of the United States have joined the Prohibition party." Is it not then a base slander to assert that because Adventists stand aloof from that party they are opposed to prohibition? Prohibition is a thing greatly to be desired, but its advocacy is not the sum of all virtues, and it would seem that the organs of the so-called Prohibition party should also cultivate truth-telling.

Again the *Censor* asserts, "their leaders are at war with the Prohibition party and the Woman's Christian Temperance Union and all who work for prohibition because they are not in favor of keeping Saturday as the Sabbath." Nothing could be farther from the truth. "Their leaders are at war with the Prohibition party and the Woman's Christian Temperance Union," only because that party and that organization seek to force upon them the keeping of a day which they cannot conscientiously observe. Adventists are not politicians, and many of them do not ordinarily vote, but wherever they have had an opportunity to vote for prohibition without at the same time endorsing measures to which they are conscientiously opposed, they have done so to a man. People who know Adventists and have any regard for truth do not say that they are opposed to prohibition.

C. P. B.

TWO PRECIOUS ASSURANCES.

THERE are to the Christian no greater assurances of God's wondrous mercy than are found in the thirty-third and thirty-fourth verses of the eighth chapter of Romans. These assurances are so expressed that they are generally passed over by the ordinary reader; but they are none the less precious on that account. The verses are as follows:—

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Why did not Paul reply to the first question, "It is God," and to the second, "It is Christ"? This would have answered the questions, but there would be no ground of hope in the answers. So the apostle says, "It is God that justifieth." God can rightly bring charges. His infinite purity and knowledge can detect mistakes and failures in the most perfect; but he who can mark sins also justifies from sin. Our Adversary is our Friend. He points out the disease, but presents a remedy. He reveals through his law the sin. He applies through his gospel his righteousness.

And so with the second reply. He who can condemn because he is one with the Father, Creator, and Lawgiver, died for us, to redeem us from that in which he condemns us. But more than this (he

is not a dead Redeemer), he liveth again, and pleads, at the right hand of God, the virtues of his blood in behalf of his people. He lived God's law in the weakness of sinful flesh, and man stands condemned before him. But he who can condemn is our blessed Advocate, the propitiation for our sins. We come to him, trembling under our sin, expecting to meet a stern, inexorable judge, yet desiring to hope in his mercy, and find only love and compassion beaming upon us from his countenance. Falling prostrate at his feet, he lifts us up with the merciful message, "Son, thy sins are forgiven thee; go in peace."

Christian, do not be discouraged at your failures and defects. There is mercy in God. But do not take his mercy as an excuse for sin, or God will be to you a consuming fire. He who forsakes sin will find that God's mercy endures forever. His promises will be as unfulfilling as his precepts. The One who brings charges will justify, the One who condemns pleads for us his own precious blood. Work in his strength, believe in his mercy, rest in his love.

M. C. W.

IMMORTALITY—ETERNAL PUNISHMENT.

A LITTLE tract has been sent to this office entitled, "On the Immortality of the Soul, and Eternal Punishment," in which the writer claims that man cannot be otherwise than immortal, because Jesus said that we should not fear them that kill the body but cannot kill the soul. Matt. 10:28. But we read that we are to fear Him who is able to destroy both soul and body in hell. This does not mean to preserve eternally alive. "The wages of sin is death;" and this death is eternal; therefore, as death is the punishment of sin, it is everlasting or eternal punishment, not eternal punishing. It is a completed punishment which will never be repeated; a death from which there is no resurrection. Jesus says that it is everlasting punishment (Matt. 25:46); Paul by inspiration declares that the everlasting punishment is "everlasting destruction" (2 Thess. 1:9; Phil. 3:19), and death (Rom. 6:23); Peter says perdition, which means utter destruction. 2 Peter 3:7.

The writer argues that the breathing into man's nostrils the breath of life, distinguishes him from the brutes. But the beasts have the same breath of life, and are termed living souls. Gen. 7:15, 22; Eccl. 3:19; Rev. 16:3; Gen. 1:30, margin. If because man was given the breath of life, he was immortal, the beast having the same breath of life would also be immortal. The way in which it was given to man might indicate added dignity and superiority, but not length of existence. Man was made capable of a higher existence, but this he forfeited through sin, became subject to death, from which he can only be released through Christ.

The writer of the tract refutes his own position. He says in the beginning that all men are immortal; but, later on, he declares that *believers* have eternal life and unbelievers have not. He makes a distinction between immortality and eternal life, applying immortality to the immaterial soul of all, while the Bible applies it to the substance of those who will be raised at the coming of Christ. Then shall this mortal put on immortality. 1 Cor. 15:51-55. God alone possesses inherent immortality. 1 Tim. 6:16. He will impart it to those who are his at his coming, who by well-doing seek for it. Rom. 2:6. It is at that time also that eternal life will be given. Col. 3:3, 4; John 6:54.

The terms "forever," "eternal," and "everlasting," all coming from the Greek word *aiōn*, do not always mean unending duration, but are applied to life, lifetime, or as long as anything in its nature would exist. The eternal fire of Sodom (Jude 7) burned up the cities of the plain (2 Pet. 2:6), and then went out, and the Dead Sea now slumbers where those once proud cities stood.

Sometimes these terms denote a completed process. "Eternal judgment" (Heb. 6:2) does not denote a judgment forever in session, but one whose decrees are never reversed. "Eternal salvation" (Heb. 5:9) and "eternal redemption" (Heb. 9:12)

do not mean an eternal saving or eternal redeeming, but a salvation, a redemption which will never be repeated; for those who have a part in it will never again be in a lost condition. So "eternal punishment" means eternal in effects, not in infliction, eternal punishment, not eternal punishing.

Simply because "forever and ever" is applied to God, it does not follow that the term indicates always duration without end. "Everlasting" is applied to God (Isa. 40:28), and to the Levitical priesthood (Ex. 40:15); but the priesthood has passed away, while God will forever exist. Unending existence is an essential element of his nature. He is the I AM, the Self-existent One. Everlasting applied to him denotes unending duration, because in his very nature he is without beginning or end. But the Levitical priesthood and the wicked are mortal, corruptible, and their punishment is eternal destruction, as is also that of Satan. Heb. 2:14; Mal. 4:1.

Eternal death is a terrible doom, eternal life is a boon invaluable. God has set them both before us—life and death, "therefore choose life;" "for the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." M. C. W.

WHAT DOES THE CARDINAL MEAN?

The *Independent* quotes from Cardinal Gibbons' first Lenten sermon as follows:—

"But we must be familiar with the Bible to have the scriptures in our hearts, and we can only know it by reading it carefully and prayerfully. I exhort you strongly to sanctify this season of Lent by studying the Bible at least ten or fifteen minutes every day, especially the New Testament and the Psalms. The Bible is the best and most entertaining companion in the world. . . . No other agency has produced such a revolution in society as the Bible. St. Augustine, the greatest mind in eighteen centuries, was led to be converted by the casual reading of a few words from one of St. Paul's epistles. . . . The Scriptures ought to be the garden of a priest, as St. Charles Borromeo said, and of the laity as well. What is good for the one, is good for the other. The clergy has no monopoly of sanctity. I see the Bible lying on your tables, but I fear, in many cases, it is there more for ornament than for use. Cultivate the Scriptures, and your soul will be enlightened and nourished."

That is excellent advice as far as it goes, but we query as to whether the cardinal meant it or not; or is it a sop to Protestants? Why we query is this: The Council of Trent declared that the indiscriminate use of the Bible would be productive of "more evil than good." In 1816 Pius VII. condemned Bible societies, and this was followed by another bill from Leo XII. in 1824; another by Pius VIII. in 1829, two more by Gregory XVI. in 1832 and 1844. The one by Gregory XVI., dated May 8, 1844, after referring to preceding decrees, says:—

"Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue."—*History of Rome by Dowling.*

Now if the Roman Catholic Church does not change, one of two things is true: Either Cardinal Gibbons is acting contrary to ecclesiastical law, or else it is a Jesuitic trick to blind Protestant minds to the real intents of the Catholic Church. We suggest to all good Catholics the reading of the seventh chapter of Daniel and the second chapter of 2 Thessalonians, and the thirteenth to the eighteenth chapters of the Revelation. But we apprehend that there will be no more reading of the Bible than heretofore. But what extravagant ideas the cardinal has—"ten or fifteen minutes every day," for the period of Lent! If they should study it more time than that, the cardinal apprehends, perhaps, another revolution. Yes; the Bible has produced a revolution—the Reformation of the sixteenth century, for instance. But although these are not the kind that Rome fancies, it is the kind which the Bible always produces. M. C. W.

A SIMPLE "Life of Jesus," in the Italian tongue, by Signor Bonghi, based solely on the gospel narrative, has already secured a circulation of upwards of 30,000 copies.

"LET US HAVE PEACE."

ALAS! how shall we survive! The *Firebrand* with borrowed fire launches at us a five-column, nonpareil-slugged, pica article, with display head-lines as follows: "Seventh Dayism;" "The Folly of Worshipping a Day;" "A Well-timed Argument;" etc. It is copied from the *Earnest Christian*, written by one Rev. B. T. Roberts. The opening words well apply to the article in question, "Never was zeal so misdirected." The article presents no new argument. It contradicts itself in saying that the commandment does not require the seventh day of the week, and then says that "the reason for selecting the seventh day in preference to the fifth or sixth" is because "the Lord rested from the creation on the seventh day." Certainly the Lord rested on a definite day, and that day was the seventh day of the week; for the very next day was "the first day of the week." Luke 23:56; 24:1. The main proof is based on the "Fathers," from whom every error that ever disgraced Christianity can be proved. These "fathers" are among those who should "enter in privily not sparing the flock, speaking perverse things, and drawing away disciples after them." Acts 20:29, 30. The very fact that a Protestant will resort to the "Fathers" to prove Sunday sacredness is clear evidence that they have no Bible proof, and that they themselves are conscious of the fact.

On the same page as the above article, in bold-faced, two-line English, the *Firebrand* has the following: "We build our hopes on God's immutable promises." We cannot help querying if it is by treading under foot God's immutable precepts. They quote John 15:7: "If ye abide in me and my words abide in you." Does this mean only those words of Christ that please the *Firebrand*? Does it mean that the words of the immutable fourth precept are excluded? The argument concludes with, "Let us have peace." Is it peace with God which they desire? "Great peace have they that love thy law and nothing shall offend them." Ps. 119:165. But to the wicked, the transgressor of God's law, "there is no peace." Isa. 57:21. M. C. W.

THE WOULD-BE ARBITER.

"THERE is almost always," says the *Advance*, "some measure of truth and pertinence in the Pope's 'allocutions.' In one of the latest of these, speaking of the relations between Russia and the Vatican, and more generally of the position of the church in the modern world, the Pope remarks that it is now more than ever necessary for the Governments to make common cause with the church by reason of the perils by which they are surrounded. The progress of military science, he says, and the perfection of weapons of destruction, are insufficient. The surest defenses of the nations will, after all, be found neither in gun-boats nor in battalions, but rather in the development of the character of the people, and by each being careful to render unto each what belongs to the other, and closely adhering to the dictates of justice."

The evident meaning of all this is that the nations should make the Catholic Church, in the person of the Pope, the arbiter of all their differences. And it is now more than ever necessary that they should do this, since the progress of military science and the perfection of weapons has made war so much more destructive than formerly. The events are rapidly taking place which will cause all nations to "wonder after the beast which had the wound by the sword and did live."

THE twenty-eighth International Convention of the Young Men's Christian Association of North America, will be held in Philadelphia, May 8-12. According to the official announcement of the convention sent out by the International Committee, no association, organized or reorganized since July, 1869, will be entitled to representation at Philadelphia, unless it has the test of active membership prescribed by the Portland Convention in the following excellent resolution:—

"Resolved, That the associations organized after this date shall be entitled to representation in future conferences of the associated Young Men's Christian Associations of North America, on condition that they be severally composed of young men in communion with evangelical churches (provided that in places where the associations are formed by a single denomination, members of other denominations are not excluded therefrom), and active membership and the right to hold office be conferred only upon young men who are members in good standing in evangelical churches; and we hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings, and Lord of lords, in whom dwelleth all the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment."

The Sabbath-School.

Notes on the International Lesson.

THE TWO GREAT COMMANDMENTS.

(April 21.—Mark 12:28-34.)

JESUS was surrounded on every hand by enemies who were on the alert to take advantage of something that he might say which they could use against him. On this occasion the Sadducees had been questioning with him relative to the resurrection, "and one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?"

Just what motive prompted this question the record does not inform us, but it would seem that it was a real desire to understand the truth, for Jesus at once answered, "The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

"AND the scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

In answering the scribe as he did, the Saviour not only stated an important truth, namely, that love is the fulfilling of the law, but he did it in the manner best calculated to carry conviction to the mind of a Jew, *i. e.*, by appealing to the writings of Moses. The first great commandment, namely, supreme love to God, our Saviour quoted from Deut. 6:4, 5, and the second, namely, equal love to our fellows, he quoted from Lev. 19:18. But in so doing he was simply taking his own. His Spirit had moved Moses to utter and to record those very words, therefore they were not the words of Moses but of God.

NOTHING short of perfect love meets the requirements of the divine law. The man who loves anything more than he loves God does not obey the first commandment, nor does he fulfill perfectly any duty to God. He may not make graven images, he may not blaspheme, and he may outwardly observe the Sabbath, but if he loves anything more than he loves God he is an idolater, and his service is not acceptable to Him who looks at the heart.

BUT not only is love necessary to enable us to

keep the commandments which define our duty to God, but it is likewise necessary to enable us to perform our duty to our fellow-men. How can one keep from coveting, simply by loving his neighbor as himself, and if he does not do that he will covet, and covetousness, says the apostle, is idolatry. And thus it is literally true that "whosoever shall keep the whole law and yet offend in one point, he is guilty of all," for in violating a single specification of that law the sinner shows that he is without that love which alone will enable him to keep any part of it acceptably.

"God is love," and in requiring us to cultivate and exercise love, the Creator simply requires that we should do that which will cause us to become like him. And this is not an arbitrary or unreasonable requirement, for while God requires it he gives the ability to perform it. It is God who worketh in us both to will and to do of his good-pleasure. Christians are represented as branches of the vine, Christ himself being the parent stalk, and all their sap and nourishment come from him. God requires great things, but he also promises and provides great things.

We have before remarked that the scribe was probably honest in asking the question which our Lord answered so admirably, and of this we have another evidence in the fact that he was perfectly satisfied with the reply. He said: "Well, Master, thou hast said the truth. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." One who loves truth and who can discern truth certainly has some of the Spirit of God, and if cherished, that Spirit will lead into all truth. C. P. B.

Old Testament History.

OFFERINGS FOR SIN.

(Lesson 17, April 27, 1889.)

1. WHAT has God represented himself as most willing to do?

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

2. In what does he delight?

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy." Micah 7:18.

3. How great is his mercy?

"For as the heaven is high above the earth, so great is his mercy toward them that fear him." Ps. 103:11.

4. What will he do for our iniquities, and where will he put them?

"He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Micah 7:19.

5. How far does he remove our transgressions from us, if we but repent?

"As far as the east is from the west, so far hath he removed our transgressions from us." Ps. 103:12.

6. What assurance have we of all this?

"What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:31, 32.

7. What is it that cleanses from sin?

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!" John 1:29.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

8. Yet what were the Israelites required to do when they committed sin?

"And if any soul sin through ignorance, then he

shall bring a she goat of the first year for a sin-offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him." Num. 15:27, 28.

9. Tell the particulars of this sin-offering.

"And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a sweet savor unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him." Lev. 4:29-31.

10. In case the entire offering was burnt, what was done with the blood? Lev. 4:5-7, 11, 12.

11. What is said of the blood?

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Lev. 17:11, last part.

12. When only the fat of the sin-offering was burnt, what was done with the flesh?

"The priest that offereth it for sin shall eat it; in the holy place shall it be eaten, in the court of the tabernacle of the congregation." "And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire." Lev. 6:26, 30.

13. In this case, what was the flesh considered as bearing into the sanctuary?

"And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt; and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it to you to bear the iniquity of the congregation, to make atonement for them before the Lord?" Lev. 10:16, 17.

14. Was there any power in these offerings to cleanse from sin?

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." "For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:1, 4.

15. Yet were not the people actually and fully pardoned when they made these offerings? Num. 15:28; see also Lev. 4, noting especially verses 20, 26, 31, 35.

16. Then what must have been the significance of those offerings?—They represented the death of Christ, "who his own self bare our sins in his body on the tree, that we, being dead to sins, should live unto righteousness" (1 Peter 2:24), by whose stripes we are healed. God's promise makes future things as real as though they had been already performed, and so the blood of Christ was as powerful to cleanse from sin in the days of Moses as it is now. The sin-offerings that the people brought, simply showed their faith that the Lord had laid upon Jesus the iniquity of us all, and that there is cleansing in his blood. It was by faith that all sacrifices that were of any value were made. Heb. 11:4. It was faith that made the people whole in those days, as well as in the days of Christ, or at the present time; and without faith it was as impossible to please God then as it is now.

17. If there was not true repentance, would any sacrifice avail?

"If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18.

18. What does the Lord require of us?

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings." Hosea 6:6.

"Wherewith shall I come before the Lord, and

bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He that showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:6-8.

19. What are the real sacrifices of God?

"For thou desirest not sacrifice; else would I give it; thou delightest not in burnt-offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:16, 17.

NOTE.

When the Lord says, "For I desired mercy, and not sacrifice," and David says, "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering," we must understand it as meaning that God never had any delight in sacrifices and burnt-offering unaccompanied by a contrite spirit; for immediately after David said what we have just quoted from him, he added: "Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering." The meaning is that God is not pleased with mere form and soulless ceremony. He does not desire a person to do penance, and his favor cannot be bought by any amount of treasure or affliction of one's body. See Micah 6:6-8. But he is pleased with a broken and contrite heart; and such a heart will say from the fullness of its sense of the divine mercy, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Ps. 116:12-14.

GOSPEL ORDINANCES.

It is true that there is "none other name under heaven given among men, whereby we must be saved" but that of Jesus. Those who lived before his first advent, who will be saved in the kingdom of God, will be saved through the blood of Christ just as much as those who are saved who lived since that time. Abel and Moses will be saved through Christ just as truly as Paul and John. He "is the Saviour of all men." He died not only for the redemption of transgressions in this dispensation, but also "for the redemptions of the transgressions that were under the first testament." Heb. 9:15.

It follows, therefore, that those who lived before the first advent had the gospel. The good tidings of great joy came to them. For them a Saviour was to die, which, based on God's promise, and, later, on his promise and oath, was just as sure to the believer then (because God "cannot deny himself") as it is to the believer now. So Paul says that the gospel was preached unto Abraham (Gal. 3:8), and to Israel according to the flesh. Heb. 4:2. Abel also had faith in the Redeemer to come, as did multitudes more not mentioned. Heb. 11:4.

Why then the offerings of goats and calves, if salvation comes only through Christ? They were the *gospel ordinances* of the past dispensations. In the Christian dispensation, we have baptism, the Lord's Supper, and the ordinance of humility. The celebration of the Lord's Supper shows faith in the death of our Lord Jesus Christ,—faith in the effectual merits of his broken body and shed blood. Faith is to be manifested in this till Christ comes again. 1 Cor. 11:26. At that time it ceases of necessity to be longer observed.

There were certain laws expressed or implied in connection with this ordinance.

The bread was unleavened; for it was that used in connection with the passover when no leaven was to be found in Jewish dwellings. Ex. 12:8, 34:25. Leaven is corruption, and nothing but the unleavened would fitly symbolize the perfect offering of Christ's sinless body. 1 Cor. 5:7, 8. The wine was unfermented. It was the fruit of the vine, indicating that which was just pressed out. The same principle applies to this as to the leaven. Ferment-

tation could not symbolize the precious blood of Christ.

The Lord's Supper illustrates the offerings of past dispensations. The sacrifices and offerings were a manifestation of faith in Christ till he came. Heb. 9:8-12. Laws to regulate these offerings were necessary, in order that Christ might be typified by that which would rightly represent his perfect sacrifice. So the beasts must be of the first year without blemish, the very prime of the flock. They must be offered in just such ways that the people might realize how necessary it was to do just right, and how holy was the great antitypical Sacrifice which these offerings symbolized. These offerings were therefore the gospel ordinances of that time. Through the death of the lamb or goat, they saw the death of the Lamb of God. For this reason Christ is called the "Lamb slain from the foundation of the world." Rev. 13:8. Through the blood of the victim, they saw the precious blood of Christ that could cleanse from sin.

Of course, when Christ came, these offerings necessarily ceased. Faith could no longer use them. With them also ceased the laws regulating them. These laws were not repealed; they expired by limitation, just as will the gospel ordinances of this dispensation, when Christ comes the second time.

M. C. W.

The Missionary.

NEVADA.

I HAVE spent the last six weeks among the Nevada churches. Held meetings in Reno, St. Clair, and Dayton. The preaching was generally of a practical nature, embracing chiefly the great truths of justification by faith and true conversion. The National Reform movement and our relation to the powers that be were also given attention. At St. Clair the outside attendance was quite large. The Reno church is now furnished and ready for dedication. Four signed the covenant, and thirteen desire baptism. FRANK HOPE.

Oakland, March 31, 1889.

IDAHO AND WASHINGTON TERRITORY.

ALTHOUGH some time has elapsed since I have sent in a report of labor, I have not been altogether idle.

During the latter part of November, I began a series of meetings in Garfield, Wash., continuing three weeks, and resulting in ten adults accepting the truth.

December 13 to January 2 I held meetings at Viola, Idaho, with the company brought out during our tent-meetings there last summer. The good work was confirmed in several hearts, and on December 30 nine willing souls, one of them a lady over seventy years of age, went forward in the ordinance of baptism. In the afternoon a church of ten members was duly organized, with proper officers, and a Tract and Missionary Society was also organized. Here is a church without a single former Sabbath-keeper connected with it, and if some of our brethren who are determined to change their location desire to get where they can be a real help to others, here is an opportunity.

From January 3 to February 10 I labored with the church at Moscow, Idaho. This church has just completed a neat chapel for public worship, and is prospering spiritually also. As the result of the effort made at this time five new ones decided to keep all the

commandments of God and the faith of Jesus.

February 23 and 24 Elder D. T. Fero met with us at Garfield, and assisted in the organization of a church of seventeen members, two more being baptized at this time.

As we leave this Conference for other fields of labor, it is with the prayer that the blessing of God may so attend his cause both here and elsewhere, that we shall soon see the work closed up; and when the blessed Master shall come, may we, with those for whom we have labored, be permitted to enter into the rest that remains for the people of God.

J. W. SCOLES.

March 14.

TRUTH.

TRUTH is a jewel sought by few,
Its worth cannot be told;
More brilliant than the diamond's light,
More precious far than gold.
It brightest shines when set in love,
Its radiance gleams anew,
And faith reflects the glorious light,
Till error shrinks from view.

Though buried long 'neath rubbish pile,
Its luster grows not dim;
Exumed once more 'tis blazoned forth,
The same pure, sparkling gem.
With constant wear it changes not,
Fierce heat, or icy chill;
Rude storms but brush the dust away,
It shines the brighter still.

This precious gem is free to all,
But few the jewel wear,
Because its brilliancy obscures
The tinsel fable's glare.
Because its light will never blend
With vanity and pride,
The mass prefer false, fading charms,
And cast true worth aside.

—Christian Advocate.

CHRISTIAN JEWS.

MOST of our readers are probably aware that there is in Russia a number of converted Jews under the leadership of Joseph Rabinowitz, who not only have embraced the faith of Jesus, but who still observe the Bible Sabbath. The following sketch of their leader, which we take from the *Gospel in All Lands*, will, we are sure, be of interest:—

Energetic in character and ambitious in self-improvement and the advancement, politically, socially, and morally, of his people, he, years ago, became known as a zealous friend of reform among the Eastern Jews. With an education and enterprise far beyond his brethren, he set about to devise ways and means to attain his ideals and ends. He acquainted himself with the advanced philosophical thought of the West, in the hope that its adoption by his people would elevate them to a higher spiritual plane, and thus secure for them higher ideals and nobler ends. But he soon learned to doubt both the efficiency of the means and the possibility of applying them to a people whom centuries of persecution and ultra-conservatism had been hardening to principles so at variance with their traditional ideas.

He again attempted to win them away from their greed for gain, which, next to their formalistic religious exercises, is the all-controlling and all-degrading factor in the mind and life of the oriental Jew. But his endeavors to establish agricultural colonies for

them, both at home and in the holy land, proved abortive. While in Palestine, the conviction ripened in him, through an independent study of the New Testament in its relation to the Old, that Israel had made the mistake of its national life, and had become untrue to its historic mission, by the rejection of Christ.

This conviction concerning Christ, not as the Saviour of the world, but as the embodiment and fulfillment of the prophecies of old, and of the ideals and aims of Israel as a nation, is the central thought around which the whole movement circles. The principles enunciated by the humble Nazarene are recognized as those which alone can accomplish the destinies of the people, and enable them to attain the end for which they were set apart as a chosen people.

It is thus regarded as a serious break in the normal and historical development of Israel that eighteen hundred years ago this people as a nation refused to accept those tenets and principles which are regarded by all Christians, and now also by Rabinowitz and his followers, as the legitimate and only correct outcome of the whole previous historical development of Israel. To heal this breach is the ideal aim of the Kishineff reformers, by setting in anew there where first the chosen people entered upon an erroneous path of national development.

These ideas explain why the Kishineff communion by no means desire to join any of the existing Christian denominations. Their object is to secure the recognition of Christianity, as the genuine and legitimate development of Old Testament Judaism, and as the only means of securing the national prosperity of the Jews as such. For this reason they do not think of ceasing to be Jews. They still keep the seventh day; they still practice circumcision; they still celebrate the Paschal feast as a memorial of the deliverance from Egypt—because all these are national characteristics distinguishing them from Germans, from the English, from other peoples, as separate from each other with its own peculiarities.

[And the writer might have added, Because they can find no authority in the Scriptures for neglecting the observance of the Sabbath.]

It is one thing to be right one's self; it is another thing to win others to the right. One person who holds firmly to essential truth, may make that truth offensive to others by his bigotry in its defense. Another person who holds with like firmness to the same truth may make error winsome to others by his manner of denouncing bigoted defenders of truth. In each case the one who holds to the truth is all right for himself, and all wrong for others. Bigotry for the truth may be a means of promoting error; and so may a denunciation of bigotry. Holding the truth in such love as will make one loving towards both bigots and skeptics is as rare a grace as it is admirable.—S. S. Times.

God loves to have us pray with earnest simplicity. Better in God's sight are the broken and heart-felt lisps of a child than the high-flown utterances of some who think themselves wonderful in prayer.

The Home Circle.

SHADE AND SUNSHINE.

Into all lives some rain must fall,
 Into all eyes some tear-drops start,
 Whether they fall as a gentle shower,
 Or fall like fire from an aching heart.
 Into all hearts must sorrow creep,
 Into all souls some doubting come,
 Lashing the waves of life's great deep
 From dimpling waters to seething foam.

Over all paths some clouds must lower,
 Under all feet some sharp thorns spring,
 Tearing the flesh to cruel wounds,
 Or pierce the heart with their bitter sting.
 Upon all brows rough winds must blow,
 Over all shoulders a cross be laid,
 Bowing the form in its lofty height
 Down to the dust in bitter pain.

Into all hands some duty's thrust,
 Unto all arms some burden's given,
 Crushing the heart with its dreary weight,
 Or lifting the soul from earth to Heaven.
 Into all hearts and homes and lives
 God's dear sunlight comes streaming down,
 Gilding the ruins of life's great plain,—
 Weaving for all a golden crown.

—The Presbyterian.

MRS. JEWETT AND HER NEIGHBORS.

It was afternoon of the first day of the week, a little after two o'clock. Mrs. Jewett was tired, unusually so, though she was always tired by the time the washings were finished, but to-day more so, owing, no doubt, to the excitement of the evening before, when, for long hours, together with her husband and the two older girls, she had upon her knees, in penitence and tears, sought pardon for past remissnesses, and help for future exigencies at the throne of grace; and together they had all been rewarded by the entering in to each humbled heart the sweet peace that always accompanies the sense of full and free pardon.

With this had come also the spirit of true confession one to another, as well as to God. Ruth and Rachel had been first to confess to their parents many instances of unfaithfulness to them and to their younger brothers and sisters, that much astonished both father and mother, so carefully had the sins been hidden from human eyes, and these confessions made all to understand as never before, that "the heart is deceitful above all things and desperately wicked;" and to ask, "Who can know it?" with an amazement new to each, and only equaled by the desire to have God "search their hearts, and try them," and show them as fast as they could bear, the evil they contained. Then both father and mother remembered wherein they had been guilty of impatience; of instances of almost deception toward not Ruth and Rachel alone, but all of the children; humble confession was made, and their souls drawn into closer communion with each other than ever before.

It was a scene never before witnessed in James Jewett's home. In everything almost, so clearly shone the sunshine of the enlightening Spirit of God, each saw wherein some mistake or failure had been made as the direct result of either conscious or unconscious sin, showing the alarming state of apathy into which all had been betrayed.

Sweeter concourse had never been held by that really amiable family than was held that night, after confessions had been made

by which the consciences of each had been cleared as concerned one another; and no note was taken of the flight of time till the clock struck one solemn note.

"One o'clock, can it be!" they exclaimed, with, as it were, one breath.

"To bed we must all go," the father said, for we have always much to do on the morrow, and I have some special work to do with some of my neighbors."

"And so have I," sighed Mrs. Jewett; "and may the strength of Christ be ours to work with, that if possible we may take up the stumbling-blocks our selfishness has cast in our neighbors' way."

Now to go back to the beginning of my story: Mrs. Jewett was tired; the washing being finished, the usual tidying up of kitchen and wash-room, together with the after-dinner work, remained to be done, but the girls had insisted that their mother should have no share in any of it, but instead, should go away and take the rest they saw she stood in so much need of. In her heart she had purposed going over to Mrs. Adkins in the afternoon, but both on her own account, and the fear she might be gone away to her mother's, where she often did go on Sunday afternoons, she changed her plan.

Baby James was fast asleep, and Mrs. Jewett thankfully took a large shawl and covered herself up on the lounge in the cozy sitting-room, and was lost in a doze that came to the instant relief of the tired nerves and senses, almost the moment she lay down. But not long did she sleep when there came a timid rap on the door, just loud enough to disturb the sense of hearing, and she dreamed she heard her Saviour say to her personally, "Behold I stand at the door and knock." Rap, rap, rap, rap! louder than before, causing the sleeper to start up in momentary alarm. Only twenty-four hours before, under similar circumstances, the thought of our good sister would have been, "Oh dear, why couldn't everybody have stayed away and given me a chance to rest;" but now, who shall say it was not "the Comforter," even the Holy Ghost, performing its office, that brought on the instant this word to her remembrance: "Thy servants are ready to do *whatsoever* my Lord the King shall appoint;" and, calm and composed, and with the sweet Spirit of Christ's gentleness, she opened the door to admit the very neighbor she had had most in mind all day.

"I am very glad to see you, Mrs. Adkins, she said, clasping her hand with unusual warmth.

"Are you truly glad, Mrs. Jewett? I was afraid you would wish in your heart that I had stayed at home with my baby, but I just couldn't, I was so lonesome and discouraged; everything has gone wrong with me for a week, and I almost always get cheered up and righted somehow by a good visit with you, so you will forgive me for coming again so soon."

The accent on the word "almost" sent a pang of remorse and shame quivering its way through Mrs. Jewett's heart, for she had been painfully conscious of a time, only the Friday before, when Mrs. Adkins came over with some stitching to do on her machine (the poor woman had none, with her family of nine), and she had, as it now seemed to her, needlessly refused her the privilege of coming

any more, on the plea that her machine was old, and so hard to keep in good order, and if she loaned it to one she must to another, etc., etc., when she knew no other neighbor who had not a machine of their own.

"If the case is so critical as you represent, and the panacea really lies with me, I would be heartless to refuse forgiveness if there was a bit of room for any, which there is not. How warm you are, carrying that big baby so far; sit down here by the window, and I will bring you a glass of water."

While she was gone, Mrs. Adkins took a good look around the neat sitting-room. She had just finished the survey when Mrs. Jewett returned with Maud, who took the baby by force and carried him off to the kitchen, where he loved best to be, with the children.

"How nice everything is at your house! I don't think it is so much wonder after all that you are always so good-natured. I am sure you can't have half to try you that I do; your floors are all carpeted, unless it is your kitchen, and you have no scrubbing to do only there, and that floor is painted. Then all your folks seem to feel just such an interest in keeping things nice, while I may clean up ever so good every day after the children get off to school, and it will be just as mussy and crazy as ever by bed-time. What did you pay for this carpet? if I may ask."

"I paid only for the weaving and the warp; we sewed the rags, all hands of us; even the boys lent a hand. We had some grand times with the making of this carpet, running races to see who could wind the heaviest ball. The boys sewed them nearly all on the sewing machine; David would run the machine, and John would put the rags together just ready to slip under the needle and hand them to him. Sometimes we would save those that did not do quite so well sewed by machine and do them with our needles, the boys helping at that, too; and at such times Mr. Jewett would read aloud to us from the *Review and Herald*, something good for us all. Sometimes again we would choose subjects to converse on, and the children would read up for several days so as to be able to talk intelligently upon the topic."

"Who ever heard of such a thing! No wonder your girls are so knowing for their age. I would like to hear Mr. Adkins read aloud once. He eats his supper, lies down on a couple of chairs, and goes to sleep; and if the children talk, or dare to laugh and play, or do anything that disturbs him, he growls at me for not keeping them quiet. I just hate evenings!" And the woman sighed, feeling in her heart that she was a most abused wife.

"Does not your husband like to read?"

"He used to very much, when we were first married, but he says the children make such a clatter of feet and rattle of tongues now, that there is no comfort trying to read or think; but I can't keep them still, and he seldom tries. How do you manage to keep yours so quiet, Mrs. Jewett?"

"They are not always quiet, Mrs. Adkins, I can assure you. They have great romps with their father, occasionally, great play visits with each other, and many a game such as children the world over delight in; but in return for these privileges they understand that they are to render to us implicit obedi-

ence; and that when we wish quiet, they must yield gracefully."

Again the sigh, as Mrs. Adkins said: "Well, we have neither of us the slightest knack with children. They do about as they please, for all of me, and John never minds them much unless they disturb him; but I do not think any of my children, unless it is George, care for reading, or anything but play."

Mrs. Jewett quietly smiled, and, rising, took from the book-case a small book, with pretty green and gold binding, saying: "I want you to try reading this book to them yourself. A few chapters will prove to you whether there is anything in the experiment, and if so, George can read while you work and your husband sleeps. I feel sure that the children will keep quiet to listen."

"I am sure you are kind, but I almost know I shall have to stop every half minute to scold some of them."

Many griefs did the visitor pour into the ears of her patient auditor, who listened quietly, suggesting remedies wherever there was the slightest probability of their ever being tried, praying all the while that God would help her to be of use to the neighbor she loved and respected, in bringing about a more pleasant state of affairs in her home.

Among other trials, was the one that John never would eat salt-rising bread or soda biscuit, if he could help it—would rather live on potatoes and corn-bread, and that he was always telling about the good bread his mother used to make. Mrs. Jewett proposed giving her some fresh hop yeast, and after telling her as carefully and particularly as she could just how to manage it from beginning to end, she offered to write the directions also, which offer was accepted by Mrs. Adkins with many doubts as to her being able to profit thereby, but with a resolve "to try my very best to please John once in his life, if it is a possible thing."

From where the two ladies sat they could hear two of the girls, Maud and Ella, aged respectively nine and eleven years, talking to each other.

"Come, Maud, now you have got the baby to sleep, take him in to his mother; for we won't get the dishes done by the time the girls get done their scrubbing."

"All right, Ella, it's your turn to be mother and wash, and mine to be child and wipe, and I will keep up with you, see if I don't—if you wash them clean. They are all stuck up and dried on, it's been so long since dinner, and I am glad it is your turn to wash them to-day. No, I don't; that would not be 'preferring one another in love,' would it? I'll wash if you want me to. Do you?"

"Do hear that child!" exclaimed Mrs. Adkins, in a low voice, "that beats me."

At that moment Maud came in with Mrs. Adkins's baby soundly sleeping. In a minute he was snugly transferred to the lounge, and Maud was back, saying: "I really will wash, if you will let me, Ella, for I do mean to always prefer you to myself. Is not that what 'esteeming others better than themselves' means?"

"I guess so, Maud, but I am the oldest, and must esteem you first, so I'll wash them if they are stuck on; and now, my dear little daughter," assuming a dignified tone of voice,

"mamma wants you to wipe everything so nice and dry; rub it hard till it shines, every single dish, so grandma's eyes will shine when she sees them, 'cause they'll be so bright. There, that looks right. Oh, but I know you will make just the nicest housekeeper when you get married and keep house! Won't I be proud to visit my daughter then?"

"If I ever get married and keep house, I will have beat-up sugar and eggs (just ready for custard pie, you know), on the table for sauce every single meal, company or not, cause I like it so awful well. O mamma, mamma Ella! I would be so ashamed if I were you! Here's a plate with the potato not all washed off."

"Well, your mamma is ashamed of that, and of having her little daughter say 'awful well.' Don't you remember your grandpa Jewett told you that it was not right to use the word *awful* as you do?"

"Well, how can I remember it all at once? I think I am doing awful—no, I mean very well. That is the first time to-day that I have forgotten and said it."

"So you are! Mamma is proud of her little girl because she tries, and 'if at first you don't succeed, then try, try again.' Did you ever see anything stick so aw—very hard? I most said it myself;" and here the girls laughed to think that Ella came near being caught in the same old habit.

Thus with childish chat the dishes were washed quickly, and the task enjoyed by them almost as much as a game of play.

"Who ever heard the like of your girls? I never can get mine to wash up the dishes for me without a fuss, and yours seem to enjoy it."

"I think they do of late. Our family is so large, with the hired men, that I am obliged to have the children do a great many things. Especially do I find this young man a great hindrance to his mother's always being around the house (this as James Jr. awoke and cried to be taken from his crib); and since I hit upon the plan of their taking turns playing at mother and child, they seldom object to dish-washing."

This was a new idea to Mrs. Adkins, and she "made a note of it," determining to turn over several new leaves in her own home, beginning as soon as she got there.

Later on Ella and Maud came in and stood by their mother while she was talking, and at the first place for an interruption Maud asked:—

"Mother, may Ella and I get supper all alone to-night? Please let us."

"I shall be glad to have you, but I think there is not bread enough."

"Then shall we make some? But what shall it be? graham gems, whole-wheat flour biscuit? or what?"

"Make biscuit; and warm some potatoes, and get any kind of fruit you like."

Mrs. Adkins was astonished, but said nothing until, when seated at the table, she had opportunity to observe more fully the evidences of the neatness and skill displayed by the two children, whose faces were still rosy as pinks with the warmth of the kitchen and the excitement of "doing it all alone for company."

"You don't mean that those children did all this themselves? made these biscuits too?"

How in the world did you ever teach them?"

"By letting them make play of it at first; working with them, and playing they were educating themselves to teach in a cooking-school. I have had to invent many ways to make necessary work seem play to my girles, who otherwise would not have had many play spells some days throughout the past year."

"Well, I feel as if this had been a day worth a good deal to me, and I am going to try your plans a little; but I have no ingenuity myself, and no patience, and little courage to believe that I shall meet with success. However, I cannot but sense the difference in endeavoring to live 'all to the honor and glory of God,' as you do, and teach your children; while we live—I am sure I do not know what for, unless it is, as I sometimes think, just because we do live, and only because we are afraid to die."

On her way home with a supply of yeast, the green-covered book, and a whole bundle of newly-made resolutions, she contrasted over and over the home life of her neighbor with her own. How she succeeded in carrying out the new resolutions may sometime be the subject of another chapter. * * *

TO MOTHERS.

If you say "No" mean "No." Unless you have a good reason for changing a given command, hold to it.

Take an interest in your children's amusements; mother's share in what pleases them is a great delight. Remember that trifles to you are mountains to them; respect their feelings.

Keep up a standard of principles; your children are judges.

Be honest with them in small things as well as in great. If you cannot tell them what they wish to know, say so, rather than deceive them.

If you have lost a child, remember that for the one who is gone there is no more to do, but for those left, everything.

Make your girls and boys study philosophy; when they are ill try and make them comprehend why and how the complaint arose, and the remedy, so far as you know it.

Impress upon them, from early infancy, that their actions have results, and that they cannot escape consequences even by being sorry when they have done wrong.

Respect their little secrets; if they have concealments, fretting them will never make them tell, and time and patience will.

Allow them, as they grow older, to have opinions of their own; make them individuals and not mere echoes.

Find out all their special tastes and develop them instead of spending time, money, and patience in forcing them into studies that are entirely repugnant to them.

Mothers, whatever else you may teach your girls, do not neglect to instruct them in the mysteries of housekeeping. So shall you put them in the way of making home happy.

—Selected.

A MAN'S conduct can easily blast all his good words. Men learn to interpret our utterances by the sincerity and stability of our life.—Selected.

News and Notes.

—Savannah, Ga., had a \$1,500,000 fire the 6th inst.

—The U. S. Senate adjourned *sine die*, on the 2d inst.

—April 1 there was \$617,591,090.66 in the public treasury.

—Chicago has one hundred Christian Endeavor Societies.

—Affairs in Hayti are about settled, and peace will soon be declared.

—The decrease in the public debt since June 30, 1888, amounts to \$50,900,994.

—Heavy snow-storms prevailed throughout Pennsylvania and the Blue Ridge section, April 5 and 6.

—Secretary of the Treasury Windom has refused to purchase 4½ per cent. bonds at a higher figure than 108.

—It is estimated that 1,000 frogs are consumed in San Francisco daily, at an average cost of fifty cents apiece.

—Downs & Co., of New York, leading fancy shirt makers in the United States, failed on the 5th inst., for \$400,000.

—The liabilities for the first quarter of 1889 are reported at \$42,786,000, as against \$38,834,000 for the first quarter of 1888.

—An English syndicate has purchased Catalina Island, off Los Angeles, Cal., for \$6,000,000, and will make it a watering-place.

—President Harrison has issued a proclamation appointing an hour of prayer on the Washington Centennial day, April 30.

—The Navy Department has dispatched the *Adams*, *Richmond*, and *Alert* to take the place of the vessels recently lost at Apia.

—An unsuccessful attempt to wreck the Pennsylvania limited express train was made on the night of the 2d inst., near Canton, Ohio.

—The German Government has announced its intention of replacing the vessels lost in the recent Samoan disaster as soon as possible.

—Edwin Booth, the actor, was recently stricken down while in the midst of a play, by nervous prostration caused by excessive smoking.

—An irrigating canal, thirty-nine miles long, is to be constructed by California capitalists in Colusa County, at a cost of half a million dollars.

—An extensive Nihilist printing establishment has been discovered in Warsaw, Russia, and many persons connected with it have been arrested.

—The recent proclamation of President Harrison, respecting the closing of the Behring Sea, has provoked considerable discussion in British circles.

—Southern Hungary has recently been visited by a terrible storm, destroying many houses, and causing disastrous conflagrations in a number of villages.

—A street-car strike at Rochester, N. Y., resulted in a riot April 6. The mob was finally dispersed by the police after twenty-five arrests had been made.

—Gold is reported to be found in large quantities in the sand on the beach at Lompoc, near Santa Barbara, Cal. Four men are said to have taken out \$1,500 in four weeks.

—The failures for the first quarter of 1889, as reported by R. G. Dun & Co.'s mercantile agency, number 3,294, as against 2,948 for the corresponding three months of 1888.

—Worn coins are redeemable at their face value at any sub-treasury in the United States, provided they are un mutilated, and are presented in parcels of not less than \$5.00.

—A large deposit of telluride, a very scarce and valuable mineral, has just been discovered in the Wood River country, Indian Territory. The ore assays \$10,000 to the ton.

—It is stated that Mrs. Stonewall Jackson, widow of the late Confederate general, has been offered the Richmond, Va., post-office, and will accept the position, which is a lucrative one.

—While a terrible famine is prevailing in some districts of North China, and thousands of people are on the verge of starvation, millions of dollars have been spent on the recent marriage festivities of the emperor.

—The old frigate *Franklin*, Farragut's last flag-ship, will be sent to New York to take part in the Centennial celebration of April 30. She will represent the old navy, in striking contrast to the new steel cruisers, *Boston* and *Chicago*, which will also be there.

—The locomotive and fourteen cars of a Baltimore and Ohio freight train went through a burning bridge, sixty miles east of Wheeling, West Virginia, the 1st inst. The crew escaped unhurt.

—President Harrison is said to favor the idea of immediately strengthening the United States navy, until it shall reach the standard of other nations, both in point of excellence and numbers.

—The East-bound passenger train, on the Northern Pacific road, ran into a freight train near Helena, Mont., the 2d inst., killing three persons, and seriously injuring three others. A misplaced switch was the cause.

—August Belmont, the Vanderbilts, and others, have formed a syndicate for the purpose of obtaining a controlling interest in the gas trusts of St. Louis. It is stated that all the properties will be combined in one gigantic organization, with a capital of \$12,000,000.

—The American war-ship *Nipsic*, which was grounded in Apia harbor during the Samoan storm, and was thought to be totally wrecked, has been floated off the reef, and will be saved. The other vessels, however, are too badly damaged to be of further use.

—The Oklahoma boomers threaten that, on or before the 21st inst., they will burn the bridges on all railroads leading into the disputed territory, in order to prevent other settlers from coming in and occupying the claims the boomers have staked out for themselves.

—General Boulanger, who has been advocating the re-modeling of the French Constitution, is accused by the Ministry of attempting the destruction of the Republic. The Chamber of Deputies, by a vote of 355 to 203, declared him a conspirator, and authorized his prosecution. Boulanger has fled to Brussels.

—A half-breed Canadian adventurer named Le Duc is in Chicago asking for funds to back him in an effort to reach the north pole. He proposes to establish a line of communication by means of three hundred supply stations, and says the trip will be made overland by sleds. It is possible that Government aid may also be asked.

—Dispatches from South Dakota and Minnesota, bearing date of April 4, stated that for two days previous those sections had been visited by severe wind-storms and prairie fires, doing much damage. Several towns and villages have been consumed, and the loss of life is considerable. The pecuniary damage will reach up into the millions.

—Rev. Dr. Edward Beecher, the venerable brother of the late Brooklyn divine, fell under the wheels of a moving train at Brooklyn, N. Y., on the 2d inst., sustaining such injuries that amputation of one of his legs was deemed necessary in order to save his life. Dr. Beecher is one of the oldest clergymen in the United States, being over eighty-five years of age.

—Later news from the South Pacific Ocean indicate that the recent hurricane, which wrecked the American and German fleets at Samoa, was much more widespread than had been supposed. On the island of Tonga, 500 miles south of Samoa, thirty persons perished, and at Tahiti, 1,250 miles southeast of Samoa, the waves submerged a part of the island, and over 1,000 persons are reported drowned. Taken altogether, in the damage done to shipping and the loss of life, it is reported as being the most disastrous storm that has visited that part of the world for many years.

—The President has nominated John Hicks, of Wisconsin, as Minister to Peru, and George B. Loring, of Massachusetts, as Minister to Portugal; Robert T. Lincoln, of Illinois, Minister to Great Britain; Murat Halstead, editor of the Cincinnati *Commercial Gazette*, Minister to Germany; Allen Thorndyke Rice, editor of the *North American Review*, of New York, Minister to Russia; Patrick Egan, of Nebraska, Minister to Chili, and Thomas Ryan, of Kansas, Minister to Mexico. The above nominations have been confirmed by the Senate, with the exception of Murat Halstead, who was rejected on account of political reasons.

—A letter, dated August 28, 1888, has been received from Stanley, the explorer, giving a full account of his travels since his departure in June, 1887. He narrates how his force of 369 men and officers was decimated by disease, starvation, and hostilities, until only 140 remained. He reports Emin Pasha alive, and able to hold his own against any opposing force likely to be brought against him. Stanley has shown his usual perseverance, courage, and leadership, and has again proved his right to be considered the most intrepid explorer that has ever attempted to penetrate the mysteries of the Dark Continent. Emin Pasha will not leave Africa at present, but Stanley is already on his homeward way, with a large band of natives, bearing 6,000 elephants' tusks.

—A gigantic smuggling scheme has just been unearthed in New York City, by which it is estimated the Government has been cheated out of duties on imported goods to the amount of \$250,000.

—The New York weekly bank statement shows a reserve decrease of \$4,041,000, and a specie decrease of \$3,115,000. The banks now hold \$1,410,000 in excess of the twenty-five per cent. rule.

Obituary.

CHINNOCK.—Fell asleep in Jesus at the Students' Home, in Healdsburg, Cal., March 27, 1889, Miss Nellie Chinnock, aged 24 years and 12 days.

This is the first time in the history of the Healdsburg College that death has invaded the happy precincts of the Students' Home. Nellie's parents and her sister Alice, whom she had not the privilege of seeing during her illness, still live at North Bloomfield, Ohio, where she was born. Nellie is the only one of a family of twelve members upon whom the hand of death has yet been laid. Her parents, five sisters, and four brothers all survive to mourn their loss.

Sister Chinnock was reared in the Seventh-day Adventist faith, with which body she united at the age of fourteen. She lived at her home in Ohio and in Battle Creek, Mich., until last September, when she came to California, arriving at Oakland just in time to attend the late camp-meeting for 1888 at that place. Happily at that meeting she determined to have a deeper and more thorough work of grace wrought upon her heart. By confession of sins and contrition of heart she experienced in rich measure the saving power of divine love. As the result of this new experience, she became more fully imbued with the spirit of the Third Angel's Message, and expressed her determination to devote the remainder of her life to the service of her Master, in whose love she then so much rejoiced. From Oakland she came to Healdsburg to attend the College the remainder of the school year, and has since been a member of the student family. Her genial, happy, hopeful disposition won for her the esteem and sympathies of all her associates in the school, Home, and church. The good work of seeking a more thorough conversion and consecration of life to God, which she began at the camp-meeting, did not cease with her till death. The series of prayer and revival meetings held in the Healdsburg church during and after the holidays, were to her, as they were to many others, an occasion of great spiritual profit. Thus the last six months of her life, which she spent in California, seem to have been to her a season of preparation for the final and solemn ordeal through which she was destined so soon to pass.

Her illness, which was of a severe and unusual character, was of about four weeks' duration. She frequently acknowledged the blessing of God in effecting temporary relief from suffering, and her recovery was confidently expected until a few days before she died. But our heavenly Father, who doeth all things well, decreed that she should sleep, and thus she passed away, fully assured that when He who is "the resurrection and the life" shall appear she would come forth clothed with immortal beauty to constitute a jewel among the blood-bought treasures of the cross. While we mourn our loss and sympathize with the bereaved parents, sisters, and brothers, we are consoled with the assurance that her sufferings are forever ended. The funeral was attended by a large number of sympathizing friends and acquaintances, the members of the College attending in body. Words of comfort and counsel based upon Psalms 116:15 were spoken by Elder R. S. Owen.

G. W. RINE.

(Review and Herald please copy.)

LOGAN.—Died at Beaverton, Oregon, March 4, 1889, of consumption, Miss Sarah J. Logan, daughter of Brother and Sister L. A. Logan, aged 18 years and 21 days; also, the same day, of pneumonia, Nettie Logan, infant daughter of Lincoln and Jessie Logan, aged 6 months and 5 days. They laid their little one away expecting the Life-giver to bring it "from the land of the enemy." Sister Sarah J. Logan was born in Marion Co., Ill., and at the age of fifteen gave her heart to Jesus, from which time she lived a devoted, consistent Christian life. In May, 1888, she, with her parents, moved to Oregon and united with the Seventh-day Adventist Church at Beaverton. Her last illness was brief, but her sufferings often severe. She bore it all, however, with Christian patience, and died in the triumphs of a living faith. Her loved ones feel their loss deeply, but sorrow not as those "who have no hope." A double grave entombed them both. "Asleep in Jesus, blessed sleep!"

Words of comfort by the writer, to a crowded church of sympathizing friends, from John 11:25, 26.

J. A. BURDEN.

East Portland, Or.

Publishers' Department.

RECEIPTS.

EUROPEAN MISSION.—W M Banta \$28.50.

RECEIVED ON ACCOUNT.—Kansas Tract Society \$500.

FOREIGN MISSIONS.—First-day Offering Oakland by Mrs Ta' \$5.40, F. Marchesio \$1.50, M J Bartlett \$3, J N Loughborough \$26.00, C B Caldwell \$1.30, Mrs S Sprague \$.90, C E Peterson \$.65, Little River \$.50.

CALIFORNIA CONFERENCE FUND.—E F Hutchins \$8.50, Reno by F Hope \$25, Santa Barbara \$7, Mrs A J Hutchins Modesto \$5, Rent of Camp Ground \$10, J B Brannen \$10, Pasadena \$15, Burr Valley \$92, S H Bond on account note \$28, S H Bond on Camp-meeting pledge 1888 \$5, C E Peterson \$6.50, Mr S Sprague \$4.30, Calistoga by Mary Saunders \$6.75, Scandinavian Church Little River \$34.85, Mrs C H Peach \$35.45.

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:—

Harvey Woodle, Miss Eva Coolie, Clara Valentine, P. Clevenger, D. H. Cadwalder, Mrs. Mary Stevens, E. M. La Lone, Mrs. M. K. Moran, Adam Shafer.

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.

C. H. JONES, Pres.

STOCKHOLDERS' MEETING.

THE first annual meeting of the stockholders of the Pacific Sabbatarian Association will be held at the office of the Pacific Press Publishing Company, at Oakland, Cal., on Tuesday, April 23, 1889, at 5 P. M., for the election of officers, and the transaction of such other business as may come before the meeting.

J. N. LOUGHBOROUGH, 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.

THE annual meeting of the stockholders of the Rural Health Retreat Association (a corporation) will be held at Crystal Springs Health Retreat, near St. Helena, Napa Co., Cal., on Thursday, April 25, 1889, at 2 o'clock P. M. At this meeting a board of seven directors will be elected, and such other business transacted as may properly come before the meeting.

J. N. LOUGHBOROUGH, Pres.,
JOHN FULTON, Sec.

GOOD PROPERTY FOR SALE.

A GENTLE FAMILY HORSE, TWO-SEATED BUGGY, A PINE 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 \$400 (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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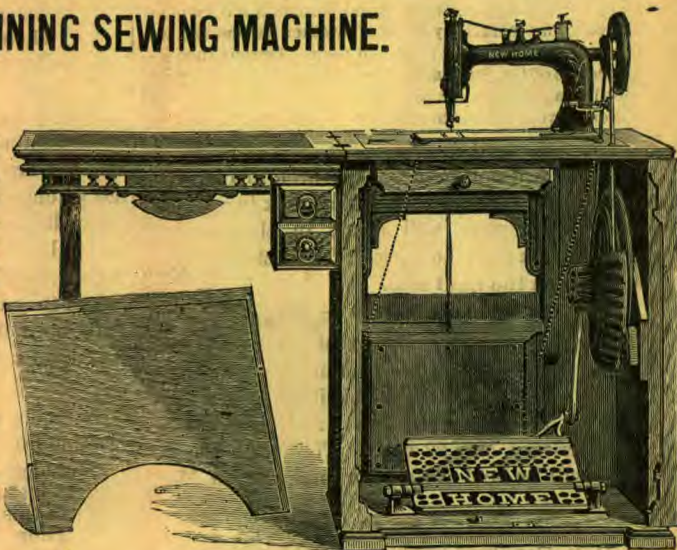
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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, APRIL 15, 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 call the attention of our brethren in Pennsylvania to the article by Brother Chadwick in another column. Every vote will count in the coming struggle, and on such a question all Christians ought to be found on the right side.

PURSUANT to a request by postal card, we stated last week that the Upper Columbia camp-meeting would be held May 14 to 21; this it seems is a mistake. That meeting will be held at Colfax, Washington Territory, May 22 to 29. The North Pacific meeting will be held at East Portland, Oregon, May 14 to 21.

MR. D. M. CANRIGHT has been in Oakland laboring in the interests of, and supported by, the Pastors' Union. He preached against Seventh-day Adventism three times, much in the same way as it is taken up in his book, "Seventh-day Adventism Renounced." Mr. C. was replied to in four discourses, three by Elder Healey and one by Elder Waggoner. These sermons were published in full by the *Oakland Enquirer*. If any desire these four numbers, they will be forwarded for fifteen cents, post-paid. The office has only a limited number, so "first come, first served."

THE *Christian Cynosure* says that the "report that the petition of the Seventh-day Adventists against the Blair bill is signed by about ten times as many persons as that church reports, is attracting attention."

Did the *Cynosure* but know it, the petition referred to is not "the petition of the Seventh-day Adventists" but of liberty-loving American citizens, of the various churches, not excepting Catholics, a number of whom have understandingly signed the petition. Seventh-day Adventists are, we are happy to say, not the only people in this country who love liberty and justice.

THE chaplain of the Arizona Legislature writes us that the Sunday bill recently before that body has failed to become a law because of the failure, or rather refusal, of the Governor to sign it. The first Sunday bill introduced was defeated, but the matter was not allowed to rest there. The women of the Woman's Christian Temperance Union had another bill introduced, for which they worked so diligently that it passed both Houses, but failed to meet the approval of the chief executive of the Territory, and, as our correspondent says, "The people of Arizona are still free to worship according to the dictates of their consciences."

THE building of Christian character must be erected upon Christ Jesus our rock through faith and repentance. The stability of that building will depend on the thoroughness and depth of the repentance. He who looks back upon his sinful deeds alone and counts them not very bad, will surely fall again and again till he either turns away from the truth or accomplishes a deep and thorough repentance. But he who looks at his past sins as the evidence of a sinful heart, a corrupt and unregenerate nature, who realizes that his sins would have been tenfold more numerous and greater had opportunity offered and the Spirit of God not restrained him, who truly sorrows for sin,—such an one is laying the foundation for a stable and permanent character. Rather, he is getting down to the foundation.

He is meeting the conditions set forth by our Lord. He is digging deep that he may lay the foundation on the Rock. Luke 6:48. The foundation cannot fail, neither that which is built thereon, through a living and true faith.

ONE so-called orthodox poet writes:—

"Where are the dead? In Heaven or hell
Their disembodied spirits dwell,
Reserved in bonds of clay
Until the Judgment-day."

While another sings of being by death "released from cumbrous clay." Now if the latter be true how can the first be? for while both agree that the dead go at once to their reward, the one has "their disembodied spirits" "reserved in bonds of clay," while the other has them released from clay. Which is right? or are both wrong and the Scriptures right when they teach, as they do in every part, that the only hope of a future conscious existence is dependent upon a resurrection from the dead?

A CORRESPONDENT of the New York *Evangelist*, writing from Washington, D. C., says:—

"Besides convents, parochial schools, and collegiate institutes difficult to number, the Catholics have in this district three establishments for higher instruction, the Georgetown University, the Gonzaga College, and the new Catholic University. The institution in Georgetown is the largest and best endowed center of learning in America founded and owned by the Jesuits. . . . Meanwhile there is not in this city of magnificent resources a single Protestant female college, and the only male institution is Columbian University, poorly endowed, crippled all along the line of instruction for want of means."

Only those who know little about it imagine that the rapid growth of Romanism is not a menace to this country.

AN example of modern luxury and extravagance rivaling the far-famed oriental splendor, is the mansion now building of Mrs. Mark Hopkins-Searles, near New York City. Various and valuable marbles from both continents, costly carved woods, ivory, silver, and gold, are the materials which enter into its construction with lavish profusion. The side walls of the main reception-room, or *atrium*, are composed of fifty onyx panels, through which electric lights illumine the costly parlor with the softness of sunlight. Even the servants' bath-rooms and the kitchen are floored and wainscoted in marble. The organ is the largest house organ in America, height forty feet, case of English oak, with pure gold mouldings. The cost of the largest chimney above the roof is said to be \$10,000, while the cost of the whole building, with its surroundings, is estimated at \$2,500,000. And all this to gratify pride (for it does not add to comfort), while thousands in the world are starving!

"FATHERS OF THE CATHOLIC CHURCH."

SUCH is the title of a book of over 300 pages from the pen of Elder E. J. Waggoner. I have just completed a careful reading of every word of this book. It is an able presentation of the subject on which it treats, and gives the reader a concise idea of the "Fathers of the Catholic Church," treating of their character, and illustrating by copious quotations the nature of their writings. This book is a valuable addition to the library of any student, no matter what his religious faith. Few care to burden their libraries with the books necessary to obtain all these writings of the early Fathers. In this book they have such quotations from their writings as enable the reader to know, and to be able to show to others, the character of these Fathers, as well as to obtain an idea of the peculiar doctrines they have set forth in their writings.

There is one part of the book devoted to a treatise on sun-worship in the various nations of the earth; this in itself is worth many times the price of the book. I have taken a special interest in the perusal of the later chapters of the book, in which we have a delineation of the steps of development in the

great apostasy, called by Paul, in his epistle to the Thessalonians, "the mystery of iniquity" that should result in the development of "the man of sin."

I commend the book to all students of biblical literature. It shows us what men, human fathers, have said, and this, compared with the word of God, may lead us to say, with the prophet of old, "What is the chaff to the wheat?"

J. N. LOUGHBOROUGH.

Fresno, California, April 1, 1889.

THE *Independent*, some time since, in commenting on the address of the cardinal and bishops of the United States to the Pope, said that "the most intelligent Catholics do not want the Pope to have temporal power." And this sentiment is often heard from Protestants who are endeavoring to persuade themselves that there is no danger. But is it true? Referring to this utterance of the *Independent* the *Catholic Review* of March 9 says:—

"Will the *Independent* kindly tell us who are 'the intelligent Catholics' of the country? Are they the spiritual rulers of the church, who have told plainly in their letter the wrongs the Holy Father has suffered at the hands of the invading Government, and thus voiced the sentiments of the many millions of the faithful and educated Catholics of the republic, or are 'the intelligent Catholics' restricted to the writers whose pens are at the service of the enemy, through the columns of the *Independent*?"

Every true Roman Catholic is in favor of the restoration of the Pope's temporal power; and when crucial tests come, they will fall into line and shoulder to shoulder oppose any power that opposes the Papacy. "Be not deceived;" "Rome never changes."

THE *Occident* in speaking of the union of churches recently, remarks that "the thing which seems to us so hopeful, and the realization of the near future, is the blending in one of the bodies of like faith and the co-operation of the remainder. The former seems only a question of time for accomplishment in the foreign field, and the latter is being hastened by the broader minds on all sides."

It refers to the coldness and selfishness manifested by some as chilling, but the "leaders" and their "characters and surroundings" show that these "possibilities" of union are not out of range. And then the *Occident* gives us one of the compelling forces of unity in the following:—

"In fact, add the pressure of providences that necessitate the combination of the forces of Christendom, and the most unbelieving can hardly look to the need of more than ten years to bring into witnesslingness the most unwilling."

Among these so-called providences is the demand for religious legislation. True union would be, not mere co-operation, but blending. "Pressure of providences" united Pilate and Herod, and Jesus was crucified. Politics is bearing too large a share in the unifying of these denominations for the union to be safe or to be looked upon as a thing of good. The Sunday law is one of the essentials, and its consequences are oppression and persecution.

THE New Hampshire Prohibition Amendment was defeated by about 5,400 majority. Only 55,000 votes were cast of 90,000, the usual vote of the State.

THE Upper Columbia camp-meeting will be held at Colfax May 22-29. CONFERENCE COMMITTEE.

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