

Dan. J. Jones

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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A SUNDAY paper announces that it will soon begin the publication of "a Bible novel of stirring and absorbing contemporaneous interest," under the title, "Jephthah's Daughter; or, the Vow, the Victim, and the Vengeance." That paper is only following in the footsteps of the modern sensational preacher.

THE National Liquor Dealers' Association has, it is said, "appropriated \$25,000 for the purpose of paying for the insertion of newspaper articles stating that prohibition is a failure in Kansas and Iowa." If prohibition were indeed a failure would the liquor men spend so much money in fighting it? Verily they would not.

SPEAKING of Sunday, Mrs. J. C. Bateham says: "Statistics show that on this day, protected by law, the sales of liquor are two and one-fourth times the average for the other six days, and the mischief wrought is in still greater proportion."

Then would it not be well for the organization to which Mrs. Bateham belongs to devote a little less attention to the protection of a special day and a little more to the suppression of the liquor traffic on all days?

MUCH as we may desire to do so, we can offer God no equivalent for that which we receive of him; we can glorify him only by thankfully accepting his bounty. David, speaking by the Spirit, asks, "What shall I render unto the Lord for all his benefits toward me?" and under the influence of the same Spirit answers, "I will take the cup of salvation and call upon the name of the Lord." And that is all that anyone can do to merit the favor of God. "Blessed are the poor in spirit, for theirs is the kingdom of Heaven."

THE Presbyterian synod recently in session at Syracuse, N. Y., appointed a committee to devise a plan to promote Sunday observance within its bounds. Among other things, they recommend "that on the second Lord's day of May all our ministers be requested to present to their congregations the claims of the Lord's day." The committee also appeals to lay members of the various congregations in the synod, "whether in office as elders or trustees or not, to use all their private and official influence for the better observance of the Christian Sabbath."

"This we do," says the committee, "in the interests of that large and growing number of men in every community who are being robbed of the weekly day of rest, and of all their home and church bless-

ings, by the demand for their Sabbath labor, or the loss of their places of employment."

Of course it is the right of every man who desires to do so to keep Sunday, the so-called Lord's day or Christian Sabbath; but is it the duty of the State not only to remove all difficulties in the way of keeping that day, but also to make its keeping obligatory upon all in order that those who regard it as sacred may be compelled to do that which they now feel that they ought to do, but which, from fear of losing employment, they neglect to do? We think not.

THE Denver *Times* says that the open saloon on Sunday "is not a sign of progress. It is not a mark of enlightenment. It is not an assurance of that strong, true morality on which alone are builded up stable government, and pure and orderly society." Very true. But is the open saloon on any day a sign of any of these things? Certainly not. And so far as they exist in any community where there are saloons, they exist, not because of open saloons, but in spite of them.

THE majority against the prohibition amendment in Massachusetts was a surprise alike to friends and foes of the measure. The total vote for the amendment is 88,696, against 138,195, showing a majority against the amendment of 49,499. Many professed Christians, and even some religious papers, fought shoulder to shoulder with the rumsellers on the side of King Alcohol. It is safe to say that these same religionists are, however, in favor of strict Sunday laws in the interest of temperance.

Do you feel that you are a sinner? Thank God that he has enabled you to see your undone condition, and take courage, for "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." And not only has God made ample provision for your salvation, but he pleads with you to accept his mercy. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. Whosoever will may come.

No Christian ever yet had his pathway through life so overcast with shadow that some light did not appear. No hour of grief was ever so full of anguish that some cause of gratitude could not be found. If clouds gather round us, never mind; sooner or later they will have a silver lining. And although at times our ears can catch nothing but the clash and clangor of cross purposes in this life, we may rest assured that through all the discord of changing circumstances runs the sweet music of the voice of Faith, assuring us that our destinies are in the hands of Him who doeth all things right. The alternation of light and shadow here will only make more glorious the eternally abiding sunshine of our Father's smile, when we enter into his presence to rest forever. Let us only act well our part, and all will be right.

GOD'S CARE.

I KNOW not if or dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best or not.

My bark is wafted to the strand
By breath divine,
And on the helm there rests a hand
Other than mine.

He holds me when the billows smite;
I shall not fall;
If sharp, 'tis short; if long, 'tis light:
He tempers all.

—Dean Alford.

GIVE GLORY TO GOD.*

BY MRS. E. G. WHITE.

"And it came to pass, as he went to Jerusalem that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests; and it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way; thy faith hath made thee whole."

I AM feeble to-night, but if I had ever so much strength, there would be no power in me to insure you a good meeting. If your minds are in a devotional frame, if your hearts are drawn out in prayer to God for his blessing, if there is a yearning of soul to know what is the will of God concerning you, if you are humbling your hearts before him, God will speak to your souls to-night. Oh, that every one of you may hear and understand the voice of the true Shepherd! Oh, that you may be susceptible to the influences of the Holy Spirit! There never was a time in my life when I felt more anxious and more in earnest to know that it was well with my soul. There never was a time when I felt that there was greater importance attached to what I should say and do, than I feel is attached to my words to-night.

I know that we are nearing the Judgment. I know that the angels of God are in this congregation to-night. Evil angels are here

*Sermon at Pottersville, Mich., December 19, 1888.

also. The Lord is looking upon us, and I know that he is acquainted with each one of us. He knows whether your heart is devoted to him, whether you have religion in your home, whether you have come to this meeting with prayer and intercession that you may receive his blessing. Unless the Lord does meet with us to-night, this meeting will be of no benefit to any of us. But we believe he will meet with us; we depend upon him; for we have no strength of our own. All we can do is to place ourselves in the channel of his mercy.

The question that Jesus put to the leper that returned to give glory to God, we should put to ourselves. We should inquire, "Were there not ten cleansed? but where are the nine?" Has God received that glory and honor which he should have received? Has his praise come not only from our lips, but from our hearts? Have we bowed at the feet of Jesus to give glory to his name for his matchless love in placing salvation within our reach? He inquires, What more could have been done in my vineyard than that I have done? The cross of Calvary represents what God has done for us. In the gift of his only begotten Son he has insured to us eternal life upon condition of our faith and obedience. How few appreciate the matchless love that he has manifested! He proclaims himself as merciful and gracious, forgiving iniquity and transgression and sin. Those who come to him, he pardons abundantly. Shall we be like the heath in the desert, that knoweth not when good cometh? Shall we not from the fullness of our gratitude render praise and glory to God, like the one who returned and bowed in his humility at the feet of Jesus? We do not want to be represented by the nine who went right on their way in indifference, and did not return to glorify Him who had restored them to perfect health.

We are not anxious to have a great excitement at this meeting, but we are anxious that those for whom Christ has done so much should fall at his feet, and glorify and praise him for his matchless love. I feel anxious lest we shall not appreciate the gift of God's grace, lest we shall not appreciate Christ, the believer's hope, his joy, his all in all. Christ is the truth, the hidden treasure in the field of God's word. He is the pearl of great price, which we must gladly sell all we have to obtain. An excitement might be created among the people at this meeting, and just as soon as the feeling should die away, we should find that they were no better, but rather worse than before the revival commenced. We are desirous that there should be a deep, thorough work done in our souls. We want to know how you stand before God. Is it well with your souls? Has Christ cleansed your heart from its defilement? We know not what may be our condition one hour from this time. We know not whether we shall be in active life, or in the silence and inactivity of death.

A letter came to me from my sister a few days ago. She wrote: "A terrible thing has happened. My husband was taking some dishes from the table when I heard him fall. I thought I heard a groan, and I quickly went to him; but when I reached him he was breathing his last." "Oh!" said she, "it is so sudden. I cannot make it seem like a reality

that my husband is lying in the next room cold in death."

We are constantly hearing of sudden deaths that come without one moment of warning, and it is a question of vital interest to ask ourselves, "Is it well with my soul?" Christ has paid an infinite price for our redemption. The Lord of glory laid aside his royal robes, and became a man among men. For "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." What a wondrous plan is the plan of salvation. Christ clothed his divinity with humanity, suffered in the flesh, died a most cruel death, that he might reach to the very depths of human woe and misery, and lift men up to a seat upon his throne. Will you be lifted up? Will you be cleansed from the leprosy of sin? Will you, as you partake of the heavenly benefit, give glory to God for the wondrous work he has wrought in you? John exclaims, "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." Mark these words, brethren; it does not say one in one hundred, or one in ten, but every man that hath this hope, purifieth himself.

Is there any reason why defilement should be cherished in your heart? If there is not, why are you not cleansed? Nothing that is vile can dwell in the presence of a holy God. Christ gave himself for us that he might "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." We should be like the leper who was cleansed, who returned to give glory to God. There is no reason why our lips should not be trained to the high praises of God. When we hear the words of a cheering discourse, or the earnest exhortation of a brother or sister, why should not a wave of glory and a chorus of "Amen" go up to God from the congregation of his people? Would it not be thus if the fire of God's love were kindled in our hearts? I know it would be so. Coldness, formality, want of faith and love and intense earnestness and devotion, has killed the spirit of warmth and religion out of our services. We need everything,—the gold of love, the white raiment, which is the righteousness of Christ, the eye-salve,—that we may discern the goodness and love of God. When God works for his people, how few return to give him glory! We want a religion that has some consolation in it, that has joy and peace and love in it to recommend it to others. Our religion should be of that heavenly character that will impress the world with the fact that we have been with Jesus and have learned of him.

In the deepest night of sorrow God gives us so much to be thankful for that we need never cease our singing. With all our wisdom and foresight we can take a lesson in gladness and gratitude from the happy bird that sings all night, as if the day were not long enough to tell its joy.—*Selected.*

GOD'S OBJECT LESSONS. NO. 4.

THE SIN OF INTEMPERANCE.

"The brain dances to the maddened bowl.

In the flowers that wreath the sparkling bowl,
Frail adders hiss, and poisonous serpents roll."

INTEMPERANCE is just about as old as the human race. Man has yielded himself to the demands of appetite, and become its willing slave, till it has become the curse of the world. T. De Witt Talmage says that Noah introduced intemperance. It seems to me that appetite set up its claims in Eden, as Eve took a glance at the forbidden fruit; and intemperance began as soon as she ate it. There began the first rippling wave of the curse that has been the scourge of all ages. There began the drunkard's "tramp! tramp! tramp!" and the march has been moving on, on, on, towards eternal ruin, the ranks once broken, always filled by willing recruits from the ranks of moderate drinking. Not only have the ranks been filled up as each succeeding generation has passed by, but the armies of hell have increased in an appalling ratio as the ages have flown by. And still the demon moves on with ever-increasing power, carrying want, and misery, and woe, and death, and eternal destruction in its wake.

Who can tell the history of that first sin? The plucking of that fruit was the death-knell of the human race. Noah made the wine and drank it, and shame followed, as it always has and always will. In all succeeding ages, it has been known that sweet liquids would ferment, and if drunk, would produce intoxication. Solomon knew its effects. He said that it was a mocker and a deceiver. Isaiah was familiar with its effects. He says, "The earth shall reel to and fro like a drunkard." Coming down the ages one thousand years this side of Christ, and the art of distillation was discovered, and this has added fuel to the flames. But it was seemingly left for the men of this age, this enlightened age, the age of improvement and invention, the age when it is expected the millennium is about to dawn—I say it is these men, this generation, that have added demon to demon, poison to poison, fire to the already fiery fluid. Just for a moment look at what is added to that abomination to make it more abominable, to that fire to make it more fiery, to that fiend to make it more fiendish,—capsicum, copperas, logwood, deadly nightshade, vitriol, opium, sulphuric acid, potash, and cochineal! No wonder that those who drink see armies of hissing serpents, and fiends standing ready to devour! No wonder that their brain runs wild! But stop! something else is poured into that maddening cup! It is the tears of mothers, of orphaned children, of broken-hearted sisters and wives! And blood! yes, blood! the blood of millions! Oh, what a drink! And there is more of this damnable liquid drunk to-day than ever before. It is more poisonous, more murdering, more destructive, and the death-grasp of the demon more relentless, and the appetite more powerful to destroy, and the victim has less and less power to resist, if inclined, and all such inclinations are more and more feeble. More drunkards, more widows, more orphans, more broken hearts, and more tears are to be added to this drink, and more drunkards' graves made every year than ever before.

It takes more than a billion of dollars every year of the people's hard-earned money to care for the 800,000 paupers that rum has made, and the 315,000 criminals, made so by strong drink, and the 30,000 idiots, brought into this world by drunken parents, and to bury the 75,000 drunkards who fill newly-made graves, who might have lived to bless the world if it had not been for strong drink. Talk about the millennium! At this rate, add a few hundred years, and instead of the millennium, every home would be turned into a drunkard's home, and the earth itself into a hell. And this is not all. As if to cheat the truest saint and lure him on to hell, comes the patent medicine vender with his bitters—bitters of every kind and name, bitters to cure every ailment to which flesh is heir, soothe every pain, renew to youthfulness old age; and the temperance man and the temperance advocate will take these so-called temperance bitters, and—drink!—and many have drank themselves into a drunkard's grave. Once on the road, once enter the stream, once join the army, and there is no let-up, there is no furlough, there is no reprieve, only in total abstinence, only in Christ.

But where are the object lessons? *Answer*—Everywhere,—from the expulsion from the garden of Eden; from Noah in his shame; from Lot in his incestuous act with his daughters; from the sons of Aaron, who were destroyed by fire from God, to show his utter abhorrence of drunkenness; from the words of Christ, and prophets, and apostles, in words of warning and reproof and admonition; yes, from the day that Eden was barred against our first parents, to the long fast of Christ in the wilderness. The Bible is full of object lessons, all speaking with one voice. And the death-tramp of the 75,000 who annually fill drunkards' graves, appeals to us in a voice louder than thunder, that "wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

Who will heed the lesson?

H. F. PHELPS.

THE CHURCH AND THE WORLD.

SEVENTH-DAY ADVENTISTS are often accused of preaching about the fallen condition of the churches; but they say no more than what is said by good men in the different churches, men who have the means of knowing. As an instance of this, take the following from the *Standard*, of January 3, a Baptist paper published in Chicago:—

Dr. Arthur T. Pierson, as he looks at the church exclaims: "Our church life is undermined by worldliness. A worldly church prevents the conversion of sinners. More and more the eyes of men become blinded and sealed to the value of divine things. We thunder in the ears of men the terrible truths of God, but they are deaf and dead, and the very church itself so grieves and quenches the Spirit by fellowship with evil that there is no power in the Lord's people to convert souls. Four-fifths of the nominal membership of our churches add nothing to their real power. They are either a dead weight or a positive hindrance to the advance of the gospel; they help to fill up the gulf between the truly regenerate and the open enemies of Christ."

Is this a true picture of the church as we view it as a whole? Is Dr. Pierson to be regarded as a pessimist? or does his consecrated life lead him to read aright "the signs of the times"? What calls for the Friday evening "lectures" in so many churches instead of the old-fashioned, God-honored prayer-meeting? Is it not an absence of that deep spiritual life which presses for utterance when God's children assemble at the hour of prayer? In times of awakening how readily *the people* occupy the time! A long, formal address by the pastor is uncalled for and undesired. This is but a single illustration taken from scores with which every pastor is more or less familiar.

CHRIST'S AGONY IN THE GARDEN.

He knelt—the Saviour knelt and prayed,
When but his Father's eye
Looked through the lonely garden's-shade,
On that dread agony.
The Lord of all above, beneath,
Was bowed with sorrow unto death.

The sun set in a fearful hour,
The skies might well grow dim
When this mortality had power
So to o'ershadow *Him!*
That he who gave man's breath might know
The very depth of human woe.

He proved them all!—the doubt, the strife,
The faint, perplexing dread,
The mists that hang o'er parting life,
All gathered round his head!
And the Deliverer knelt to pray—
Yet passed it not, that cup, away.

It passed not—though the stormy wave
Had sunk beneath his tread;
It passed not—though to him the grave
Had yielded up its dead.
But there was sent him from on high
A gift of strength, for man to die.

And was the sinless thus beset
With anguish and dismay?
How may *we* meet our conflict yet,
In the dark, narrow way?
Through him, through him, that path who trod!
Save, or we perish, Son of God!

—Hemans.

HELPING BY NOT HINDERING.

ANOTHER class of hinderers consists of those who are unnecessarily laying their burdens on others. They have trained themselves into such a condition of dependence that they can scarcely take a step alone. They want to advise with all their friends, and get a symposium of counsel on everything they do. At the first indication of difficulty or trouble, they fly to someone for help. In cases of real trial, they break down altogether, and have to be carried through on the strong arms of unselfish friends. They are a constant burden to those upon whom they call for sympathy and aid.

Of course, there are cases of real weakness which give one a right to lean on stronger arms, and to be helped and borne along by those who are abler and wiser. No true father or mother ever blames a little child for its helpless dependence, nor regards it as a hinderer of its parents in their life. Nor does anyone with a right heart find fault with those who, through disease or misfortune, are unable to toil for themselves or to bear their own burdens, and who must, therefore, depend on others for support. Nor, again, does anyone grow impatient with the dependence which sorrow or bereavement produces. When one is overwhelmed with grief,

or crushed by some calamity, there is no Christian man or woman who is not eager to extend sympathy in whatever practical form it may be required. All stand with gentle heart before human weakness and human need, and are glad to bear the burdens of those who cannot bear their own.

But there are many who are neither little children, nor invalids, nor victims of great sorrow and trial, who yet insist on laying on others the loads which belong to themselves. In this way they also become hinderers instead of helpers. They think that they believe in the inspired lesson, "Bear ye one another's burdens, and so fulfill the law of Christ;" but they get only one side of it, availing themselves of its privileges in their need, without ever putting themselves under its requirement on themselves. They believe in others bearing *their* burdens, but they have no thought of bearing the burdens of others. The other burden-text, "Every man shall bear his own burden," they seem to be wholly ignorant of. Yet there are loads which none of us have a right to shift to other shoulders than our own. We have no right to ask others to take their time to attend to our affairs, when we are quite able to attend to our own affairs. We have no right to expect others to solve our little perplexities, and help us bear our little trials, and sympathize with us in our little disappointments, when we are just as strong for these burdens as our friends are. We ought to cultivate self-dependence, to think and plan for ourselves, to meet our own questions, to do our own work with our own hands. Especially should we shrink from needlessly becoming a burden to those who love us, or who are patient enough to be willing to help us. We should at least seek to help our friends by not hindering them unnecessarily with our cares. We should learn the gospel of self-help even if we do not get into our life the other hemisphere of Christian duty,—the unselfish side of brotherly help.

And there are many other hinderers, rather than helpers, of others. There are those who hinder others by the inconsistencies of their own lives, and by the wrong examples they set. There are those who hinder by their ugly tempers, by their selfishness, by their greed, by their thoughtlessness, by their want of heart, by their ambition and their pride. There are those who hinder, even when they try to help, by their lack of delicacy and tact. There are many who try to comfort others, who only make worse the hurt which they would heal. If it were possible to eliminate all the needless hindering of others there is in people's lives, this alone would add a large volume to the total of the world's happiness. Then, if all the hinderers could be made to be helpers, a social millennium would have already dawned. Let all of us do our part to usher in that day. At least, let us have a care to help by not hindering.—*S. S. Times.*

MORALITY, taken as apart from religion, is but another name for decency in sin. It is just that negative species of virtue which consists in not doing what is scandalously depraved and wicked. But there is no heart of holy principle in it, any more than there is in the grosser sins.—*Dr. Bushnell.*

INSPIRATION AND INFALLIBILITY.

THE claim of infallibility, as inherent in inspiration, is to be justified as belonging to the sacred writers while engaged in writing the holy Scriptures. This high characteristic is not to be held as determinable by arguments *a priori*, for the conviction must be warranted by a fair induction of all the facts involved as furnished by the Scriptures themselves. Infallibility must be found to be authoritatively asserted or authoritatively assumed, or both, in the contents of the sacred writings. This belief is further to be verified by a reasonable assurance that those who profess to speak or write in God's name profess to speak or write under the conscious information, direction, and personal guidance of the Spirit of God. That inspired men actually did teach fact, truth, and doctrine without error or omission, without defect or excess, is a view which, after jealous investigation, long since found acceptance and was settled in the conviction of the church as valid; and so now the logical requirement is in place, that proof to the contrary shall be made complete on the part of him who affirms the opposite proposition.

The argument being thus presented, the validity of the claim will appear in scientific form, and the conclusion becomes irresistible and cannot with reason be challenged by the disbeliever. Thus infallibility will be found to inhere in, and to be inseparable from, supernatural inspiration. Infallibility is here employed in its exact sense, as expressing "exemption from error; that which is an unfailling and indubitable evidence; a sure proof, not capable of error." Thus it is applied to the sacred writers. The meaning of this application is, that certain men, by virtue of being supernaturally inspired, became thereby the agents of God for the infallible expression of his will toward mankind in such a sense that what they taught God taught. The only infallibility involved is the infallibility of God. Chosen men became only the subjects of infallible wisdom when he inspired them.

Upon the human side, this infallibility was limited by the nature of man, but not so limited as to admit or imply fallibility in God. Infallibility, as it inheres in divine nature, is infinite in extent, and, accordingly, God always acts infallibly wherever he acts at all. He never errs. In the case of inspired men, it was God's own infallible power acting within and upon the powers of man, restricted by the domain of man's nature. This limitation does not, however, render nugatory the infallibility of God, since it furnishes a field for the exercise of God's inspirational and infallible energy. Within that limitation his infallibility was perfect. Under inspiration man's nature was responsive to the exercise of that power infallible, and was subject to its direction and guidance in expressing "the mind of the Spirit." Nevertheless, the infallible quality does not spring up within man as its source any more than does the sunshine. That, therefore, which calls in question the infallibility involved in the transactions supposed in inspiration, simply calls in question the infallibility of God, which inheres in his every action.

Our Lord himself, the founder of his king-

dom, chose and commissioned those who were to become its teachers in the church of God, whom he enjoined that they should tarry at Jerusalem for the divine *charisma*, to be "baptized with the Holy Ghost not many days hence;" and that this blessed Spirit should be with the apostles as a divine presence, dwelling with them, and speaking in and through them, and for them. Jesus further provided and promised them that the Holy Spirit, whom he would send from the Father, should supernaturally teach them all things, and bring all things to their remembrance whatsoever he said unto them; for this Holy Spirit was none other than the very Spirit of Truth.—*S. L. Bowman, S. T. D., in the Methodist Review.*

PROTESTANTISM IN QUEBEC.

THE ignoble position in which the Protestants of the Province of Quebec now find themselves is a fair sample of the condition of affairs which would speedily obtain in the United States if the Roman Catholics were permitted to have their way. In that part of Canada, there are two systems of education, both supported by public taxation. Catholics and Protestants are taxed for school purposes, according to the value of their property, and the resulting funds are divided between Protestant and Catholic schools, according to the numerical strength of the two classes. All educational matters in the province are controlled by a Council of Public Instruction, composed of Cardinal Taschereau, nine Roman Catholic bishops, ten Roman Catholic laymen, and ten Protestants. No amendment to the school law is entertained in the Legislature, unless it has been recommended by the Council of Public Instruction, in which the Catholics outnumber the Protestants two to one. The Protestants, being compelled to contribute to the support of schools in which religious instruction, according to the Church of Rome, is the most important feature, are naturally dissatisfied.

But this is not all. The Council of the Bar, which conducts the examinations of all young men in the province who desire to study law, is composed of graduates from Roman Catholic colleges. This council compels all applicants to pass an examination in certain studies only taught in Catholic institutions of learning, and utterly neglects subjects of far more importance. The result is that only Catholics can enter the profession of law. These facts, together with the public endowment of the Jesuits, the constant buying of lands from Protestants by the Catholic Church, and the late attempt of a member of the Legislature to secure the passage of a resolution requesting the Queen of England to assist in restoring the temporal power of the Pope—all these have combined to disgust and dishearten the Protestants of the unhappy province. May such things never take place on the soil of the United States!—*America, February 28.*

A poor farmer asked a preacher to pray for a fruitful harvest on his impoverished field. The preacher replied, as he looked at the sorry prospects: "This is a case that does not yield to prayer. This field needs manure."—*Selected.*

THE MINIMUM CHRISTIAN.

THE minimum Christian! And who is he? The Christian who is going to Heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he may without lacking it altogether.

The minimum Christian goes to church in the morning; and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much at dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very judiciously, sometimes to himself, oftener to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath-school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week that he needs the Sabbath as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty that he must beg to be excused. He is very friendly to home and foreign missions and colportage, and gives his mite. He thinks there are "too many appeals;" but he gives, if not enough to save his reputation, pretty near it, at all events he aims at it.

The minimum Christian is not clear on a number of points. The opera and dancing, the theater and card playing, and large, fashionable parties, give him much trouble. He cannot see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but that a man may be a Christian and dance, or go to the opera. He knows several excellent persons who do. Why should not he? He stands so close to the dividing line between the people of God and the people of the world, that it is hard to say on which side of it he is actually to be found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that in trying to get to Heaven with a little religion, you miss it altogether; lest, without gaining the whole world, you lose your own soul.—*Selected.*

THE Pope has graciously approved the statutes of the new Catholic University at Washington, and has permitted the institution to be under the control of the American Primate, reserving to himself, however, the right of revising the program of instruction. As the Pope has lately denounced the public-school system of the United States, he may have been afraid to trust the choice of studies entirely to Catholic bishops and archbishops, who are also American citizens, lest the university should teach too much veneration for the American Constitution in connection with that for the spiritual and temporal power of the voice of Rome. American youths who are educated under the critical eye of the "prisoner" of the Vatican are not likely to learn many lessons in American patriotism within the university's walls.—*Selected.*

"BY THE WORDS."

THE following from a letter in the *S. S. Times*, and the comments thereon, are worth serious thoughts on the part of all:—

"A hollow wax cylinder, a few inches long, and marked with indentations that my eyes hardly noticed, was put on a machine, and touched in a certain way by a roller, when from a small empty funnel issued the notes of a song, sung weeks ago by one far away. I followed the melody, now soft and low, then high and intense. The words, the tone, the expression, all were on that wax cylinder, to remain imprisoned in those dots and lines, unexhaling in the air, until summoned forth, and then sounding out upon the ear in perfect facsimile of the original voice. Of course, the exhibition preached its sermon to me on the text, 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.' How emphatically does Edison's new discovery, as well as the 'finds' of the archeological societies, confirm the authority of holy writ! It may be that Edison will invent a thought register next; and then how righteously we shall all have to live! Meanwhile, as we listen to the phonograph, we shall have no reason to doubt that God could frame an apparatus to lay up our words, so that all the world shall have to acknowledge to him: 'Thou art clear when thou judgest.'"

It is true that the phonograph simply illustrates the truth of the Bible suggestion of the preservation in God's universe of a record of our every idle word, and of the sure disclosure of all the sayings and doings of every soul brought into final judgment. And there is added force given by such disclosures as it makes, to the Bible question, "Seeing that these things are thus, . . . what manner of persons ought ye to be in all holy living and godliness?"

INFLUENCE OF ROME.

IN view of the sickening spectacles so often repeated, of Protestants bowing before high Roman Catholic prelates, the following criticism from *America*, of February 28, is worth repeating:—

The New York *Herald* says in an article on the late centennial celebration at the Jesuit college at Georgetown, D. C.: "The kissing of the archbishop's ring at the conferring of the divinity degrees, and of the cardinal's hand by Catholics and Protestants alike at the public reception, suggests how possible it is to maintain an *imperium in imperio* [a State within a State], when the domains of religion and politics are so clearly separated as with us, for great and distinguished as a cardinal is and must be in a country where cardinals are rarities, in matters where or wherein cardinals count, as they can never be anything but plain John Smiths in secular affairs, all reasonable cause of jealousy or objection disappears."

Does it? Such twaddle as this in American newspapers is as mischievous as it is disgusting. Why should a Protestant kiss the hand of a cardinal or the ring of an archbishop? Such fawning on the leaders of the Church of Rome by people who do not believe in their doctrines adds to the insolence of this powerful religious and political organization. The assumption that cardinals

"can never be anything but plain John Smiths in secular affairs" in this country would be rejected with scorn by a large majority of the Roman Catholics of the United States. They are striving after greater things.

CREDULITY FOR SLANDER.

IN daily life credulity finds its food in the ready credence given to slander and iniquity. Ninety-nine out of every hundred people believe an infamous story if only given with sufficient detail. The hundredth alone demands corroboration. It is so much easier to believe evil than good!—just as it is easier to write a telling satire than a wholesome panegyric. Repeat a story, no matter how bad, with *aplomb* and the air of conviction, and you carry your audience with you. Mention the sum for which ministers have been bought, and that which they have paid as hush money, and your hearers will rise to the fly, swallow it, and never ask whether it is made of living protoplasmic material, or of silk, dead feathers, and brown fluff. It does not signify how impossible in detail, how infamous in application, how improbable in circumstance—it is a bait which credulity cannot withstand; and the more unlikely the conditions of the story, the more certain are they to be accepted. All those who are able to delve deep into another's mind come to tracts of credulity—that is, to beliefs entirely unsupported by evidence—which make them wonder at the folly, and sometimes despair of the advance, of humanity.—*London Queen*.

THE late Dean Stanley is the author of the following excellent advice: Leisure misused—an idle hour waiting to be employed, idle hands with no occupation, idle and empty minds with nothing to think—these are the main temptations to evil. Fill up that empty void, employ these vacant hours, occupy these listless hands; the evil will depart, because it has no place to enter in, because it is conquered by good. The best antidote against evil of all kinds, against the evil thoughts that haunt the soul, against the needless perplexities which distract the conscience, is to keep hold of the good we have. Impure thoughts will not stand against pure words and prayers and deeds. Little doubts will not avail against great certainties. Fix your attention on things above, and then you will be less and less troubled by the cares, the temptations, the troubles of things on earth.

FAITH and works are not two distinct and separate agencies, as many persons would seem to suppose, any more than are cause and effect. Faith is the life, and works are the proof of life. Unless good works are to be seen as the result of faith, there is no reason for supposing that there is any faith in that direction; and unless the good works which are seen are a result of faith, they are not to be depended on as a permanency. The apple tree that never bears apples is a sham apple tree; but good apples found on the top of a fence-post give no ground for supposing that the fence-post is an apple tree. Faith ought to show itself in works, and works ought to have their prompting in faith.—*S. S. Times*.

HOW THE CANNON KING DIED.

HERR KRUPP, the cannon king, was Tubal-Cain of modern times, and his achievements in hand work and brain work inside of fifty years probably surpassed all that his prototype accomplished in an antediluvian life-time. He was so busy that one reading the record of his labors and inventions would imagine he never slept. Indeed, he used often to say, "Man will only find rest after the soul is freed from the body." His temper and character seemed to assimilate the material of his trade; for the epithet, "man of iron," belongs to him by right of merit. He was harsh, vindictive, stubborn, and implacable. His men, and even his own family, had bitter cause to know this. When his son Fritz contested the seat in Parliament for his native borough of Essen, and the candidate of the clerical or "ultramontane" party defeated him, Herr Krupp gave orders that no employé of his should read or take home one of that party's local papers. Soon after, discovering that a poor workman had wrapped his dinner in a copy of an ultramontane journal, he sent for him, and discharged him on the spot.

Of the strange cowardice which makes him the dark side of our present picture, the cause of his separation from his wife is a lurid illustration. A relative of his wife, while on a visit to his home, suddenly fell sick and died. Herr Krupp, when he heard of it, refused to enter his house, but fled to Dusseldorf, and stayed there till the funeral was over. Mrs. Krupp's very natural remonstrance against his conduct so enraged him that she found it impossible to live longer with him, and from that time she made her home in Dresden. He remained relentless to the last; and when, in his sickness, she sent word asking to visit him, he sternly resisted the entreaties of his son to let her come. He would not see her.

The weakness which sent this "man of iron" flying from a funeral scene was a long known and inseparable trait, and he even took pains to make it conspicuous. He never forgave anyone who spoke to him of dying. The greatest manufacturer of death could not bear the thought or mention of death. It was a standing order throughout his vast works that no one there should ever refer to it in conversation. No man ventured so much as to utter the word "death," for fear of provoking the wrath of the cannon king. As Krupp grew old, the horror of the inevitable end constantly haunted him, and finally, when sickness came, all the most famous doctors in the German Empire were sent for in turn to attend the unhappy millionaire. The last was Chancellor Bismarck's own physician, Dr. Schweniger. A few days before his death he said to him, "My dear doctor, make me live ten years longer, and I'll gladly give you a million." One cannot help recalling the dying shriek of Queen Elizabeth: "Millions of money for an inch of time!"—*Rev. Theron Brown, in Congregationalist*.

WILLMOT, the infidel, when dying, laid his trembling, emaciated hand upon the Sacred Volume, and exclaimed, solemnly and with unwonted energy, "The only objection against this book is a bad life."—*Selected*.

The Signs of the Times.

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

EDITORS,

E. J. WAGGONER, M. C. WILCOX, C. P. BOLLMAN.

SPECIAL CONTRIBUTORS,

ALONZO T. JONES, S. N. HASKELL.

OAKLAND, CAL., SECOND-DAY, MAY 6, 1889.

THE BIBLE THE WORD OF GOD.

The *Christian Union* of April 4 contains the following question and answer:—

"Will you please tell me what authority there is for believing the Gospels to be anything more than the honest narratives of men who had lived with Christ; also the Epistles to be anything more than the counsels of wise and good men, not inspired—that is, not having the words put into their mouths by the Holy Ghost?"

"The Gospels themselves do not profess to be anything more. In the Epistles it is asserted that 'we speak in words which the Spirit teacheth.' 1 Cor. 2:13. 'Words' here means 'discourse' rather than the grammatical parts of speech—that is, the ideal rather than the material element of language. To be inspired is not identical with having the words put into the mouth by the Spirit. That the Gospels and Epistles are inspired is plain from the fact that they are inspiring. Their inspiration is seen in the moral and spiritual power which they exert upon the conscience, and attests the illumination of their own consciences by the Spirit of Truth. But that this illumination was such as to exclude all error in whatever they wrote, although it is a tenet of local and provincial belief, is no part of the faith of the church catholic."

We do not propose to give a dissertation on inspiration, but we do want to protest against the passing of such theories as the above under the name of "Christian." To say that the Scriptures are to be considered as inspired if they are inspiring, but that the illumination of the writers was not such as to exclude all error in what they wrote, is simply to place them on a level with the writings of Shakespeare, Scott, Milton, and Macaulay. Some people are never moved by the reading of the Scriptures; then, according to the theory of the *Christian Union*, the Scriptures are not inspired to such ones. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." So then the *Christian Union* would have us believe that the Scriptures are not inspired to worldlings. Its theory, by denying that they are indeed "the Scriptures of truth," makes it useless to preach to sinners, for there is nothing to reach them with.

If only the *Christian Union* were concerned in this matter, we should not say anything; but there are God-fearing men who rest all their hope on the truthfulness of the Bible, who have been caught by this theory, which virtually undermines their hope. We say that the theory that men are to judge of the inspiration of the Bible by the impression which it makes upon them, is the foundation of heathenism. Thus, it makes man a judge of God. To be able to decide upon the kind and degree of inspiration in any given passage, is to be able to know the mind of the Spirit of God. And the man who measures the inspiration of the Bible by his own understanding of it, makes himself equal with God; indeed, he makes himself a god; for he virtually declares that his own mind is the rule for himself. When he pursues a certain course, he does so, not because the Bible says so, but because he wants to. He has no higher standard of right and wrong than himself. There are men who have held these loose views of inspiration who have yet been good Bible Christians, but only because they have not followed out their theories; but the effect of their teaching on others is often most disastrous.

To us it seems a terrible thing to sit in judgment upon God. The man who accepts as inspired only what commends itself to his judgment and under-

standing, either lifts himself up to the level of God, or else brings God down to his own level, which is the same thing. He says in effect that God cannot know any more than he does, and he really makes his own Bible. As we said before, men may hold such a theory as a theory which they have never, even in thought, followed to its end, and may remain earnest, God-fearing Christians; but what must be the effect of such a theory upon those whose Christian character is wholly unformed? We earnestly exhort every reader of the SIGNS OF THE TIMES to accept the following theory of the Bible as the only safe one, even if they do not comprehend to the full the mind of the Spirit of God:—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

"Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:5, 6.

"Yea, let God be true, but every man a liar." Rom. 3:4.

E. J. W.

DIVINITY OF CHRIST.

LAWGIVER AND REDEEMER.

We may take the fourth commandment, and show that what is true of the whole law is specially true of it. Thus; in that commandment we read that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. 20:11. Gen. 2:3 also says: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

The One who made the heavens and the earth also made the Sabbath for man. He made it by resting at the close of his creative work, and by afterwards blessing and sanctifying the day upon which he rested—the seventh day. It was the same being who created, who rested on the seventh day, who blessed the seventh day, and who sanctified it, or set it apart for man to use, with instruction how he should use it. But it was Christ who created the heavens and the earth, for "by him were all things created, that are in heaven, and that are in earth, visible and invisible." "All things were created by him." Therefore it was Christ who made the Sabbath. He is Lord of all, even of the Sabbath-day. Matt. 12:8. Thus we identify the Sabbath,—the same day which the Jews professed to keep, and which they wickedly accused Christ of violating,—with the Lord's day. So we have proved in general and in particular that Christ is the Lawgiver for all mankind. We must honor him, therefore, as Creator, and as Lawgiver, and now, lastly, as Redeemer. And in this we come to the comforting, encouraging part of all that has gone before.

A few texts will suffice on this point. We first quote John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But the giving was not all on the part of the Father. Both Father and Son shared equally in this, as in all things else. Paul says of Christ that he "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:4. See also Titus 2:13, 14.

But while the Father and the Son shared equally in this work, the Son was the one in whom the Father was revealed, as we have learned from John 1:18 and 14:7-9. Paul also expressly declares that "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. We can know the measure of God's love for man only as we "know the love of Christ, which passeth knowledge;" and we can learn this only from Calvary. So John says, "Hereby perceive we the love of God, because he laid down his life for us." 1 John 3:16. It is our God that is our Redeemer.

What a pledge this affords of the faithfulness of the "exceeding great and precious promises" of the gospel. The great law of the universe was broken by the inhabitants of this little planet, and the Lawgiver gave himself to redeem these rebels. If he had deputized an angel, we would have no surety of salvation; but he gave himself. No other life was of enough value. By giving himself he fulfilled the words of the prophet: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21. He magnified it by his death. By that he showed its worth, and how utterly impossible it is for the law to be changed or abrogated, or to swerve in the least from its rigidity.

This meets the infidel cavil of the injustice of having an innocent person suffer for a guilty one. That would be unjust, under ordinary circumstances; but when that innocent one is the Lawgiver himself, there is no injustice. God could not relax one jot of the claims of his law. To do that would have been to deny himself, to set aside his own righteousness. But he had a right to give himself for man, and in so doing he vindicated his law and justified believing sinners, and at the same time was perfectly just.

And if the Lawgiver gave himself for us, to redeem us from the transgression of his own law, what greater assurance could we ask that he will save to the uttermost all who come to him? Well might Paul say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12. When we remember also the wonderful power manifested in the creation, in bringing the worlds from nothing, how appropriate are the words of the apostle Peter: "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." 1 Peter 4:19. He who is able to take things that are not, to bring to naught things that are (1 Cor. 1:28), is able to take our very weakness and turn it into strength; and for our further assurance we have the record of many who "out of weakness were made strong." Heb. 11:34. Well may the poet sing:—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
Who unto the Saviour for refuge have fled?"

E. J. W.

REDEMPTION VERSUS CREATION.

We do not by the above title design to convey the idea that either one of these great works is opposed to the other. They are both the works of the great all-wise I AM; therefore there can be no collision or disagreement between them. And yet they are set one against the other by many advocates of first-day sacredness. These men admit that the seventh-day Sabbath was given as a memorial of the creative works of God, and that it was the only Sabbath of divine appointment which existed during the first four thousand years of the world's history. But when Christ came, he finished the work of redemption by his resurrection on the first day of the week; and because of this the first day should be kept in honor of redemption, or in honor of that event which finished redemption. They reason that as redemption is greater than creation, and as redemption was finished by the resurrection of Christ on the first day, therefore the first day ought to be kept in preference to the seventh day.

The above, though brief, contains a fair summary of one of the main arguments for the Sunday-sabbath. The high claim that it makes, and the number of its advocates, demand that it should be examined; and this we will do by the standard of the divine word. We will find as we investigate that the claim is founded upon the most unwarranted assumptions.

1. It is assumed that redemption is greater than creation. We say "assumed," for it is not revealed in the word of God. It is not only assumption, it is presumption, for short-sighted, mortal man to pass on the relative greatness of the Creator's works, works which call forth the essential attributes of

Deity. Only God can create, or bring into existence; only God could redeem the fallen world. Both works are infinite. Creation is the manifestation of God's infinite power and wisdom—"his eternal power and Godhead." Rom. 1:19, 20. Redemption is the manifestation of God's infinite love. For puny, weak, witless man to assume to declare the relative merits of Jehovah's mighty works, when he has not revealed them, is Heaven-daring presumption. No one knows which is the greater; God has not revealed it. Without such revelation, no mortal can know it; and with such revelation no mortal can comprehend it; for the finite can never comprehend the infinite. Man can better weigh the mountains in scales and the hills in a balance.

2. Redemption was not finished at the resurrection of Christ. The resurrection, it is true, was a great step in the wondrous scheme; so also was the incarnation, and the crucifixion, and the ascension; so also will be the second advent. They are all steps in that great progressive work which will close only when the mediatorial work of Christ shall cease, and he shall come to gather his children home. That redemption does not close till the Lord comes is evident from our Saviour's words in Luke 21:28, where, in referring to the signs which should precede his appearing, he says: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Again, the Lord declares through his apostle that it is for this coming of Christ, when the sons of God will be manifested (1 John 3:1, 2), when the corruptible body will be made like Christ's glorious body (Phil. 3:21), when the body will be redeemed, that all creation groans and travailes. Rom. 8:19-23.

Redemption, then, is not completed till the second coming of our Lord; and to set apart a day as a memorial of redemption's finished work before that work is finished, is not only unwarranted, but it is another evidence of the folly of human wisdom when separated from divine revelation.

3. Redemption means a buying back, but this world was not purchased by the resurrection of Christ, but by his crucifixion. The following scriptures conclusively prove this: "Forasmuch as ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19. "In whom [Christ] we have redemption through his blood." Eph. 1:7; Col. 1:14. And this is also the song of the redeemed: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9.

But Christ's blood was poured out, as is generally supposed, on Friday. Therefore if any day of the week was to be set apart, certainly that day in which our Saviour paid the purchase price has the pre-eminence. On that day he cried, "It is finished;" that is, the great Sacrifice was made. But the work of redemption goes on till Christ ceases to plead his blood. It is the marvel of the universe that God should give his Son to die, that Christ should give himself; but it was not so wonderful that he should raise him from the dead. But for neither event has God set apart a day. In neither event does the record make the day on which it took place prominent.

4. But God has given us memorials of the crucifixion and the resurrection. For the crucifixion, the Lord's Supper is given. "As often," says the apostle, "as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." 1 Cor. 11:26. And this ordinance was to be observed in "remembrance" of Christ. Verse 24. For the resurrection, we have the ordinance of baptism and the new life of the Christian. Says the apostle: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted to-

gether in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-5. Thus the administration of baptism, or immersion (for baptism is nothing else), shows to others the faith possessed by the one baptized in the great facts of the gospel,—the death, burial, and resurrection of Jesus Christ our Lord. 1 Cor. 15:1-4; Col. 2:14. The very mode and symbolism of immersion indicates the faith of the believer.

Sprinkling or pouring shows faith in nothing. When the true significance of baptism was lost, the form, or mode, was changed. And the Greek word for immerse (baptize) is now applied to the perversions of the gospel ordinance. In these perversions of the ordinance of baptism, the resurrection has been entirely lost sight of, on the part of many who think it ought to be remembered. They find in their creed that the resurrection is unmarked by any ordinance, and they find an institution, Sunday, for which no scriptural reason can be given; so they, without warrant of revelation, make the Sunday a memorial of the resurrection and of redemption. But God has not left the resurrection without a memorial; he has given the ordinance of baptism. God has not left the crucifixion, in which the great purchase price was paid for our redemption, without a memorial; he has given the Lord's Supper to be celebrated till he come.

The resurrection of Christ is also an ever present fact, pregnant with power, in the life of the regenerate. He arises from baptism to walk in newness of life, to overcome sin, not by his own power, but the power of a risen Redeemer. "That I may know Him," says Paul, "and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Phil. 3:12. Every day of Christian life is a manifestation of the power of the resurrection of Christ.

Further argument might be made and further evidence given to show the baseless character of this Sunday support, but the above is sufficient. If this evidence has taken from our readers the Sunday as a memorial of the resurrection or of redemption, it has taken only the false. It has given that which is better, the true gospel ordinances of the Lord Jesus Christ, baptism and the Lord's Supper. Further than that, it shows the necessity of restoring the Sabbath of the Lord, God's memorial to all generations. Sunday is only a usurper. It cannot be made to memorialize or honor any great event without detracting from the sacredness of divinely appointed institutions. God has made his wonderful works, his wonderful love, his wonderful power to be remembered. He has in his own wisdom appointed just such memorials as are demanded, and he has clearly revealed just what those are. And Sunday is not one of those institutions. It has no scriptural foundation, and even the very law with which its friends endeavor to guard its pseudo-sacredness is borrowed from the true institution of God,—the seventh-day Sabbath,—which has been dethroned to make place for the "wild solar holiday of all pagan times." Why are not men willing that God should appoint his own institutions? Worse than all else, the sorest wounds, as of old, are made in the house of his friends. Yet the word of God endureth forever, and that declares that "the seventh day is the Sabbath of the Lord thy God."

M. C. W.

"HE CANNOT DENY HIMSELF."

A CORRESPONDENT asks, "Is it not impossible for God to do a wrong act?" We answer, Yes, quite impossible, for the reason that God "cannot deny himself." 2 Tim. 2:13. But because God cannot deny himself it does not follow, as our correspondent seems to imply in his letter, that He who created matter, *i. e.*, caused it to spring forth, or come from nothing, could not, if he so willed, also utterly destroy, or annihilate, that which he called into being.

We do not, however, think that God will annihilate any matter. There is certainly nothing in the Scriptures to warrant the claim that matter will cease to exist. "The day of the Lord will come as a

thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. But the apostle says (verse 13) that "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This "new" earth will, we understand, contain the same matter of which the present earth is composed. Burning changes the form of matter, but does not destroy it; and so in Mal. 4:3 we read of the wicked, not that matter of which they are composed shall be annihilated, but that it shall be ashes. The wicked are to be burned up, decomposed, and reduced to their original elements, but not annihilated in the sense of bringing matter to nothing. C. P. B.

IS ROME LOYAL TO AMERICAN INSTITUTIONS?

THE *Catholic Review* of March 23 makes the following declaration:—

"When any man, or any body of men, we care not who or what they are, seriously and deliberately assert or intimate that the Catholics of this country are not loyal to its institutions, they not merely make themselves ridiculous—they violate the dictates of justice and charity, and are not worthy of being listened to by candid, fair-minded men."

It is a strong, positive statement, and we wish we could believe it to be true. While there is no conflict between the Catholic Church and the Government, or the institutions of the State, of course that church will support the Government. But if the free institutions of this Government come in conflict with the institutions of the Catholic Church, it is the church first and always. Concerning its position on education the same article says:—

"The rule requiring religious education for Catholic children is simply a law of the Catholic Church. It is not an arbitrary rule imposed by the Pope upon the American Church whether they like it or not. It is a law passed by the Plenary Council of Baltimore, approved by the Holy Father, and sanctioned by the whole Catholic Church. And the principle itself of religious education is sanctioned by a very respectable portion of our Protestant fellow-citizens. There is nothing political about it."

Religious education is right, and the Catholic Church has the right to educate its youth religiously, but this belongs, as the Government rightly recognizes, to the home and the church. The State, in its public schools, designs to fit men to become intelligent citizens. A tax is levied for that purpose upon all. All can avail themselves of its benefits. The school only teaches those things which are of benefit to all. It aims to inculcate no religion; in fact, it has no right to teach religion. If it were right to divide the public money with Catholics, then Methodists, Baptists, Quakers, Mormons, infidels, and pagans could as justly claim their share of the public funds, and the State would be responsible for all the religious teaching. But the public schools teach no religion whatever, so that none can be offended, while they do teach those things beneficial to all.

But against this just institution of the public school, Rome has issued her fulminations. She has brought it into politics again and again. She certainly is not loyal to one, at least, of the very foundations of a free Government,—free education to poor and rich alike in all things necessary to fit them for the common walks of life. Their opposition may be "simply a law of the Catholic Church," but it is directed with all the power of that church, through indulgence, precept, and anathema, against the institution of free non-sectarian education.

"Loyal" means fidelity to law. If the Pope were in America, would not the Catholic Church take the same position which she now takes concerning the church in Italy? If the question were between our entire code of free laws and free institutions, on the one hand, and the temporal power of the Pope, on the other, would the Church of Rome then be loyal to the Government? We are not discussing questions which lie between man and God, but between temporal rulers only. The Catholic Church stands alone here. No other church pays homage (at least,

professedly) to a temporal ruler but the Roman Catholic Church, and the ruler in the Vatican is to that church the ruler over all others. But this the *Catholic Review* would say was "simply a law of the Catholic Church;" "there is nothing political about it." In this way every persecution of the past of which that church is guilty could be justified. The Church of Rome is inimical to every free Government. Her idea of loyalty is to use the civil power to further her own designs. To the vacillating Government which will swing to Rome's wishes, she is loyal; but woe be to that Government which despises her wishes, if she can only bring it beneath her heel.

M. C. W.

LENT-WARDS.

Thus speaks the Rev. Theo. A. Waterman, in the *Christian at Work*, of March 28, concerning Lent:—

"And yet, we may say for the general observance of Lent, as of anything else helpful in deepening the spiritual life, 'If there be any virtue, think on these things.' The argument of numbers always has weight. At this season we find nine-tenths of those professing and calling themselves Christians on their knees, especially during the last week of Lent."

And this is how Mr. Waterman will have the various denominations come into the observation of this Catholic institution:—

"Either the week of prayer will have to be a thing of the past, or there will have to be a change to some other time of observance, hence the force of the argument both of numbers and of expediency. Why not a change to the time universally admitted the best for extraordinary acts of devotion, the last week of Lent? Why divide forces in keeping up an Episcopal and a non-episcopal Lent?"

Furthermore, not content with one week of Lent, Mr. W. continues:—

"One evening during the week throughout most of the year is among all denominations devoted to a lecture or prayer-meeting; why not at the commencement of the forty days devote one other evening each week to devotional purposes?"

Yes, why not?—and then after a while the whole forty days. And if the ordinary church member can be brought to observe with a show of devotion a certain period of the year, the devil will lead him to believe that the rest of the time can be spent about as the flesh wills. That is about the way all the heathen institutions came into the church and corrupted the simplicity of the truth. Yes, the argument of numbers always has weight; but it is true, nevertheless, that we should "not follow a multitude to do evil." Ex. 23:2. These innovations are a kind of will-worship displeasing to God, because they hide, to the extent of the importance, time, and expense accorded them, the institutions appointed of God. Like the professed people of God of old, it can be said of modern Christianity now: "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10:13. M. C. W.

THE MORAL TENDENCY OF THE WORLD.

The *Sabbath Recorder* of April 4 blows hot and cold upon the question of the present moral condition and tendency of the world. Editorially it says: "It is not an unusual thing to hear men speak of the church as losing ground. 'People do not profess religion and join the church now as they used to do, while the number of infidels, free thinkers, etc., is greatly on the increase;' so these pessimists are constantly informing us." And then, after asking, "What are the facts?" concludes that "while a mere show of numbers does not always imply a sound spiritual life, a steady, general outward growth can hardly be possible without such spiritual life."

On the other side of the question it publishes with approval in another department, under the heading, "What of the Future?" the following from a writer in the *Examiner*:—

"In a little book which came to my notice recently, called, 'Dying at the Top,' written by Rev. Joseph W. Clokey, D. D., of Indiana, it is affirmed that of the

7,000,000 young men estimated to be in the United States, only 15 per cent. attend Protestant Christian services of any kind, leaving 85 per cent. who never enter the church doors. Only 5 per cent. are members of our churches—including consistent and inconsistent members—and probably only 2½ per cent. are active and godly.

"These figures are astounding, and strike with the effect of almost stunning us. Our young men are doing one-half of our voting; they are doing a very large proportion of the reporting for our daily papers, and thus are practically making public opinion. The young men of to-day are also to be the fathers of to-morrow, and at the head of the homes, the business, and all the forces of society of twenty-five years from to-day. Add to this the estimate that there are more convicts among the young men to-day than there are church members, and—shall I speak it?—Ingersollism vies with the church in numbering its followers among the young men, and it surely seems time for us to be cast upon our knees in prayer, and to rise from our knees only to hasten into the most active campaign ever instituted for the rescuing of our young men—the character makers for the next twenty-five years."

The *Examiner* writer may be a pessimist, but he gives facts and figures, and it does seem that it would be as well not to close our eyes to the existing state of affairs. The fact is that there is comparatively little vital piety in the world to-day. A profession of religion is popular, however, and as the idea has obtained to no small extent that in some way or other church-membership is a passport to Heaven, very many people prefer to have some church connection, but they are not careful to have a living connection with Christ. The Scriptures teach that in the last days many will have a form of godliness without the power, and certainly the facts are in harmony with the teaching of the Scriptures.

C. P. B.

The Sabbath-School.

Old Testament History.

MIRIAM'S SIN.

(Lesson 20, May 18, 1889.)

1. WHAT name was given to the place where the people lusted for flesh?

"And he called the name of that place Kibroth-hattaavah; because there they buried the people that lusted." Num. 11:34.

2. Where did they go from that place?

"And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth." Verse 35.

3. What fault did Miriam and Aaron find with Moses?

"And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman." Num. 12:1.

4. What showed that this complaint was due solely to envy?

"And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it." Verse 2.

5. What testimony is here thrown in as to the character of Moses?

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

6. What promise has the Lord made concerning such people?

"The meek will he guide in judgment; and the meek will he teach his way." Ps. 25:9.

7. Why will the Lord guide the meek rather than any others? See note.

8. Although the meek may be despised, of what are they sure at last?

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11.

"Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

9. Did the Lord overlook the envy of Miriam and Aaron?

"And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth." Num. 12:4, 5.

10. How did the Lord say he would reveal himself to a prophet?

"And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Verse 6.

11. What showed that Moses was greater than an ordinary prophet?

"My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against my servant Moses?" Verses 7, 8.

12. What direct statement have we concerning the high standing of Moses?

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel." Deut. 34:10-12.

13. How did the Lord talk to Moses?

"With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against my servant Moses?" Num. 12:8.

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Deut. 34:10.

14. What punishment was inflicted upon Miriam?

"And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow; and Aaron looked upon Miriam, and, behold, she was leprous." Num. 12:9, 10.

15. What prayer and confession did Aaron make?

"And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb." Verses 11, 12.

16. Did Moses cherish any resentment in the case?

"And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee." Verse 13.

17. How did the Lord show that Miriam's sin was not a light one?

"And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. And Miriam was shut out from the camp seven days; and the people journeyed not till Miriam was brought in again." Verses 14, 15.

18. If this envying of Moses had not been checked, what would have been the result?

"For where envying and strife is, there is confusion and every evil work." James 3:16.

19. What lesson is this designed to teach us? *Ans.*—That those whom God places in high position, and honors with his special presence, are not to be lightly spoken against. Not to be afraid to speak evil of dignities is a characteristic of the grossly wicked.

20. What instruction did Paul give to Timothy, who was himself placed over many churches?

"Against an elder receive not an accusation, but before two or three witnesses." 1 Tim. 5:19.

NOTE.

The reason why the Lord will guide the meek rather than any others, is because they are the only ones that he can guide. The proud trust to their own judgment, and will not follow the leadings of God's Spirit. And since "it is not in man that

walketh to direct his steps," it follows that "pride goeth before destruction, and an haughty spirit before a fall." But those who "have no confidence in the flesh" (Phil. 3:3), are in a condition to accept the wisdom that comes from above. God desires to guide all men in judgment, and lead them in the right way; but since he will not force any to go contrary to their wishes, the meek, who distrust themselves, are the only ones whom he can guide. How much better for a man not to lean to his own understanding, when he can have the benefit of God's wisdom. Happy is the man who can say from the heart,

"I'd rather walk in the dark with God,
Than walk alone in the light."

ADDITIONAL NOTES.

KIBROTH-HATTA AVAH (pronounced, Kib-roth-hat-tá-avah) is the name given to the place where they buried the people who lusted for flesh. It means, as may be seen from Num. 11:34, margin, "the graves of lust." The name was not a pleasant reminder to Israel; but it would ever serve to remind them of their sin, and thus lead them to humility. "Graves of lust" is a very suggestive term. It may have a double meaning. It may mean to us, as to the children of Israel, that those who are therein buried were so wedded to their unholy lusts that they yielded all to them, and were destroyed, because every faculty and power of being was by these unlawful lusts debased and corrupted. A man himself becomes evil in such a case, and fitted only for destruction. The lesson to learn from such an example is to take warning betimes. "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." 1 Cor. 10:6.

"GRAVES of lust" may become to us a better term. It is true that the carnal heart, the unregenerate old man, "is corrupt according to the deceitful lusts" (Eph. 4:22), that "the flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17); but it is also true that we may "through the Spirit" "mortify the deeds of the body" (Rom. 8:13); for "they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. Lusts have been crucified, or put to death; it is only the proper thing to do, to bury them forever. "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4), as obedient children, not fashioning ourselves according to the former lusts in our ignorance, but following the Holy One, of whose Spirit we are partakers. 1 Peter 1:14-16. Thus baptism becomes to every truly converted man the grave of his unlawful lusts. They are buried there forever. And when the strong desire (for lust is overstrong, or unlawful, desire) for anything contrary to God's holy will or the great Exemplar, asserts itself, by the power of God's Spirit, through the grace of his gospel, we can there conquer, and bury the lust ere it bears fruitage in deeds. Such graves would then be tokens of God's wondrous love and power. Let us be sure that our Kibroth-hattaavah cover not ourselves as children of lust, but our lusts alone.

THE wife of Moses is here called the Ethiopian woman, or, literally, the Cushite. Some have supposed that this woman was a second wife of Moses, because it is said that the father of Zipporah was a priest of Midian, and therefore doubtless a Midianite, while in Num. 12:1 the wife of Moses is called a Cushite. But the probabilities are that Moses had no other wife than Zipporah, and that it was pure jealousy which led Aaron and Miriam to do as they did, and to call her a Cushite in contempt. She might have also had Cushite blood in her veins.

God had honored Moses because Moses had honored God. It was honor unsought and deserved, but Aaron and Miriam, in order to exalt themselves, must bring Moses down; and, finding naught against his character, they endeavor to lessen the respect of

the people for him by casting reflections upon his marriage. They felt something as did Haman when he said, "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." Esther 5:13.

ENVY is one of the most devilish characteristics of the carnal heart. It is defined as, "Pain, uneasiness, mortification, or discontent excited by the sight of another's superiority or success, accompanied by some degree of hatred or malignity, and often or usually with a desire or an effort to depreciate the person, or with pleasure in seeing him depressed." This was the feeling held by Aaron and Miriam. They could not bear to have anyone above them, however worthy or well fitted he might be for the place. It pained their selfish hearts and made them discontented. Their only hope of being exalted, they thought, was to have Moses brought down, and so they took the course they did. Envy is a manifestation of selfishness. It is often the result of pride. If cherished, it stops at nothing to gain its object. As the Scripture expresses it, "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Prov. 27:4. The Jewish rabbins have a story of two men—one covetous, the other envious—to whom a certain one promised to give whatever they desired, but a double portion to him who asked last. The covetous man would not ask first, because he wanted most; and the envious man would not ask first, because he could not bear that his neighbor should receive a greater blessing than himself. But as the covetous man in his desire for self alone would not choose, the envious man finally wished that one of his eyes should be put out, in order that his neighbor might lose both of his.

"Base envy withers at another's joy,
And hates that excellence it cannot reach."

How much better the gospel rule, "In lowliness of mind let each esteem other better than themselves." Phil. 2:3.

WE are not to understand from Num. 12:6-8 that what God revealed through Moses was any more a revelation from God, or was any more inspired, than what the Lord revealed through Daniel, Isaiah, Jeremiah, or any other prophet. The difference in the manner of God's revealing himself to Moses and other prophets was not a discrimination between the scriptures given through these prophets, but the discrimination was between the men, as one will see if he reads the text carefully. God was exalting his "servant Moses," who was faithful in all his house. Moses was not simply an organ through which the Holy Spirit transmitted truth to others, but his own mind was divinely illuminated. He understood the prophecies and revelations which God gave through him. But the other prophets did not fully comprehend their own writings. 1 Pet. 1:10, 11. Daniel did not understand. Dan. 12:8-10. They ministered not to themselves, but to generations to come. 1 Pet. 1:12. But their writings were not less inspired than were those of Moses. The same God spake through them all, the same Spirit inspired their words. The illumination of the minds of the prophets was one thing, the inspiration of their writings was quite another.

FROM the very nature of Moses' work and position, we can see a reason why God should so greatly enlighten him. 1. Moses was of that character that the Lord could reveal to him his way in an especial manner. He was not only meek, but meek above all men; and the meek, God will guide in judgment and teach his way. Ps. 25:9. 2. The people needed especial instruction. They had just come out of the ignorance of Egyptian bondage, and God especially fitted Moses for the work of instruction. Ex 24:12. 3. He was the type of the greater Teacher, the meek and lowly One who was to come, who is to bring the true Israel from the greater bondage of sin to the better country, even the heavenly. Deut. 18:15, 18. For these reasons God honored him above all other prophets; he understood more of that which the Lord revealed through him.

SOMETIMES God reveals things in the plainest language without symbol and figure, as he did through Moses (Ley. 26; Deut. 28), and as Christ taught (Matt. 24); sometimes through symbols and figures, as by Daniel, John, and other prophets, or by parables, as Jesus often spoke. But all are the word of God, all equally inspired by the same Spirit; but the persons through which this Spirit reveals God's will may be more or less illuminated. Thus Moses understood more than Ezekiel; Paul than Jude, perhaps; but the messages that they bore to the world were equally inspired.

THE true beauty of meekness is shown in the character of Moses. He was learned in all the wisdom of the Egyptians, the then greatest and most enlightened nation (from a worldly view) upon the face of the earth. God honored him as he had honored no other prophet, talking face to face with him as a man to his friend. Mighty miracles were wrought through him. But this mighty man of God, belonging to the chosen people of God, is not above taking advice from Jethro, the priest of Midian. Teachableness is a characteristic of meekness. Moses envied not Eldad and Medad because they prophesied, but wished that all were where God could bestow his Spirit upon them. He is willing to divide his burdens and honors with the council of seventy. Meekness is unselfish. And when Aaron and Miriam plot against him in what was necessarily a very tender and embarrassing point to Moses, he prays that God may forgive the sin. Meekness is tender and forgiving.

WHEN God places responsibility upon individuals, if they are humble and teachable, he will fit them and strengthen them to fulfill their duty and bear the responsibility. It is the duty of those under them to pray for them, and to support them in every good word and work. If we have excellent council and advice to give, let us offer it in the fear of God, and it will be received by the meek in the same spirit. But if our advice is not followed, we should not be disappointed nor offended. It may not be the best advice. It may not be God's time to apply it, and his providence may not be able to use the present instruments to apply it effectually. But whether our way or our advice is followed or not, let us pray and labor to support those in authority just the same. But let us never murmur nor find fault. Let us learn from Moses, or, better, from the meek and lowly Jesus, our mighty Redeemer.

M. C. W.

Notes on the International Lesson.

THE ANOINTING AT BETHANY.

(May 12, Mark 14:1-9.)

THE attention of the people was entirely engrossed in the subject of Jesus and his wondrous works. The priests and rulers saw that they were losing their hold upon the minds of the people, and their rage against Jesus was increased; they could hardly wait for him to come and give them the desired opportunity of gratifying their revenge and removing him forever from their way. As the time passed, they became excited and restless, fearing that after all Jesus might not come to Jerusalem. They were fearful that he had read their purposes against him, and would therefore remain away. They remembered how often he had divined their thoughts, exposed their hidden motives, and baffled their murderous designs. They could illly conceal their anxiety, and questioned among themselves, "What think ye, that he will not come to the feast?"

A HASTY council of the priests and Pharisees was called to determine how to proceed with regard to Jesus, in view of the excitement and enthusiasm of the people on his account. They decided that it would be dangerous to seize upon him openly on any pretext, for since the raising of Lazarus the sympathies of the people were greatly in favor of

Jesus. So they determined to use craft and take him secretly, avoiding all uproar or interference, carry on the mockery of a trial as quietly as possible, and trust to the fickle tide of public opinion to set in their favor when it was known that Jesus was condemned to death.

BUT another consideration came up: If they should execute Jesus, and Lazarus should remain as a witness of his miraculous power to raise from the dead, the very fact that a man existed who had been four days in the grave, and whose body had begun to decay, yet had been called to life and health by a word from Jesus, would sooner or later create a reaction and bring disaster upon themselves for sacrificing the life of Him who could perform such a miracle for the benefit of humanity. They therefore decided that Lazarus must also die. They felt that if the people were to lose confidence in their rulers, the national power would be destroyed.

To such lengths do envy and bitter prejudice lead their slaves. In rejecting Christ, the Pharisees placed themselves where darkness and superstition closed around them, until, continually increasing in hatred and unbelief, they were ready to imbrue their hands in blood to accomplish their unholy ends, and would even take the life of one whom Infinite Power had rescued from the grave. They placed themselves where no power, human or divine, could reach them; they sinned against the Holy Spirit, and God had no reserve power to meet their case. Their rebellion against Christ was settled and determined; he was a stumbling-block and a rock of offense to them; they would not have this man Jesus to reign over them.

WHILE all this plotting was going on at Jerusalem, Jesus was quietly resting from his labors at the house of Lazarus. Simon of Bethany, whom Jesus had healed of leprosy, wishing to show his Master special honor, made a supper and invited him and his friends as guests. The Saviour sat at the table, with Simon, whom he had cured of a loathsome disease, on one side, and Lazarus, whom he had raised from the dead, on the other. Martha served at the table, but Mary was earnestly listening to every word that fell from the lips of Jesus. She saw that he was sad; she knew that immediately after raising her brother from the dead, he was obliged to seclude himself in order to escape the persecution of the leading Jews. As she looked upon her brother in the strength of perfect health, her heart went out in gratitude to Jesus, who had restored him to her from the grave.

JESUS in his mercy had pardoned the sins of Mary, which had been many and grievous, and her heart was full of love for her Saviour. She had often heard him speak of his approaching death, and she was grieved that he should meet so cruel a fate. At great personal sacrifice, she had purchased an alabaster box of precious ointment with which to anoint the body of Jesus at his death. But she now heard many express an opinion that he would be elevated to kingly authority when he went to Jerusalem, and she was only too ready to believe that it would be so. She rejoiced that her Saviour would no longer be despised and rejected, and obliged to flee for his life. In her love and gratitude, she desired to be the first to do him honor, and, seeking to avoid observation, anointed his head and feet with the precious ointment, and then wiped his feet with her long, flowing hair.

HER movements had been unobserved by the others, but the odor filled the house with its fragrance and published her act to all present. Some of the disciples manifested displeasure at this act, and Judas boldly expressed his disapprobation at such a wasteful extravagance. Simon, the host, who was a Pharisee, was influenced by the words of Judas, and his heart filled with unbelief. He also thought that Jesus should hold no communication with Mary because of her past life. Judas, the prime

instigator of this disaffection among those who sat at the table, was a stranger to the deep devotion and homage which actuated Mary to her deed of love. He had been appointed treasurer of the united funds of the disciples, and had dishonestly appropriated to himself the means which were designed for the service of God.

HE had indulged a spirit of avarice until it had overpowered every good trait in his character. This act of Mary was in such marked contrast with his selfishness that he was ashamed of his avarice, and sought to attribute his objection to her gift, to a worthier motive. Turning to the disciples he asked, "Why was not this ointment sold for three hundred pence, and given to the poor?" Thus he sought to hide his covetousness under apparent sympathy for the poor, when, in reality, he cared nothing for them.

HE longed to have the avails of the expensive ointment in his own hands to apply to his own selfish purposes. By his professed sympathy for the poor he deceived his fellow-disciples, and by his artful insinuations caused them to look distrustfully upon the devotion of Mary. Whispered hints of prodigality passed round the table: "To what purpose is this waste? for this ointment might have been sold for much, and given to the poor." Mary was abashed as the eyes of the disciples were bent sternly and reproachfully upon her. She felt that her deed of devotion must have been wrong, and tremblingly expected Jesus to condemn it also.

BUT the Saviour had observed all that had transpired, and knew the motives of all who were there assembled. He read the object of Mary in her costly offering. Though she had been very sinful, her repentance was sincere, and Jesus, while reproving her guilt, had pitied her weakness and forgiven her. Mary's heart was filled with gratitude at the compassion of Jesus. Seven times she had heard his stern rebuke to the demons which then controlled her heart and mind, and she had listened to his strong cries to his Father in her behalf. She knew how offensive everything impure was to the unsullied mind of Christ, and she overcame her sin in the strength of her Saviour. She was transformed, a partaker of the divine nature.

MARY had offered her gift in the grateful homage of her heart, and Jesus explained her motive and vindicated her deed. "Let her alone," he said. "Why," he asked, "trouble ye the woman? for she hath wrought a good work upon me." He justified her work to all present as evincing her gratitude to him for lifting her from a life of shame to one of purity, and teaching her to believe in him. Said he, "Against the day of my burying hath she kept this." The ointment so sacredly kept to anoint the dead body of her Lord she had poured upon his head in the belief that he was about to be lifted to a throne in Jerusalem.

JESUS might have pointed out Judas to the disciples as the cause of such severe judgment being passed on Mary. He might have revealed to them the hypocrisy of his character; he might have made known his utter want of feeling for the poor, and his embezzlement of money appropriated to their relief. He could have raised their indignation against him for his oppression of the widow, the orphan, and the hireling; but he refrained from exposing the true character of Judas. He reproached him not, and thus avoided giving him an excuse for his future perfidy.

BUT he rebuked the disciples, saying, "Ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could. She is come aforehand to anoint my body to the burying. Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Jesus, looking into the future, spoke with

certainty concerning his gospel: that it was to be preached throughout the whole world. Kingdoms would rise and fall; the names of monarchs and conquerors would be forgotten; but the memory of this woman's deed would be immortalized upon the pages of sacred history. E. G. WHITE.

The Missionary.

MEETING OF THE STOCKHOLDERS OF THE PACIFIC PRESS PUBLISHING COMPANY.

PURSUANT to a notice published in the *American Sentinel*, the fourteenth annual session of the stockholders of the Pacific Press Publishing Company convened at the place of business of said company on Monday, April 22, 1889, at 9:30 A. M. Mr. C. H. Jones, president of the corporation, was chairman of the meeting.

The reading of the minutes of the last session was waived, and the chair appointed committees as follows:—

On Nominations, Elders W. M. Healey, Wm. Ings, and N. C. McClure.

On Resolutions, Elders E. J. Waggoner, W. C. White, and M. C. Wilcox.

The meeting then adjourned to meet at the Seventh-day Adventist Church at 10 o'clock for further business.

On reassembling it was found, upon calling the roll, that 2,698 shares were represented out of a total of 3,868 shares constituting the corporation. This representation was large enough to enable the meeting to transact any business that might be brought before it.

The minutes of the last session of the stockholders, held one year ago, were called for, read, and approved.

The next item of business was the reading by the secretary of the financial report for the year ending March 31, 1889. The total business done during the year was shown to be \$233,270.03, an increase of about forty per cent. over the previous year's work. The net gain for the year was \$4,938.48, and the surplus capital was \$30,944.78.

The president called attention to the large amount of business done during the past year, and gave many other statistics in regard to periodicals and publications issued by the institution, and nearly all showed a large increase over previous years. Elder W. C. White spoke upon the same subject. He thought the report was a very encouraging one in many respects.

The important steps taken during the year were brought out during the discussion, the principal ones being the establishing of a branch of the corporation in New York City, and the changing of the *American Sentinel* from a monthly to a weekly periodical.

Pending the acceptance of the financial report, the meeting adjourned until 2:30 P. M.

AFTERNOON MEETING.

The stockholders convened as per adjournment, and the meeting was opened by singing and prayer. The minutes of the morning meeting having been read and approved, the chair called for further remarks upon the financial statement, before accepting it.

E. M. Morrison, manager of the Los Angeles branch, responded. He brought out quite a number of encouraging facts relative to this branch, and recommended that the office be continued in that city providing no other territory could be given to the canvassers who are laboring in this part of the State.

A letter full of interest to the stockholders was read from T. A. Kilgore, manager of the New York branch. He requested that more help be sent there, and it was thought by the chair that a competent person should be sent

to work up the book business. Following the reading of this letter, remarks were made by others, after which the financial report was accepted.

Resolutions were then called for, and the committee brought in the following, which were taken up and discussed separately.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

WHEREAS, The record of the past year shows a large increase of business over the preceding year; and,

WHEREAS, This increase has largely been in the direction of our denominational work and the spread of the truth which God has intrusted to us for the salvation of souls; therefore,

1. *Resolved*, That we express our gratitude to God, from whom all these blessings come, for the prosperity which has attended this institution, and that we will, by his grace, labor with more faith and humility in the year to come.

2. *Resolved*, That we rejoice in the increased circulation of our religious literature, amounting to over eleven million pages more than for the year previous.

WHEREAS, Books published in America are more expensive, and not nearly so popular in England and the British Colonies as if published in England; and,

WHEREAS, The extension of our mission work and the rapid growth of our book business in the Colonies indicate that the publishing work in London will assume large proportions, and will call for more attention and for more capital than the Mission Board can give it, and it therefore seems advisable for one of our Publishing Associations to take charge of the book business in London; and,

WHEREAS, The *Review and Herald* Board has proposed that the Pacific Press Publishing Company take charge of this enterprise; therefore,

3. *Resolved*, That we approve of the decision of the directors, that the Pacific Press shall establish an office in London, and we suggest the selection of William Saunders as manager of the London office.

WHEREAS, The success of our branch offices depends upon the faithfulness, efficiency, and number of canvassers in their employ; and,

WHEREAS, Brother E. M. Morrison, who for several years has taken a leading part in the training of our canvassers, has been called by the General Conference Committee from the employ of the Pacific Press to engage in the subscription book work in Australasia; therefore,

4. *Resolved*, That we ask the assistance of the General Conference in securing a large corps of competent men, who are trained canvassers, to engage in the sale of our publications in Great Britain.

WHEREAS, Our brethren in the Atlantic Coast States approve of our action in the establishment of an office in New York City, and request us to keep a full line of all our works there,

5. *Resolved*, That we advise the enlargement of the New York Depository, and the maintenance thereof of a full line of our denominational publications.

WHEREAS, The establishment of the branch offices in New York and London calls for additional investment of capital, inasmuch as those offices must carry a large and varied stock of publications; therefore,

6. *Resolved*, That we again earnestly request our brethren and sisters to come to the support of the work by taking stock in the Pacific Press Publishing Company, and by loaning to it funds for the proposed enlargement of its business.

7. *Resolved*, That we approve of the efforts of the managers during the past year, to fit up workers for our branch offices and for mission fields, and favor the continuance of this line of work.

8. *Resolved*, That we express our approval of the *Sentinel Library*, and the plans for the *Bible Student's Library*, and will endeavor to give them a wide circulation.

9. *Resolved*, That we are grateful for the success that has thus far attended the establishment, by the Pacific Press, of the evening classes, and that we urge all the employes who can possibly do so, to avail themselves of this means of education to better fit them for usefulness in the cause of God.

WHEREAS, The mission for which the *American Sentinel* was originated, the increased interest which is taken in this important publication, the living issues with which it has to do, and the rapid spread of National Reform principles, and increase of efforts towards religious legislation, make it necessary that the *Sentinel* should be published nearer the national capital, and the center of news, commerce, literature, population, and religious work of this country; and,

WHEREAS, New York City presents unexampled facilities for the successful publication of such a journal, and excellent advantages in overlooking the great politico-religious field; therefore,

10. *Resolved*, That it is advisable and necessary that

the publication of the *American Sentinel* from the New York office be begun not later than January 1, 1890.

11. *Resolved*, (1) That in order to be consistent with the new corporate name of this company, the word "association" be hereby changed to read "corporation," as it appears in the following named sections of the By-laws, to wit: Art. I, sections 1 and 2; Art. III, sections 4 and 5; Art. IV, section 2; Art. V, sections 1 and 2; Art. VI, sections 1 and 2; Art. VIII, section 4; Art. IX, sections 2, 3, and 4; Art. XI, section 1; and,

(2) That in Art. IX, section 3 of the By-laws, the words "Pacific Press Publishing Company" be substituted for the words "Pacific Seventh-day Adventist Publishing Association."

12. *Resolved*, That the word "shall" be substituted for "must" in Art. II, section 8 of the By-laws, after the words, "All meetings of the directors."

13. *Resolved*, That Art. X, section 1 of the By-laws, describing seal, be and is hereby repealed, and that the following be substituted in place thereof:—

Article X.—*Seal*.—Section 1. The seal of this corporation shall be within a circle two inches in diameter. The outer circle shall consist of alternate dots and dashes, about 2 quarter of an inch from which shall be an inner circle of dots. Between these two circles shall be the following inscription, to wit, on the upper portion from left to right, the words, "Pacific Press Publishing Company," with an ornamental dash at each end; and in the lower portion, from left to right, the words, "of Oakland, California, U. S. A." Through the center, from left to right, shall be the word "Seal," with a star before and after it. Above the word "Seal," from left to right, shall be the word "Incorporated," and below the word "Seal," from left to right, the words, "April 5, 1875."

Brethren Saunders, Jones, White, Loughborough, and Glenn each spoke at some length upon the second resolution. The establishing of a London branch was presented by the speakers as quite an undertaking, and a very important matter, but it was thought the cause of God demanded the advanced step.

At the close of the discussion upon this resolution the meeting again adjourned, to 7:30 P. M.

EVENING MEETING.

Prayer by Elder M. C. Wilcox. Minutes of the previous meeting having been approved, Elder J. N. Loughborough presented the following resolution for immediate action:—

WHEREAS, In the inscrutable providence of God, death has removed, in the strength and ripeness of his years, a faithful friend and co-laborer in the cause of God, one who has long held an intimate connection with our work, and especially with this publishing house, and who has greatly contributed to its success by his pen and counsel, Elder J. H. Waggoner;

Resolved, That we meekly bow to the will of Infinite Wisdom, knowing that he is too wise to err, and too good to prove unkind; and, further,

Resolved, That we will endeavor to learn by these sad afflictions the uncertainty of this life, and the necessity of using well every moment, that whatever the future may hold for us, will find us, through the grace of God, prepared to meet it.

This resolution was seconded and unanimously adopted, first by the stockholders, and then by the entire audience rising to their feet.

By request, resolution No. 9 was introduced out of order, and Elder M. C. Wilcox gave some very stirring remarks in harmony with the resolution.

In connection with resolution No. 6, W. C. White suggested that a circular or articles for publication be prepared, bringing out the points in the resolution, and drawing the attention of our people in this direction.

The President thanked the stockholders for the hearty support they had given the institution since his connection with it, more especially during the past year.

The resolutions were then adopted by a unanimous vote.

The following were then read and carried:—

Resolved, That the Pacific Press Publishing Company does hereby authorize its board of directors to execute, through the president and secretary of said board, a special power of attorney, containing

such powers and limitations of power as said board may deem advisable, authorizing a suitable person to represent this corporation in the branch office thereof, situated in New York City, State of New York.

Resolved, That the Pacific Press Publishing Company does hereby authorize its board of directors to execute, through the president and secretary of said board, a special power of attorney, containing such powers and limitations of power as said board may deem advisable, authorizing a suitable person to represent this corporation in the branch office thereof situated in the city of London, Kingdom of Great Britain.

The Nominating Committee named the following to be voted upon as directors for the coming year: C. H. Jones, Elder W. C. White, Elder J. N. Loughborough, M. J. Church, Joseph Leininger, S. C. Stickney, and E. A. Chapman. They were balloted for, and declared elected.

Adjourned. C. H. JONES, Pres.
S. C. STICKNEY, Sec.

The board was organized on the evening of April 23, as follows: President, C. H. Jones; Vice-President, Eld. J. N. Loughborough; Secretary, S. C. Stickney; Treasurer, E. A. Chapman; Auditor, Geo. H. Heald.

HEALDSBURG, ST. HELENA, AND FRESNO.

I LEFT St. Helena for Healdsburg February 27, 1889. I began labors in this place March 2, and continued until March 26, during which, notwithstanding the efforts of some who were feeling very unfriendly toward us, God's blessing was manifested in a good degree. There were some genuine conversions to the church, and a good impression was left upon the minds of those who had been prejudiced against the truth.

I left Healdsburg March 26 for St. Helena, where I remained two days on account of my wife's health, and on the 30th left for the Fresno camp-meeting, where I have been laboring ever since.

The result of the camp-meeting was such that the Conference Committee thought best that the large tent should remain for another week, that the interest might be followed up, which was done, and now, at this writing, although on account of other appointments we were obliged to close the meetings, there is still a deep interest to hear. Since the camp-meeting proper closed, eleven have signed the covenant and desire to go forward in baptism. A large number of others are making diligent inquiry about the truth. I leave this place to-morrow morning at an early hour for Burrough Valley, though very much wearied with the work, of excellent courage, and of unwavering faith, that if we are faithful just a little longer, we shall all triumph with the work our God has so graciously committed to our trust.

E. P. DANIELS.

Fresno, Cal., April 14.

If you are Christians you are the brethren of Christ, the sons of God; the dignity of his image and likeness is upon you. Your bodies are his holy temple, your hearts the altar on which he has kindled the fire of his love. You are called by his high calling to be holy and pure. The glory of your adoption, the inestimable price paid for your redemption, have made you more sacred than a dedicated thing.

"DEBATE thy cause with thy neighbor himself, and discover not a secret to another;" and "go and tell him his fault between thee and him alone." Yet away we go and tell somebody else about it instead!—*Selected*.

The Home Circle.

MOTHER'S WAY OF RESTING.

I OFTEN marvel why it was
I gave so little thought
To all the helpful lessons which
My patient mother taught.
Now, older grown, and she has gone,
I often long to tell
Her how they all come back to me,
Each one remembered well;
For in the work and cares of life
That come from day to day,
I find I stop to ask myself,
"What was my mother's way?"

There never seemed to be with her
A drudgery of life;
She got along so quietly
With all its cares and strife.
She always sang about her work,
And 'mid perplexing things,
The farm-house walls re-echoed,
"Rise, my soul, and stretch thy wings."
I never hear old "Amsterdam"
But that I think how oft
It bore my mother's soul from earth
To unseen things aloft.

When, sitting in her rocking-chair,
Her lap with mending piled,
She used to say, "I want to rest,
Now read a psalm, my child."
I learned by heart about "the hills"
And "lifting up my eyes;"
Those "pastures green" and "waters still"
The Shepherd's love supplies;
And all about "abiding 'neath
The shadow of his wing;"
For "God our refuge is, our strength,"
I read in everything.

Sometimes I hurried through the psalm,
Sometimes I gave good heed,
And then her thanks, so kindly said,
Encouraged me to read
Some of the words that Jesus spoke,
For that was mother's way—
To read from psalms and Gospels both
Upon the busiest day;
Those blessed truths so restful!
How glad I am each day
That my mother's way of resting
Was such a helpful way!

—Congregationalist.

BESSIE'S LESSON.

BY L. E. ORTON.

Mrs. ROWE sat knitting by the window of her cozy sitting-room, one day in early spring. Her silvery hair, and the wrinkles on her placid face, showed that her days had been many upon the earth. She was truly a mother in Israel. She did her Master's work because she loved to do it. In filling up her life with kindnesses to others, she had sowed seed that had yielded an abundant harvest of blessings, both temporal and spiritual, in her declining years.

There was always an air of peace and contentment about her, that made her presence sought by many who found, at times, the buffetings of Satan almost beyond endurance. Neither did she wait for opportunities of doing good to come to her, but she visited the distressed and afflicted, scattering the clouds like sunshine after rain.

This afternoon, as the rays of the lowering sun were reddening the leafless branches and swelling buds of the maples in front of her house, her mind was dwelling particularly upon a dear friend, Mrs. Parks—or Bessie, as she familiarly called her—who had, ten

years before, come, a bride, to the thriving Western city. An only daughter, she had been sheltered as much as possible, by fond parents, from pain and trials. Being of a sociable, affectionate disposition, she soon found in Mrs. Rowe a congenial nature; and as the acquaintance ripened, the bond of mutual affection strengthened, until at this time Bessie Parks's children addressed the elder woman by the endearing title of "Grandma," and she was the counselor and confidante of the whole family.

Mr. Parks and his wife had enjoyed much prosperity during the years of their wedded life. He was an industrious, Christian man, and though he had commenced poor, God had rewarded his diligence, and he had been able to keep from debt, and lay by a little for a rainy day. And when the "rainy day" came, it proved to be almost a deluge, in more ways than one. One after another of their three children had been dangerously ill with scarlet fever; then the mother, worn with long watching and anxiety, broke down, and for weeks lay helpless on her bed, from nervous prostration.

With the added expense of nurse and doctors came another misfortune. The cashier of the bank in which their savings were deposited, defaulted, and all but their little home was lost by the bank's failure.

When Bessie was convalescent, her husband came home from his work one evening and said: "Bessie, dear, I have kept from you as long as possible that I have a felon on my right hand. The doctor lanced it to-day, but he says it will be weeks before I am able to work. You know carpenter work requires two sound hands. I am sorry, for we can poorly spare my wages now," and he sighed heavily as he sank into a chair. It seemed to her that God must have forgotten them, when he allowed stroke after stroke to fall upon them. She voiced David's complaint: "Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?" Suddenly turning to her husband she said, "George, I think the Lord doesn't care to hear us pray any more, for instead of sending relief he permits fresh disaster to come upon us!"

"My dear wife, do not speak so, I beg of you! It sounds like tempting God. I know you have been, and are, greatly tried, but I am sure it is for our good, and that the Saviour will stand by us through it all, if we only trust him."

Then he added, coaxingly, "Put on your wrap, and go for a little walk in this bracing air; it will calm your nerves, and freshen your spirits."

Following her husband's advice, she went out into the street. The robins were tunelessly whistling their good-night song in the elms above her head, and there were sounds of busy life all around her, but, immersed in her own gloomy thoughts, she sauntered slowly and listlessly on, till, on looking up, she found herself in front of Mrs. Rowe's gate. Her feet had obeyed the unconscious impulse of her heart, and carried her to her friend.

As she caught sight of Mrs. Rowe, her manner brightened, and the cloud lifted a little from her face as she hastened forward to grasp the hand extended in welcome at the open door.

"O grandma!" said she, "I am so discouraged. I have come to talk with you; for if I do not tell it to someone, I shall go distracted!"

"Poor child," said Mrs. Rowe, giving her a motherly kiss, "come right into my room. I have been thinking of you all the afternoon, and I can give you hearty sympathy if nothing else."

After putting her in the easy-chair, before the open wood fire, she drew another one up near to her, and said, "Now, my dear, relieve your mind, and I will be an attentive listener."

The young matron narrated her troubles, which did not grow smaller, in her mind, by dwelling upon them, and finished by saying:—

"George was dreadfully shocked, because I said the Lord was tired of our prayers, or words to that effect; but I do not see—when he is omnipotent—how he can let us have such trouble, if he loves us at all."

Mrs. Rowe gazed thoughtfully into the fire for a few minutes, and then, turning to her guest, said:—

"Do you know, Bessie, that the comfort I received when thinking of your case to-day came from the thought that you were sure, by these tokens, you were really children of God's love?"

"I fail to see the argument," replied Bessie, "for I do not show my love for Nellie and Walter by whipping them and making them unhappy."

"Perhaps not for pastime, but if you had a certain plan in view for their ultimate good, you would not hesitate to discipline them, if the result could not be reached without it, would you?"

"I do punish them when they need it," said Bessie; "you know I try to have my children lovable and obedient; but if I was all-powerful I would have them so without any pain to them in the process."

"We must not dare to criticise our Maker," said Mrs. Rowe gravely. "We cannot know the mysteries of the infinite mind. But we have a record of his dealings with his beloved servants, anciently, and as it is written for our learning, it is our own loss if we fail to profit by it. There is a promise in the Scriptures to fit every condition in life, and every sad experience of his children. We may break our promises to God, but he never breaks his to us."

"I do not find one for my troubles," said Bessie despondently.

"Then you must read your Bible with dimness of sight," answered Mrs. Rowe, reaching for hers, which lay open on a stand near by. "It is so filled with them that I hardly know which to read first, but I have opened to one directly. Listen.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."

"That is indeed a comforting promise," said Bessie. "I am afraid I have doubted being the one to whom he speaks comforting things, because I felt I was under his wrath and being punished."

"You remember who is the father of doubts, my dear, as well as the father of lies, do you not? Instilling doubts was his first work in Eden. If God spared neither one of his true prophets of olden time, none of his apostles, and not even his own dear Son, from tribulation, want, and sorrow, do you think we can be truly his children and escape? The Captain of our salvation was made perfect through suffering. Sanctified trouble brings us into kinship with a royal household, for 'whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.'"

"I think," said Bessie humbly, "that I have been listening, in my trial, more to the suggestions of the enemy than to the promises in God's word. I can see now how he has mixed mercy and tender forbearance with the bitter draught, for he has spared my husband and children to me even while I have been harboring such rebellious thoughts towards him; and, worse than that, I have winged those thoughts with words to settle in another's mind."

"Well, dear child, our Father is as forgiving as he is loving. He knows the conflict you have been engaged in. Pray oftener. Go to him first, in doubt or trouble. He will give you heavenly wisdom, which far exceeds the power of your best earthly friend to do,—wisdom to defeat the tempter.

"Satan trembles when he sees
The weakest saint upon his knees."

"It seems as if scales had fallen from my eyes," said Bessie, "everything appears so different. I wonder that I have been satisfied to sit in darkness, when the light of God's countenance was ready to shine upon me, if I would only turn my face that way. I must go home now, and I shall start a little praise meeting in my heart, on the way, thanking him for the many good things he has left us, and above all for his tender love, and patience with me."

When she reached home the children bounded out to meet her with bright faces. In their eagerness to tell her some good news, they jumbled their words, but she caught the idea that papa had a visitor who had brought some good to them in some way.

She walked, wonderingly, into the little parlor, and there found Mr. Brown, the chief contractor and builder of the town, engaged in earnest conversation with her husband.

He turned to her, after the usual greetings, and said:—

"I have been making a proposition to Parks, here, and I am glad to say he looks at it favorably. I am unexpectedly called East, on important business, that will detain me for one or two months; and as I have that row of workmen's cottages—for the paper-mill owners—well under way, I must get someone to superintend the work while I am away. I don't know of anyone so likely to give satisfaction as this man," giving a friendly nod toward Mr. Parks.

"Will he be able to fill the position with his sore hand?" asked Bessie.

"Strange as it is, I regard that as the providential part of it," replied Mr. Brown. "If he had been at work, I should have considered it a mean thing to ask him to leave Wiley Brothers; but as he is out of their em-

ploy, and can do what I require as well with one hand as two, and at twice the wages they paid him, I don't see why it is not a good chance for both of us. I will make permanent arrangements with him on my return, for I am sure I can trust my interests with him. I have not watched him all these years, to form a false estimate of his character now."

"Thank you for your good opinion; I will try my best to merit it."

"I am certain of that," Mr. Brown replied, as he drew on his gloves to leave. "You will have the use of my horse and carriage the same as I would," and, glancing up at Bessie, he continued, "your wife is looking so frail, you better make it convenient to take her with you as often as possible when driving about. Come up in the morning and look over the plans and specifications with me, and get some last instructions, for I must leave in the afternoon. Good-night."

After Mr. Brown went out, Bessie gave one glance at the moved face of her husband, and, without stopping to congratulate him, she hurried to her room, and, kneeling down, she besought, with streaming eyes, her heavenly Father's forgiveness for all her murmuring and doubts of his watchful love for his children.

ANECDOTES OF SIR EDWIN LANDSEER.

A story is told of a rebuke Sir Edwin Landseer once received from a stern guardian of the law at South Kensington. Sir Edwin was looking round the galleries, when on one of his own pictures he saw some dust, and with his own handkerchief he gently brushed it off. The policeman detected him, and inquired: "What are you a-doin' of there, touching them pictures?"

"I've often touched this one before," Sir Edwin replied.

But the constable did not recognize the painter, and looking on the confession as impudence, replied: "Oh, you 'ave, 'ave you! Hall right! You just come along with me!"

Sir Edwin was marched off to the authorities, and the constable began his story about having seen "this 'ere man pulling the pictures about," when, to his great astonishment, he was welcomed with every demonstration of respect and courtesy. The active and intelligent officer, being told that he might go, went on his way sorely perplexed.

On another occasion a friend of Sir Edwin, who accompanied him to Kensington Museum on the first occasion of his exhibition by gas light, relates that Landseer stopped short before his large picture, "A Visit to Waterloo."

"I must have been mad," said he, "when I painted that."

And walking up to the picture he placed his hand over the part which had attracted his criticism. An attendant policeman shouted his polite caution: "Now, then, take your 'ands off there!"

"My good man," said Sir Edwin, "I was merely remarking how bad that was."

"Then why don't you go and do better?" said the policeman, who had no idea to whom he was speaking.

"Quite right, quite right! I am ashamed of it!" returned Sir Edwin.—*Indias Young Folks.*

Health and Temperance.

IS IT NOT SIN?

Does any Christian man say that it is not a sin to indulge in the unnecessary habits of drinking intoxicating drinks, smoking and chewing tobacco or opium, and tight dressing?—all of which impair health, and even the vitality of the children born, and cause so much unhappiness and suffering, and often rapidly destroy life, and, as statistics show, shorten materially the average duration of human life. Are such courses of life no violation of the divine command, "Thou shalt not kill"? Is it no violation of the command to love our wife, children, and neighbor, to drink intoxicants which we well know may bring wretchedness and sorrow untold to all whom we should hold most dear? Is it no violation of the divine commandments to pollute the atmosphere which wife, child, friends, neighbors, and even strangers within our gates are obliged to breathe, by puffing into it the nauseous smoke of tobacco, which, according to the testimony of some observers, occasionally destroys the life of infants? Is it no violation of the divine commandments for women by tight dressing to prevent the development of the body, and to cause the most serious displacement of organs, and the greatest deformity of the body, until they are not able to bear well-developed and healthy children, and to nurse them successfully, until the very existence of the native American race is threatened? Gentle reader, look at the frail, deformed, nervous, delicate, sickly American women around you, and at their puny, imperfectly developed, sickly, and dying children, and at the suffering, unhappiness, poverty, and discomforts which result from such evil habits, . . . and say, if you can, that the unnecessary indulgence in habits which produce such shocking results is not a sin against God and a violation of the commands to love the Lord with all our hearts and our neighbor as ourselves, instead of being ruled by perverted appetites and vanity.

According to the testimony of physicians having in charge the insane in our public institutions, more than one-third of the cases of insanity which exist have been caused by the use of intoxicants; and the writer will make the prediction that the day is not far distant when it will be found that not less than another third of the cases which exist among men, are caused by the use of tobacco, and no inconsiderable number of both sexes by the use of tea and coffee; and at least one-third of the cases which exist among women are caused by tight dressing and habits of idleness, and consequent discontent and nervousness. Then we have only to look at the mental anxiety, disappointment, mortification, and poverty which result from the above evil habits, to account for a large portion of the remaining cases of insanity, excepting perhaps a few cases where there is a strong hereditary tendency, and correct habits of life would unquestionably overcome even such a tendency in most cases. For life from the Lord flows in most abundantly into all who repent and are striving to live orderly lives.—*John Ellis, M. D.*

News and Notes.

RELIGIOUS.

—The Baptist anniversaries will be held in Boston May 15 to 21.

—The world's Sunday-school convention will meet in London in July.

—Out of 600 native newspapers in India only six are favorable to Christianity.

—The Society of Christian Endeavor is said to be making steady progress in England.

—Calvin's old church, the Cathedral of St. Pierre, in Geneva, is, it is said, to be restored.

—The present year is the centennial year of the introduction of Methodism into New England.

—Four hundred and eighty-two works on theology were published in the United States during the year 1888.

—A Young Men's Christian Association for French-speaking young men is to be established in New York.

—England has paid a ransom of £1,000 for the three missionaries who have been held captives at Zanzibar.

—The *Advance* says that "three-fourths of the population of Chicago never enter a Christian Church of any kind."

—The Sultan has granted a charter for a railroad from Jaffa to Jerusalem. The estimated cost of the road is \$250,000.

—Palestine now has 500,000 inhabitants, not as many as the city of Chicago. Of these only 7 per cent. are Jews.—*Jewish Times*.

—The total number of children in the Protestant Sunday-schools of Baltimore is 53,046. It was in that city that the first Sunday-schools in this country were organized.

—It is said that the evangelist, Sam Jones, received about \$2,000, all told, for his recent month's labor in San Francisco. The San Francisco papers estimate that the amount realized by him in the State was about \$6,000.

SECULAR.

—Baltimore is to have a \$1,000,000 sugar refinery.

—A telegraph line between France and China has been agreed upon.

—Leopold, king of Belgium, contemplates a trip into the heart of Africa.

—The empress of Austria has been attacked by insanity, the family malady.

—Lyman E. Knapp, of Vermont, has been appointed Governor of Alaska.

—The Navajo (N. M.) Indians grow and market 1,000,000 pounds of wool yearly.

—The Yokohama Specie Bank has declared a dividend of twenty per cent. per annum.

—Great suffering and many deaths are reported from Queensland, Australia, as the result of the terrible drought and heat prevailing there.

—Dispatches from India say 15,000 persons are rendered homeless by a great fire at Surat. To add to the prevailing distress, cholera has broken out in the town.

—France, Austria, and Germany have adopted smokeless gunpowder for their armies, and are conducting experiments to get an explosive also as nearly noiseless as possible. A fair degree of success has been reached.

—According to the annual report of the Canadian Fisheries Department recently issued, the value of the fisheries of Canada for 1888 amounted to only \$17,418,510, being a decrease of nearly a million of dollars over the preceding year.

—The Farmers' Alliance, representing 80,000 men in the South, has unanimously resolved to make an effort to break up the jute bagging monopoly, by using nothing but cotton bagging for the purpose of baling the cotton crop of that section.

—The direct use of electricity as a labor-saving machine has been applied at the great steel works, Cleveland, Ohio, where a large electro-magnet is used, suspended from a crane, to pick up 800-pound billets, and drop them where wanted by the touch of a key, the movement of the crane being done by steam.

—New York had a \$3,000,000 fire the 19th ult.

—Murat Halstead is recovering from his recent severe illness.

—Jay Gould has been elected president of the Texas Pacific Railroad.

—H. B. Spofford, the historian, died at Rutland, Vt., on Thursday, April 25.

—The Post-office Department at Washington will hereafter be closed on Sundays.

—Preparatory work has already begun on the eleventh census of the United States.

—It is now practically certain that the Panama Canal will not be completed by De Lesseps.

—A Samoan relief fund of 20,000 marks has been forwarded to Prince Bismarck from Hamburg.

—The Pope has issued a brief to the American bishops, formally sanctioning the Catholic University at Washington.

—The railroads of New York have made a reduction of fifty per cent. in freight rates between that city and Mexico.

—A bill was introduced in the Michigan House of Representatives, April 25, restoring the death penalty for murder.

—It is estimated from present prospects that the wheat crop of California for this year will amount to 2,000,000 tons.

—The Czar is said to be suffering from extreme nervousness and excitement, being in constant dread of attempts on his life.

—A terrible storm recently destroyed all the crops in the Goerlitz District of Silesia. Five persons were killed by the lightning.

—The Inman line's new steamer, *City of Paris*, recently crossed the Atlantic from New York to Queenstown in six days and six hours.

—Sir Julian Pauncefote, the new British Minister to the United States, arrived at Washington the 22d of April, accompanied by his secretary.

—The Spanish Government is soon to sell at auction \$40,000,000 worth of State forest lands to obtain necessary funds for governmental purposes.

—Prince Ferdinand, nephew of King Charles, of Roumania, has been selected as heir to the throne of Roumania. He is a lieutenant in the Prussian Guard.

—The *Pilgrim*, the largest passenger steamer on the Atlantic Coast, ran into a freight steamer near Hell Gate, April 22, injuring herself and sinking the other steamer.

—Boulanger has left Belgium, and is now in London, where he has received a hearty reception from society, although in official circles he is being considerably ignored.

—The two great trans-continental lines of the Union Pacific and Northern Pacific Railroads have a serious quarrel on hand, and an overland rate war is being talked of.

—It is now practically settled that the Union Iron Works, of San Francisco, will receive the contract for constructing the new coast-defense vessel recently authorized by Congress.

—It seems that the rumors of peace in Hayti were only rumors after all, and the revolution is still progressing. Legitime has sent to New York to purchase another war vessel.

—Dr. Frederick Barnard, late president of Columbia College, New York City, died April 27. He has long been known in educational and scientific circles, as a man of ripe thought and much experience.

—The Earl of Lonsdale, whose remarkable Arctic journey from Winnipeg to Bank's Land, and thence across Alaska, has attracted the attention of the whole civilized world, arrived in San Francisco the 23d ult.

—The principal streets in New York are being cleared of electric light, telegraph, and other overhead wires, and the poles are being cut down, by the order of Mayor Grant, who declares that all these obstructions must cease.

—The missing passengers of the *Danmark* have been heard from. They were rescued by gallant Captain Murrell, of the steamer *Missouri*, who towed the disabled *Danmark* until she began to sink, and then transferred her 669 cabin and steerage passengers, and sixty-nine officers and crew, to his own vessel, although he was compelled to throw overboard a large portion of his cargo to make room for them. He only had three days' provisions for the entire number, so he abandoned his course and ran to the Azores, where more than half the passengers were left, the remainder being brought to Philadelphia, which port was reached the 22d ult. Captain Murrell will be decorated by the king of Denmark in consideration of his praiseworthy services.

—Elijah M. Haynes, ex-Speaker of the Illinois House of Representatives, died the 25th ult. He had just completed a treatise on the Indian races and the dialects of America, to which he had given a quarter of a century of research.

—Because of its recent blunder in regard to the Parnell Commission, the *London Times* has to face an unexpected expenditure of £50,000 for law expenses, and another £50,000 for libels, or about \$500,000 in all. This is paying rather dear for its whistle.

—The Brewers of Pennsylvania have already contributed \$100,000, and propose to raise \$1,000,000, to buy up the active political workers of the State to defeat the Prohibition Amendment, June 18. They are now trying to bribe men in the rural districts.

—There has been so much agitation of the proposition to abolish Sunday dress parades in the army that, before action is taken upon it by the President, it will be made a subject of discussion by the Cabinet. It is understood that army officers object almost unanimously.

—Dispatches from New York, dated the 24th ult., state that all the Vanderbilt roads will, on May 1, abandon a great proportion of their Sunday freight trains. This action is the result of the influence of Cornelius Vanderbilt, and has been determined upon for religious reasons, so Chauncey Depew has declared.

—At an anti-Jesuit meeting held in Montreal, April 25, the action of the Government and the Provincial Legislature was freely discussed. The general impression seemed to be that a crisis was near at hand, and that if the present state of affairs continued, the Church of Rome would soon be in possession of two-thirds of the estate of the province.

—A lady in Philadelphia recently died from the effects of egg-nog drunk at an Easter party. The physician notified the coroner that her death was probably due to the bad eggs used in making the drink. If it had been the bad whisky, which doubtless did cut some figure in the matter, such an affair would not have been considered worthy of notice.

—Affairs are reported as being very quiet in Oklahoma. But little blood has been shed, and things are rapidly settling down on a business basis. Many claims bid fair to be contested, but most of the rival parties prefer the courts of law, rather than to resort to force of arms. Thousands who went expecting to get claims are returning disappointed, and some of them are forcibly settling on the Cherokee strip, which may cause future trouble, although, in some instances, the Indians appear glad to have the whites settle among them. This is especially noticeable in the Chickasaw, Creek, and Choctaw nations. The new territory has already several flourishing towns, and new and substantial houses are going up every day. Post-offices are being opened up, and banks are already doing a large business. It is estimated that from ten to fifteen thousand people, exclusive of those in the towns, have permanently located in the new Territory since it was opened to the public.

THE Upper Columbia Sabbath-school Association will hold its annual session during the camp-meeting, at Colfax, W. T., May 21 to 28, 1889.

D. T. FERRO, Pres.

THE Upper Columbia Health and Temperance Society will hold an annual session in connection with the camp-meeting, to be held at Colfax, W. T., May 21 to 28, 1889.

D. T. FERRO, Pres.

Obituary.

CARPENTER.—Died of typhoid pneumonia, after an illness of six days, March 19, 1889, in Peace Dale, Rhode Island, Brother B. F. Carpenter, aged 61 years, 6 months, and 19 days. He embraced the Third Angel's Message about twenty-six years ago, and remained firm in the truth until death. He was a kind husband and father, and was highly respected by all who knew him. He was a member of the Curtis Corner church, of which he was leader at the time of his death. They lay him away in deep sorrow, to rest until Jesus comes to give a crown of life and immortality to his own. When informed that his recovery was doubtful, he calmly replied, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." He leaves a wife and one daughter. May God bless the afflicted family, and may they be prepared for a reunion in the kingdom of God. Remarks by the writer, from Rev. 14: 13.

J. B. GOODRICH.

Publishers' Department.

RECEIPTS.

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

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EUROPEAN POOR FUND.—Joseph Flory \$25.

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FOREIGN MISSIONS.—First-day Offering Los Angeles by E. L. Cauken \$25.92, St. Helena \$19.16, San Francisco by Jos. Figer \$3.50, San Pasqual \$1, Calistoga \$4, Napa by Miss Hammond \$3.55, Woodland \$17.60.

EUROPEAN MISSION.—I. G. Knight \$27, Carrie A. Knight \$27, A. L. Bond \$21.60, Walter Bond \$1.08, E. C. Bond \$5.40, Wm. Bond \$10.80, Flora Kripps \$10.80, J. E. Bond \$10.80, Mrs. C. E. Smith 80 cents, C. E. Smith \$4, E. Kripps \$5.40, Nettie Hutchings \$27, M. E. Graves \$5.40, C. Spinks \$5.40, A. C. Morton \$40, W. R. Smith \$4, A. A. Smith \$5.40, Maud Otis \$1.10, F. S. Bond \$5.40, R. J. Gray \$10.80, C. A. Gray \$16.20, B. E. Bond \$1.85, J. H. Thorp \$2.40, Mrs. M. Kripps \$10.80, Mrs. M. McNamee \$2.70, J. W. Gorrell \$4, J. J. Gorrell \$1.60, E. M. Slocum \$21.60.

CALIFORNIA CONFERENCE FUND.—Vacaville by E. R. Jones \$46.85, Moses Mossford \$5, Sin-offering 50 cents, Horace Munn pledge \$3, Napa by Miss Hammond \$106.70, Grangeville by M. D. Robenson \$84.70, San Diego by D. C. Hunter \$10, Lemoore Mrs. M. McNamee \$2.30, Healdsburg J. H. Burgess \$1.10, Fresno W. M. Smith \$6.10, Lemoore by W. G. Buckner \$10, Healdsburg by Wm. Ings \$15, Los Angeles by Eugene L. Cauken \$163.63, San Francisco by Jos. Figer \$338.40, Mrs. S. A. Marten Prattville Cal \$5.15, Woodland by Mary A. Marten \$209.75, R. C. Austin \$5, Calistoga \$103.25.

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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:—

William Anstell, Miss Mary Hogerty, Miss Lillie Hibbard, John A. Greeting, W. Scott, Harriet Swartout, Rev. F. E. Butterfield.

"YELLOW FEVER; ABSOLUTE PROTECTION SECURED BY SCIENTIFIC QUARANTINE," is the title of a 50-page pamphlet by Wolfred Nelson, C. M., M. D., Member of the College of Physicians and Surgeons, Quebec, Canada, Correspondent State Board of Health, California, etc. The author has been connected with the Board of Health in the State of Panama, and has had practical experience in yellow fever. He contends that Cuba and the Isthmus of Panama are constant menaces to the United States, as yellow fever is there to abide. The only means of prevention is scientific quarantine; and he recommends as the really ideal quarantine that evolved by Dr. Joseph Holt, of New Orleans. The work is written in an interesting style, and contains information worthy of consideration. Published by the author, 32 Nassau Street, New York.

"LES SOUFFRANCES, LA MORT, ET LE GLORIEUX RETOUR DE JÉSUS-CHRIST" (illustrated), is the title of a little work in French issued by the Société Internationale de Traités, Basel, Switzerland. The title in English would be, "The Sufferings, the Death, and the Glorious Return of Jesus Christ." The character of the book is indicated by its title. The first part is by Mrs. E. G. White, the second by Elder James White. We are glad to see these excellent pamphlets put in this attractive form. The book is neatly bound in muslin, with illuminated title on back and cover. It contains six full-page cuts, and is a work worthy of a large circulation among the French.

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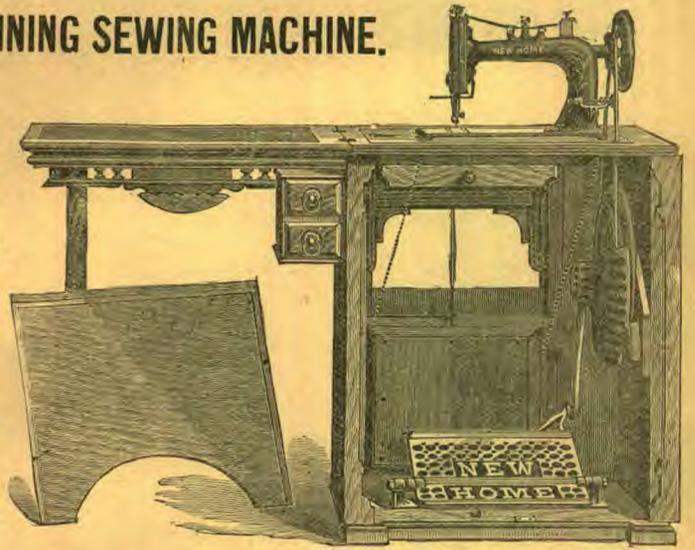
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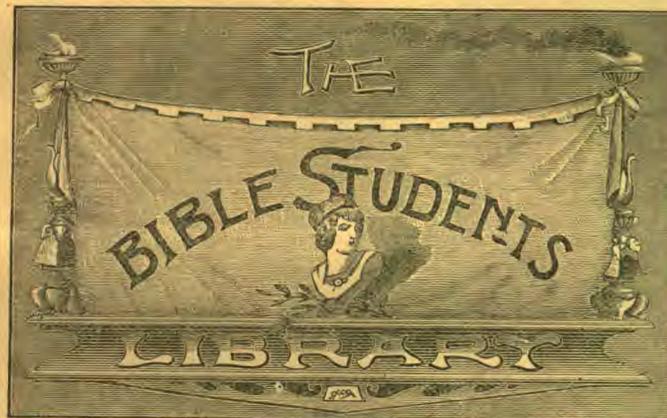
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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, MAY 6, 1889.

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CAMP-MEETINGS FOR 1889.

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

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

The First Congregational Church of this city celebrated Good Friday this year, "the first time," says the *Examiner*, of San Francisco, "that Good Friday has ever been observed in Oakland by any sect except the Catholics and Episcopalians."

This is only another straw which shows that the current is setting Romeward. Easter is generally observed, Good Friday is growing in favor, and many of the leading religious papers outside of the ritual churches are advocating a modified sort of Lent. And the end of the journey is Rome. *She* advocates no compromise. The compromise is all on the side of the Protestant churches, so called.

A CORRESPONDENT asks an explanation of the permission given in Deut. 14:21 to the Hebrews to sell to the heathen that which died of itself. The solution to the matter lies in the fact that the "strangers" and "aliens" to which they were permitted to sell that which died of itself, were in the habit of using just such things for food. Some Indian tribes still eat that which "dieth of itself," and they frequently buy or beg such carcasses from their civilized neighbors, and would feel that they were greatly injured if the owner of such animals should bury or burn their bodies instead of allowing them to have them for food. This was undoubtedly true of the heathen neighbors of the children of Israel, hence the permission given in Deut. 14:21.

On the night of April 26, a man was killed in a prize fight in San Francisco. For reasons which it is unnecessary to state, one of the parties to a fight, which had been announced to take place, failed to put in an appearance, and as the secular papers tell the story, "bankers, brokers, lawyers, doctors, men from all the professions and fresh from the Jackson-Cardiff fight, crowded the *café* and boxes, and,

flushed with wine, yelled lustily for a fight." To meet the demand, the manager of the affair induced a young man to take the place of the absent pugilist, and in a few minutes the substitute was dead, killed instantly by a blow over the heart, to gratify the brutal instincts of "bankers, brokers, lawyers, men from all the professions," in the city of San Francisco. In what respect is a civilization which tolerates such things better than that of Rome two thousand years ago?

"THOSE TENT MEETINGS," by Malcolm B. Duffie, Battle Creek, Michigan. Address the author. Price, 25 cents. This little monograph is a "rhyming recital, founded on actual facts and every-day experiences," as many of our laborers in tents will recognize. It is indeed novel, and he who begins to read will wish to finish. It takes up in rhyme the whole course of a tent-meeting, with its varied lights and shadows, true to life, with each point pressed home with appropriate texts from the Book of books. It is neatly printed, and the nine cuts which embellish the work are, on the whole, very natural. It is worth its price, and we do not see how it can fail to do good.

In reply to a question relative to the genealogy of Christ we would say that the lists of the ancestors of Jesus given by Matthew and Luke have been the ground of a great deal of controversy, and numerous theories have been advanced. According to one of these theories, both the lists are intended to present Jesus as the reputed or legal son of Joseph, that of Matthew being the royal and that of Luke the private genealogy of the heir to the crown and throne of David. With this theory is connected the supposition that Mary and Joseph were first cousins.

Another and more widely accepted theory is that Matthew gives Joseph's genealogy, and Luke that of Mary. This view makes Joseph the son-in-law and Jesus the grandson of Heli, who, according to the Talmud, was Mary's father. This includes Christ in the royal line of David in two ways: *Legally*, through Mary's marriage with Joseph; and *naturally*, through Mary herself being a member of the royal family.

"TEN LECTURES ON CATARRH."

Of all diseases which drive away buoyancy of spirits and darken everything, next to dyspepsia is nasal catarrh; in fact, we do not know but the latter will bear off the palm as the destroyer of comfort and blighter of hope; and hopeful indeed is the individual who will rise above their combined attacks. Catarrh is almost a universal disease, and as harmful as universal. It is not alone the discomfort attending it which makes it so much dreaded, but its results are many times very serious. Blindness and deafness often result, and hoarseness, chronic inflammation of the tonsils, chronic sore throat, and other affections, are sure to follow if the disease is neglected. If present only in a mild form, it renders the one affected peculiarly susceptible to such diseases as diphtheria. Many have tried patent nostrums till they have become discouraged, and many others believe that either the disease does not amount to much or that it cannot be cured.

It is with satisfaction that we notice a pamphlet now before us treating on this very subject, entitled, "Ten Lectures on Nasal Catarrh." The author, J. H. Kellogg, M. D., a thoroughly scientific physician of large experience, has demonstrated the truth of the principles and methods which he advocated. He contends that catarrh can be cured, not by the much-advertised "catarrh remedies," against which he warns his readers, but by means within the reach of all. He gives the hygiene of the disease, one of the most essential features in its successful treatment, and the best methods in use by experienced specialists, as well as his own experience in thousands of cases of catarrh. In ordinary cases, the patient with this book of instructions can treat himself, while the inexperienced physician can gain much by the study of this work. Valuable prescriptions are given for the disease, which can be made

up of remedies to be found at any first-class drug store. It is a book which all ought to have, and which, if followed, will be of great value. Price, 30 cents. Address, Pacific Press, Oakland, Cal., or 43 Bond Street, New York.

It is hoped that our readers and friends will not pass lightly over the report of the annual meeting of the Pacific Press Publishing Company, found on another page. There is much in it of interest. While the report does not show a large profit, it shows a greater work than any year previous. Over eleven million pages more of the truth have been given to the world from this office than in any previous year. The friends of the cause of present truth will note the evidences that the work is enlarging in the change that has been made in the *American Sentinel* from a monthly to a weekly; in the greater advantages which the *Sentinel* soon will have, and which are demanded by the increased agitation on the question of Church and State; in the success that has followed the establishment of the branch offices, especially in New York; and in the proposed establishment of an office in the great center of the commercial and literary world, London. All these enlargements and additions call for consecrated men and means. Some are going from us, Brethren Saunders, Gibson, Hope, and others to England, Brother Morrison and wife to Australasia. May God go with them, and may he help his people to consecrate themselves and their means to his work, that these new enterprises may be supported, and that other men may be found whom God can choose to go forth into the great harvest-field. It is too late to falter now. God has no place for laggards. He will choose the clean vessels that are nearest. He will honor those who honor him.

NORTH PACIFIC CAMP-MEETING.

THE North Pacific camp-meeting will be held in East Portland, Oregon, May 14-21, on the same ground occupied last year. Reduction of fare has been secured over both east and west side divisions of the Oregon and California Railroad. Those who pay full fare coming, can return at one-fifth the regular rates. The brethren coming from the Sound country over the North Pacific Railroad, can secure the same reduction if twenty-five or more persons come over that road.

Tents will be provided for all who wish to rent them upon the camp-ground. We cannot now say exactly what the rent of tents will be; but the price will be very reasonable.

We confidently expect a good meeting. Elders J. N. Loughborough, E. P. Daniels, and R. S. Owen, of California, will be in attendance to assist by their counsel and labors.

It is hoped that a special effort will be made on the part of all to attend this meeting. The attendance ought to be much larger than ever before in this Conference. It is only once a year that we can enjoy such a privilege, and vast importance should be attached to these gatherings of God's people. Matters of deep import, to each individually, and to the cause throughout the entire Conference, will be considered. Brethren and sisters, let nothing keep you away. Lay plans at once to attend. Bring your interested friends and neighbors with you. Come, praying that God's blessing may be experienced in rich measure. CONF. COMMITTEE.

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

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