

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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BE STRONG AND OF GOOD COURAGE. JOSH. 1:9.

CHRISTIAN, art thou growing weary
In the strife with wrong and sin?
Courage still, there's much to cheer thee;
Do not let the tempter win.

Christ himself hath gone before thee
In the path that thou must go;
Now from Heaven he's watching o'er thee,
Soon thy tears shall cease to flow.

Soon he'll come again, and take thee
To a home of endless joy.
Where the wicked cease from troubling:
Where thy peace none can destroy.

Then press onward still, and upward;
Let none turn thee from the way.
Soon will end this night of sorrow;
Soon will come the perfect day.

—*Mary E. Inman, in Review and Herald.*

General Articles.

THE SIN OF ELI.

BY MRS. E. G. WHITE.

ELI was priest and judge in Israel. He held the highest and most responsible positions among the people of God. He had been appointed to govern the nation, and to minister in their behalf before God. As a man divinely chosen for the sacred duties of the priesthood, and set over the land as the highest judicial authority, he was looked up to as an example, and he wielded a great influence over the tribes of Israel. But although Eli was appointed to govern the people, he did not control his own family, or rule his own household. Eli was an indulgent father. Loving peace and ease, he did not exercise his authority to correct the evil habits and passions of his children. Rather than contend with them or punish them, he would submit to their will, and give them their own way. Instead of regarding the education of his sons as one of the most important of his responsibilities, he treated the matter as of little consequence. The development of their character was of the greatest importance, and

God held Eli accountable for the way in which he allowed his sons to exercise the evil propensities of their nature. The priest and judge of Israel had not been left in darkness as to the duty of the father to restrain and govern the children that God had given to his care. But Eli shrank from this duty, because it involved crossing the will of his sons, and would make it necessary to punish and deny them. Without weighing the terrible consequences that would follow his course, Eli indulged his children in whatever they desired, and neglected the solemn and sacred work of fitting them for the service of God, and the duties of life.

The course of Abraham is a complete contrast to that of Eli. "I know him," said the Searcher of hearts, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There would be no betraying of his sacred trust; no sinful neglect to restrain the evil propensities of his children; no weak, unwise, indulgent favoritism; no yielding of his conviction of duty to the clamors of affection. Abraham's love for his children would lead him to correct his household, at whatever cost, for the good of their souls, and the honor of God. He was diligent in the cultivation of home religion, for he well knew that the blessing of Heaven rested on the habitation of the righteous. He determined that the law of God should be kept in his household, and he was called the "friend of God" and honored by God as the "father of the faithful."

Had Eli but followed his example, great and disastrous evils would have been avoided, and the blessing of God would have rested upon him and his house forever. God had said of Abraham, "I know him, that he will command his children and his household after him" "to do justice and judgment." But Eli allowed his children to control him. The family government was reversed. The father became subject to the children. There is no greater curse upon households than to allow the youth to have their own way. When parents regard every wish of their offspring, and indulge them in what they know is not for their good, the children soon lose all respect for their parents, all regard for the authority of God or man, and they are led cap-

tive at the will of Satan. Many an indulgent father or mother has reaped a harvest of sorrow from their own loose and careless government of their households, and they have regretted, too late, that they did not restrain their children in their youth.

Eli failed where many are failing to-day. He neglected to honor God in his family life, to teach his sons to reverence and obey God; and the consequence of this neglect was apparent throughout all the life of his sons. When the work of disciplining and training the children is not properly done, it testifies against the parents in the defective character of their sons and daughters, and will produce evil results, not only in their lives, but in the lives of others. The influence of an ill-regulated family is widespread and disastrous to all society. It accumulates in a tide of evil that affects families, communities, and governments.

Because of Eli's position, his influence was more extended than if he had been an ordinary man. His family life was imitated throughout Israel. The baneful results of his negligent, ease-loving ways were seen in the families that surrounded him. His evil ways were reflected in thousands of homes that were moulded by his example. If children are indulged in evil practices, while the parents make a profession of religion, the truth of God is brought into reproach. The character formed under the influence of the home is the best testimony to its Christianity. Actions speak louder than the most positive profession of godliness. If professors of religion, instead of putting forth earnest, persistent, and painstaking effort to bring up a well-ordered household as a witness to the benefits of faith in God, are lax in their government, sparing of themselves, and indulgent to the evil desires of their children, they are doing as did Eli, and are bringing disgrace on the cause of Christ, and ruin upon themselves and their households.

Eli did not manage his household according to God's rules for family government. He followed his own judgment. He allowed Satan to take the reins in his own hands; and Eli found, when too late, that his children had been hurried to destruction. The favor of God was removed from his house and the curse of transgression was apparent

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in the corruption and evil that marked the course of his sons. They had no proper appreciation of the character of God or of the sacredness of his law. His service was to them a common thing. From childhood they had been accustomed to the sanctuary and its service, but instead of growing in reverence, they had lost all sense of its holiness and significance. The course of Eli in bringing up his children had resulted in this state of mind in his sons. The father had not corrected the irreverence for his authority, had not checked their disrespect for the solemn services of the sanctuary; and when they reached manhood, they were full of the deadly fruits of skepticism and rebellion.

Though wholly unfit for the office, they were placed as priests in the sanctuary to minister before God. The Lord had given the most specific directions in regard to offering sacrifices; but these wicked men had carried their disregard of authority into the service of God, and they did not give attention to the law of the offerings, which were to be made in the most solemn manner. The sins of the people were transferred by figure to the sacrifice, which represented Christ, the Lamb of God that was to die for the sins of the world. The priests were commanded to eat in the tabernacle of certain portions of the peace-offering. By partaking of the sacrifice, and bearing their sins before God, they represented the work that Christ would do for us in the heavenly sanctuary, by bearing our sins in his own body. The sons of Eli, instead of feeling the great solemnity of this service, only thought how they could gratify appetite, and they demanded of the people whatever part they desired, even taking by violence the portion that was to be consumed upon the altar of sacrifice as a type of the great sacrifice of the Son of God on Calvary. This irreverence on the part of the priests soon robbed the offerings of their holy and solemn significance, and the people "abhorred the offering of the Lord." The great antitypical sacrifice to which they were to look forward, was no longer a thing of meaning to them, "wherefore the sin of the young men was very great before the Lord."

Eli made a great mistake in permitting his sons to minister in holy office. By excusing their course, on one pretext and another, he became blinded to their sins, but at last they reached a pass when he could no longer hide his eyes from the crimes of his sons. The people complained of their violent deeds, and he was grieved and perplexed. The indulgent father had never decidedly commanded their obedience, and as they grew up, they cast off all restraint. They had been brought up to think of no one but themselves, and now they cared for no one else. They saw the grief of their father, but their hard hearts were not touched. They heard his mild admonitions, but they were not impressed, nor would they change their evil course though warned of the consequences of their sin.

The child Samuel had been brought to Eli by the godly Hannah. He was to be devoted to the services of the sanctuary, and the re-

sponsibility of his education must now rest upon the aged priest. The sons of Eli, who should have been the instructors of the pious child, were wholly unfit for such a privilege. He had to be separated from their company, lest their evil influence should pollute his mind. But although Eli feared for their influence over Samuel, yet as a judge of Israel, he still sustained his wicked sons in the most sacred positions of trust. He permitted them to mingle their corruption with the holy service of God, and to inflict injury on the cause of truth, that years could not efface. Eli's sons were called the sons of Belial, for they knew not God. They were wholly devoted to the service of Satan; and yet because they were his sons, Eli did not deal with them as transgressors, but permitted them to dishonor God, and injure his people. But when the judge of Israel neglected his work, God took the matter in hand.

"And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? and did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed. . . . And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind; and I will build him a sure house; and he shall walk before mine anointed forever."

God held Eli responsible for the actions of his sons, and charged him with honoring his sons above the Lord. Eli had permitted the offering appointed of God, as a blessing to Israel, to be made a thing of abhorrence, rather than bring his sons to shame for their impious and abominable practices. Those who follow their own inclination in blind affection for their children, indulging them in the gratifications of their selfish desires, and do not bring to bear the authority of God to rebuke sin and correct evil, which is corrupting other souls, make it manifest that they are honoring their wicked children more than they honor God. They are more anxious to shield their reputation than to glorify God; more desirous to please their children than to please God and to keep his service from every appearance of evil.

The promise had been made that the house of Aaron should walk before God forever; but these promises had been made on condition that they devoted themselves to the work of the sanctuary with singleness of heart, and honored God in all their ways, not serving

self, or following their own perverse inclinations. Eli and his sons had been tested, and the Lord found them wholly unworthy of the exalted position of priests in his service. And God declared, "Be it far from me." He could not carry out the good that he had meant to do them, because they failed to do their part. Long had God borne with the perverse ways of the house of Eli. He had given them space to repent, but they repented not, and the delayed sentence was finally executed. They were made contemptible before the people they had oppressed, and in one day, Eli and his sons died before the Lord; and the priesthood was taken from the family of Eli.

The only way to be truly great is to be truly good. Those who are worthy will be trusted with important work, and will be placed in important positions. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Had Eli been a wise and faithful father, he would have been a wise and faithful judge and priest. If he had restrained his sons at home, he would have restrained their evil practices in the sanctuary; and Israel would not have been corrupted by their abominations. If the sons of Eli had been dutiful sons they would have honored God and his service, and lived before him; but they dishonored their father, and brought contempt upon the service of God, and they suffered the reward of their evil; for God had said, "Them that honor me I will honor, and they that despise me shall be lightly esteemed."

INTO THE DARK TUNNEL.

A FEW days ago I had occasion to pass over the Delaware, Lackawanna and Western Railroad from Hoboken, and was reminded of an incident some years before, when for the first time I made the same journey. While seated in the waiting-room for the starting of the train, I observed a party consisting of a gentleman and lady, two little girls and a nurse. It was evidently a family, well-dressed and of such appearance and manners as denoted cultured, well-to-do people. I wondered who they were, but never found out.

When we had taken our places in the car, the nurse and children were seated directly behind the parents. Very soon after starting, the mother turned around, took hold of the younger child and gently lifted her over the back of her seat, placed her on her lap with her face to her own, raised the little girl's arms and brought them around her neck, and placed her own around the child's body, holding her close in her embrace. Not knowing what was before us, I was kept in wonder what these movements all meant; but as soon as we entered the tunnel and the darkness covered us, then light flashed out of darkness, and I understood. The dear mother feared that the child would be frightened, and so she took her in her arms; nor did the child by a sound or a movement show that she felt alarm. That warm, protecting em-

brace killed all fear of evil; how could any harm reach her!

How could the thought of God hiding some beloved soul, in time of trouble, in his pavilion, in the secret of his presence, be kept from one's reflections? Has not one of our old English devotional writers, Baxter or Doddridge, said that "when God foresees great trials for a believer, he takes care to prepare that one by gracious manifestations?"—*New York Evangelist.*

MACHINERY VERSUS SPONTANEITY.

THERE is a growing tendency among Christians to do almost everything in moral, religious, and ecclesiastical matters by conventions, by associations, by committees, by unions, and by orders, in the same manner, if not in the same spirit, as the various trades-unions, orders, conventions, and political caucuses and combinations in regard to worldly things are carried on. And it has come to pass that there are so many associations, bands, and unions, subdivided into committees and classifications, that the church and its institutions and methods are almost obsolete. Scarcely anything is done or attempted, unless it is by convention, association, or committee, so that it is hardly thought practicable to get a sinner converted or a backslider reclaimed except by a committee. Young Men's Christian Associations have by consent been delegated to do the work which the church should do through her divinely appointed channels and agencies. Members of the churches in their individual capacity hardly dream of getting anybody converted. The recovery of a fallen woman is not sought except through some moral reform association, or through the Red Cross Society. The drunkard must be reached through some society or temperance organization or order. Otherwise he is allowed to drift and perish, or is likely thus to perish. What is the church for if not to do this work in her individual and collective capacity as divinely appointed thereto? Singing can hardly be conducted without a musical association and a choir; and even in prayer-meeting, without hymn-book and a formal announcement of the hymn, singing is seldom attempted.

Where is the old-time and scriptural spontaneity that used to melt and move hearts and hands and prompt to individual activity and labor in soul-saving? How the Methodists used to sing, even without hymn-books! How quickly they would learn to sing with the spirit and with the understanding! How quickly young converts would learn to pray with power, without a prayer-book! How zealous the early Methodists were in their individual efforts to get men converted, then to get them into class-meeting and into the church. For what end is the church but to save men; to use hospitality one to another; to help each other in business; to instruct, reprove, and exhort all we have intercourse with; to do good to all men of every possible sort, and as far as possible unto all men, not waiting for a convention or a committee;

to sing in prayer-meeting, not waiting for the instrument? We are to keep our baptismal covenant vows and our church vows, and to do the work of the Lord and of the church either through committees or without mechanism or formality. "Where the Spirit of the Lord is, there is liberty."

We want more spontaneity and not so much machinery and organization. More of the presence, power, and promptings of the Spirit, and less of stiff dignity and ecclesiasticism.—*Dr. Reddy, in Northern Christian Advocate.*

[The above is especially pertinent at the present time, because a new order,—"The Soul-Winners' League,"—has just been started with headquarters at Peoria, Ill., where one thousand members have been obtained. It is to be composed of church-members of any denomination, the only condition for membership being that they shall labor to win souls. The evil of all this comes in the shape of causing people to think that this is not necessarily the work of the church. When leagues have to be started for the purpose of winning souls (presumably to Christ), what does the church amount to? But if the organization whose sole and special duty it is to win souls, cannot do the work, what hope can there be that it can be done by a self-appointed, separate organization?—ED. SIGNS.]

"I AM WITH YOU ALWAY."

Tis sweet to read the promise He hath given
To cheer our hearts along the pilgrim way,
But sweeter far to know its blest fulfillment,
And humbly walk with Jesus day by day.

To walk with Jesus! who shall tell the gladness
Of those whose daily life the Master shares?
Who hear his voice so full of love and pity,
And rest on him their burdens and their cares.

And this is mine—the joy of knowing Jesus,
And walking in the sunlight of his smile;
Mine is the peace that floweth like a river,
Deeper and broader growing all the while.

No more a transient guest my Saviour cometh,
To bless me but a while and then depart;
But with me now he evermore abideth,
And with his own glad presence fills my heart.

Sometimes, when busy with my daily labor,
Yet thinking of the mighty love he bore,
Some precious promise unto me he giveth,
Oft-read, perhaps, but never mine before.

I know not why he gives his choicest blessings
To one so undeserving of his love;
But, since he calls, with willing feet I hasten,
Content and glad to hear him say, "Well done."

Content to walk in paths of his own choosing,
Since he will hold my hand along the way;
Content to know that I am journeying homeward,
And brighter grows the pilgrim's path each day.

—Selected.

PRAYER-MEETINGS.

AN active business man once remarked: "Attendance at the prayer-meeting is a part of my business. I consider it as much my duty to be present, as to meet any business engagement." We hold him up as an example. But he might have put it yet stronger, and said that he considered it more of a duty to be at a prayer-meeting than to meet any business engagement, on the ground for which we contend that religious engagements justly claim the pre-eminence. They should come first on the weekly list. Let this rule be

adopted and conscientiously observed by all church-members, and there will be less occasion for a discussion of the questions: How shall we reach the masses? How shall we reach non-church-goers? Get Christians to show the same fidelity in fulfilling the religious engagements into which they solemnly entered when they took upon them the sacred vows of church membership that they exhibit in their secular engagements, and churches and preaches will never be without audiences.—*Christian Intelligencer.*

PS. 86:9, AND KINDRED TEXTS.

THE word of God is "not yea and nay;" but all his promises, and threatenings as well, are yea and amen; and it is certain that we shall not find contradicted in one part of his word that which is taught in another part.

It was plainly shown in an article in these columns two weeks ago that a large part of the human race will, because of their own perversity in not accepting God's free offer of salvation, be eternally lost; that they will "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" that "the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

But notwithstanding the fact that the proof for all this is positive, some are troubled over such texts as Ps. 86:9, which reads as follows: "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." This, and kindred texts, they understand to teach the final restoration of all men to the favor of God. But it is certain that they teach no such thing; for we have seen that several plain texts do teach just the contrary, and "God is not the author of confusion."

The particular text in question is explained in three different ways: 1. The advocates of a temporal millennium claim that this is a prophecy of a time when all the nations which shall then be in existence upon the earth, shall become Christian, and shall worship the true God, in this mortal state. 2. Universalists of the several schools agree that its application is future, but contend that it includes not only those who according to the regular course of nature would be alive at that time, but also all the people who have ever lived upon the earth, even including the inhabitants of Sodom and Gomorrah. 3. Those who do not believe in a temporal millennium, nor in universal salvation, maintain that the text under consideration applies solely to "the nations of them which are saved," spoken of in Rev. 21:24.

That this latter position is the correct one will appear from several scriptures. Said the Saviour: "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. And in so saying he placed the seal of divine sanction upon the psalmist, who more than a thousand years before had said: "The righteous shall inherit the land, and dwell therein forever." Ps. 37:29.

But we are not to suppose that the meek will inherit the earth in its present condition. Says the apostle: "The heavens and the earth, which are now, . . . are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness;" or, as some translations have it, "wherein the righteous dwell." 2 Peter 3:7, 13.

Though, as the Scriptures clearly teach, and as all admit, the "new earth" for which we look is simply a renewed earth,—this earth purified and made new,—the Lord, by the mouth of his prophet, says of it, "Behold I create new heavens, and a new earth." Isa. 65:17. In like manner the psalmist says of those who shall inherit this new earth: "The people which *shall be created* shall praise the Lord."

Of course we are not to understand that God will actually create a new race of beings, any more than he will create an entirely new earth; but, as the earth is to be changed and purified, so the apostle Paul testifies that all the redeemed shall be changed; he says: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:50, 51.

Thus we see that there is to be a regeneration both of the earth itself and of its inhabitants. Paul recognizes this fact when he says: "We know that the whole creation groaneth and travaleth in pain together until now. And not only so, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Rom. 8:22, 23, Revised Version. This certainly refers to the resurrection of the dead, and to the purging of the earth from all traces of the curse pronounced upon it because of sin.

Speaking of this the Saviour said: "Verily I say unto you, that ye which have followed me, *in the regeneration when the Son of man shall sit in the throne of his glory*, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." All the saved are reckoned as belonging to Israel. Says the apostle: "They are not all Israel, which are of Israel" (Rom. 9:6); "know ye therefore that they which are of faith, the same are the children of Abraham." Gal. 3:7. And again: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29. Therefore, when the Saviour said that his twelve apostles should sit upon twelve thrones judging the twelve tribes of Israel, it was in effect a promise that they should reign over all the inhabitants of the new earth. And the words of David in Ps. 86:9 evidently refer to that time, and to those tribes: "All nations whom thou hast made [“the people that shall be created”] shall come and worship before

thee, O Lord; and shall glorify thy name." When this shall be, is told by the prophet: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

But all men are not to worship before the Lord in the new earth which he will make, for verse 24 tells us that the righteous shall go forth and shall look upon the carcasses of the wicked; "for their worm shall not die, neither shall their fire be quenched." And this agrees exactly with the words of the Lord in Mal. 4:1, 3: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts."

The Lord has said plainly that if a man "committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die" (Eze. 18:26); and no text or set of texts should be wrested from their connections and be made to contradict plain statements of divine truth and the whole tenor of the Scriptures.

C. P. BOLLMAN.

HONORING CHRIST.

MANY honest souls have been reassured in the observance of the first day of the week by the pleasing sophism that they were thereby honoring Christ, and by the converse statement that to neglect to observe the first day of the week would be to dishonor him.

Now in either case the question is, What will honor Christ? and, Who shall decide in what his honor consists? Seeking an answer to this question we find that even Christ sought not to honor himself (John 3:54): "If I honor myself, my honor is nothing, it is my Father that honoreth me." He also tells us why his Father honors him,—"I know him and keep his sayings." And this is the only condition upon which God will honor any; he says: "Them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:30.

In the common acceptance of the word, honor is the respect which persons have for, and pay to, those to whom they owe particular marks of deference; as shown to God, it implies the adoration due to God only. As shown by God to man, the blessings he bestows. Ps. 29:2: "Give unto the Lord the glory [margin, honor] due unto his name." And again, Mal. 1:6: "A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread

upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible."

Then to set up something as worship or honor to God or his Son which he has not required at our hands, or for which there is no divine command, and neglect, as did this people in the days of the prophet Malachi, what he has expressly demanded of us, is to despise God's name and to offer polluted bread upon his altar.

Of this God further says (1 Sam. 15:22, 23): "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee." This was said to Saul when, in reply to his boast of performing the commandment of the Lord persistently and repeatedly made, the prophet tells him he has not obeyed. We learn from this, that no profession of devotion or claim of desire to sacrifice for God's honor can take the place of obedience. Obedience is the sacrifice that honors God and Christ.

Now Jesus tells us (John 5:23) we are to honor him by the very same means that we honor his Father. Hence if we would honor the Lord Jesus Christ there can be but one acceptable way to do it, and that is by keeping the commandments of God. "And I know that his commandment is life everlasting." John 12:50. Therefore to obey the ten precepts faithfully is keeping "the commandments of God and the faith of Jesus." Rev. 14:12.

But God has never given commandment to keep the first day of the week or ever said we may neglect the seventh day. Hence to keep the day he has not commanded and profane the day he has commanded, no matter how much we may profess before God or the world that we do it to honor Christ, is simply to offer upon his altar polluted bread, despise his name, and say the table of the Lord is contemptible.

And as an almost universal rule we find that those who do this draw a contrast between the Old and New Testaments, boldly declaring that they do not go by the Old Testament, thus showing their contempt for the Lord's table, as is shown by Matt. 4:4: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And to show his displeasure at this God says (Mal. 1:8): "Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." Now when it is clearly shown, as Samuel showed to Saul, that a certain act is not obeying the voice of the Lord, then to persistently claim that it is, is only to presume upon God's mercy as did King Saul.

But who does keeping the first day of the week honor, and what does it commemorate? God's way of commemorating the death, burial, and resurrection of Christ, is clearly set forth in Rom. 6:3-5: "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 together in the likeness of his death, we shall be also in the likeness of his resurrection." Here, then, is God's way of commemorating the resurrection of Christ.

Keeping the Sabbath, the seventh day, commemorates the work of creation, and honors the Creator; but Sunday-keeping is the great distinguishing feature of a rival religion—sun worship—which has followed down through all the ages to oppose the worship of the true God. And we will by listening to the voice of this charmer simply be doing for its author what Christ refused to do (Matt 4: 9), "If thou wilt fall down and worship me."

Oh, awake! dear friend, awake thou that sleepest, and arise from the dead, and Christ shall give thee light!

G. H. ROGERS.

A DIVINE REDEEMER.

1. CAN man be justified by the deeds of the law?

"Therefore by the deeds of the law there shall no flesh be justified in his sight." Rom. 3: 20.

2. Through whom alone can the righteousness of the law be fulfilled in us?

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin, [margin] condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

3. What special attribute of the Deity is displayed in this wonderful plan?

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4: 10.

4. Was the coming of the Messiah foretold in the Scriptures?

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5: 39.

The prophet Isaiah wrote so accurately of the miraculous birth, the life, sufferings, and death of Christ, that he has on this account been called the fifth evangelist, though he lived several hundred years before the Christian era.

5. How does the evangelical prophet describe the Redeemer?

"He is despised and rejected of men; a man of sorrow; and acquainted with grief. . . . Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." Isaiah 53: 3, 4.

6. For whom was he thus tormented?

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Verse 5.

7. What did Jesus himself say of his condition on earth?

"And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8: 20.

8. How does the prophet describe our Saviour's cruel treatment at the hands of sinners?

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken." Isa. 53: 7, 8.

9. How far did the enraged Jews carry their persecution of the sinless Son of God?

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left." Luke 23: 33.

10. What prayer did Jesus offer for his murderers?

"Father, forgive them; for they know not what they do." Verse 34.

11. How could sinful men thus prevail against God?

"Jesus answered, Thou couldest have no power at all against me, except it were given thee from above." John 19: 11.

"But how then shall the Scriptures be fulfilled, that thus it must be?" Matt 26: 54.

12. Was the world's Redeemer left to suffer corruption?

"Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." "Thou wilt not leave my soul in hell, [the grave] neither will thou suffer thine Holy One to see corruption." Acts 2: 24, 27; see also verse 31.

13. Where does Jesus now intercede for us?

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

14. What power has Christ in his priestly office?

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25.

15. May we then be free from the condemnation of sin?

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 1, 2.

16. Being led by the Spirit, what have we received from God?

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Verses 15-17.

17. Can anything separate us from the love of God in Christ Jesus?

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Verses 35, 37-39.

A. W. HEALD.

ALONE.

LONELINESS is as often within as without. Said the prophet, who looked upon the desolate altars of Israel, "They have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." Rom. 11: 3. And yet at that very time, notwithstanding all the pressure of the dominant idolatry and the apostate government, God had reserved seven thousand men who had not bowed the knee to Baal, and who, at the peril of their lives, hidden in secret places, were striving to maintain their integrity before God. This man Elijah, in front of the battle, found himself alone, but he did not know of the hosts held in reserve, that were hidden in secret places and that were waiting a favorable moment to openly declare themselves on the side of the God of truth.

Many a man to-day deems himself alone,

simply because he is short-sighted and cannot see what God is doing in the world around him. He has dreamed that the pillars of the earth rest upon his shoulders, and that if he fails everything is gone. But this is a strange mistake. There may be standing among us men we know nothing of, whose courage and faith will put our doubts and unbelief to shame. When the disciples forsook the Lord and fled, or shrank and trembled at the sight of his cross, the honorable counselor came boldly and begged the body that hung upon the cross, and laid it in his own new tomb.

There were only three days and three nights between the darkness of Calvary and the light of resurrection life. The way from crucifixion to triumph is very short. Let us tread the path with firm and steadfast steps, and we shall find that He who has gone before us all our way of tears and sighing, shall never leave us nor forsake us in the time of our extreme trial, but will bring us to be more than conquerors through Him who hath loved us and given Himself for us.—Selected.

THE FACE OF AN ANGEL.

THERE are many different types of beauty. There is the beauty of youth, which all enjoy for a season; there is the beauty of form and color, which is the most attractive form of beauty; there is the beauty of intellect, which sharpens and refines the most rugged features and redeems them from the charge of plainness; and lastly, there is the highest beauty of all, the beauty of holiness, which comes from close and frequent intercourse with God, and is the reflection of his glory. This is the beauty spoken of in the Acts of the Apostles, when it is said that all that sat in the council looking steadfastly at Stephen, a man full of faith and of power and of the Holy Ghost, "saw his face as it had been the face of an angel."

The beauty of youth is fleeting. Beautiful features are rare, and the most brilliant complexions fade. The beauty of intellect is rarer still; but the beauty of holiness is within the reach of all; all may acquire that if they choose, and this is a beauty that never fades, but daily increases, though the outer man may wither and decay.

We see it sometimes illuminating the faces of the poorest and the oldest, even of the deformed and afflicted, as well as of the young, whose natural beauty it heightens and adorns; and whenever we see it, we may be sure that he or she who possesses it is in the habit of holding intercourse with God—a child of prayer, for it is prayer and meditation on holy things which make the face, as it were, "the face of an angel."—Selected.

If you can do good to-day, defer it not till to-morrow. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

HUMILITY is a very desirable and useful Christian grace, but it never finds expression when you occupy a back seat in the prayer-meeting.

The Signs of the Times.

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

E. J. WAGGONER, } EDITORS.
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S. N. HASKELL, GEO. I. BUTLER.

OAKLAND, CAL., SIXTH-DAY, APRIL 6, 1888.

THE SPIRIT OF ANTICHRIST. NO. 16.

THUS far we have quoted only those passages which directly state that the Virgin Mary is entitled to more honor than Christ; that to her men must look for salvation, rather than to Christ; and that if they depend upon Christ, and not upon the Virgin Mary, they will surely be lost. We shall now give a few sample quotations showing that this Mariolatry directly fosters and encourages the most outrageous wickedness. On pages 36 and 37 of "The Glories of Mary," we find the following:—

"We read in the life of Sister Catherine, an Augustinian nun, that in the place where that servant of God lived, there lived also a woman named Mary, who, in her youth was a sinner, and obstinately persevered in her evil course even to extreme old age. For this, she was banished by her fellow-citizens, forced to live in a cave beyond the limits of the place, and died in a state of loathsome corruption, abandoned by all, and without the sacraments, and on this account was buried in a field like a beast. Now Sister Catherine, who was accustomed to recommend very affectionately to God the souls of those who had departed this life, after learning the miserable death of this poor old woman, did not think of praying for her, as she and everyone else believed her already among the damned. Four years having passed, a soul from purgatory appeared to her, and said: 'Sister Catherine, how unhappy is my fate! You command to God the souls of all those who die, and for my soul alone you have no pity.' 'And who are you?' said the servant of God. 'I am,' answered she, 'that poor Mary, who died in the cave.' 'How! are you saved?' exclaimed Sister Catherine. 'Yes, I am saved,' she said, 'by the mercy of the Virgin Mary.' 'And how?' 'When I saw death drawing near, finding myself laden with sins, and abandoned by all, I turned to the mother of God, and said to her, "Lady, thou art the refuge of the abandoned, behold me at this hour deserted by all; thou art my only hope, thou alone canst help me; have pity on me." The holy Virgin obtained for me the grace of making an act of contrition, I died and am saved, and my queen has also obtained for me the grace that my pain should be abridged, and that I should, by suffering intensely for a short time, pass through that purification which otherwise would have lasted many years. A few masses only are needed to obtain my release from purgatory. I pray thee cause them to be offered for me, and I promise to pray God and Mary for thee.' Sister Catherine immediately caused those masses to be said for her, and that soul, after a few days, appeared to her again, more brilliant than the sun, and said to her, 'I thank thee, Sister Catherine; behold I am now going to Paradise to sing the mercy of God, and pray for you.'

This is very much in the same line as the preceding quotations. It teaches that people may live profligate lives up to the very moment of death, and then be saved by a single "act of contrition." Thus it tends to cause men to put off repentance, and to rob God of all the service that is his due. But that is not the worst. It is true that Christ is able "to save them to the uttermost that come unto God by him," and that it is *possible* that even in the last hour of life the sinner may heartily repent and find acceptance with God; for one such case is recorded in the New Testament. But the Catholic Church, in the quotation just made, teaches that men may come unrepentant to the last moment of life, and even then be saved without Christ. Christ is utterly ignored even in that extremity. The essential wickedness of such a scheme of religion ought to be apparent to everyone who has any knowledge of divine things.

Again, on page 687 we read:—

"In the mountains of Trent lived a notorious robber, who when he was admonished by a religious to change his course of life, answered that for him there was no remedy. 'Do not say so,' said the re-

ligious; 'do what I tell you; fast on Saturday in honor of Mary, and on that day do no harm to anyone, and she will obtain for you the grace of not dying under the displeasure of God.' The obedient robber followed this advice, and made a vow to continue to do so. That he might not break his oath, he from that time went unarmed on Saturdays. It happened that on a Saturday he was found by the officers of justice, and that he might not break his oath, he allowed himself to be taken without resistance. The judge, when he saw that he was a gray-haired old man, wished to pardon him; but through the grace of compunction which he had received from Mary, he said that he wished to die in punishment of his sins. He also made a public confession of all the sins of his life in that same judgment-hall, weeping so bitterly that all present wept with him. He was beheaded, and buried with little ceremony, in a grave dug near by. But afterwards the mother of God appeared, with four holy virgins, who took the dead body from that place, wrapped it in a rich cloth embroidered with gold, and bore it themselves to the gate of the city. There the blessed Virgin said to the guards: 'Tell the bishop from me to give an honorable burial, in such a church, to this dead person, for he was my faithful servant.' And this was done."

By such stories as this, Catholicism identifies itself with paganism, which taught its devotees to depend on charms and incantations, and also with Spiritualism, the great feature of which is that man is his own saviour. All three systems are alike in that they exalt man to the level of God. This, as has before been shown, necessarily follows wherever the doctrine of man's natural immortality is held, because that very doctrine claims for man the attribute of Deity.

Similar to the above quotation, is the following, found on page 689:—

"In the country of Normandy, a certain robber was beheaded, and his head was thrown into a trench, but afterwards it was heard, crying: 'Mary, give me confession.' A certain priest went to him and heard his confession; and questioning him as to his practices of devotion, the robber answered that he had no other than fasting one day of the week in honor of the holy Virgin, and that for this our Lady had obtained the grace to be delivered from hell by that confession."

Surely that was an easy way of getting saved, considering the amount that a person is allowed to eat during a Catholic "fast." But the worst of all is the following, found on pages 301 and 302, with which we will end these extracts:—

"Father Charles Bovius relates that in Domans, in France, lived a married man who had held a criminal connection with another woman. Now the wife being unable to endure this, continually besought God to punish the guilty parties, and one day in particular, went to an altar of the blessed Virgin, which was in a certain church, to implore vengeance upon the woman who had alienated her husband from her, and this very woman went also every day to the same altar to repeat a Hail Mary. One night the divine mother appeared in a dream to the wife, who, on seeing her, began her accustomed petition: 'Justice, mother of God, justice.' But the blessed lady answered: 'Justice! do you seek justice from me? Go and find others to execute justice for you. It belongs not to me to do it for you. Be it known to you,' she added, 'that this very sinner offers every day a devotion in my honor, and that I cannot allow any sinner who does this to suffer and be punished for his sins.'"

It is impossible to conceive of anything that could be written under the pretense of being religious, that would tend more directly to lead people to the commission of crime, than this does. In this instance which, like all the rest, is of course fictitious, we have the case of a woman living in open sin, yet the Virgin Mary, who is set forth as the only hope of sinners, severely rebukes the one who has been so grossly wronged, saying that the guilty woman shall not be punished, because she, every day, repeats a form of prayer. Thus the Catholic Church teaches that no matter how wicked a person may be, he is safe if he only remembers, in the midst of his debauchery, to "say a prayer" to the Virgin Mary. Is it not rightly named the "MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"? Surely Paul could not have given a more accurate description of it than by calling it "that wicked."

The apostle John says that antichrist is he that denieth that Jesus is come in the flesh. It has been shown that Spiritualism is antichrist, because

it openly and emphatically denies the divine mission and character of Christ. Catholicism is no less antichrist, because, although it makes much of the *name* and the *image* of Christ, it sets another above him in the plan of salvation. And both of these systems of error arise from the pagan notion that the soul of man is a part of God, and therefore cannot by any possibility die, which idea was first promulgated by Satan, the arch-enemy of Christ. Therefore we say, as before, that the spirit of antichrist is the doctrine of the natural immortality of the soul.

The only difference between paganism and Christianity is Christ. Take Christ out of Christianity, and all of its professors would soon sink into paganism. There is no power in man to elevate himself; this can be done only by some power outside of himself, and that power is the Saviour. But the salvation which Christ brings is not simply a present uplifting, but "an everlasting salvation." He came to give eternal life to as many as should believe on him. The sum of all the blessings which Christ has to bestow is comprised in the gift of eternal life. Now when people, no matter what their profession, teach that men are not dependent on Christ for life, they virtually deny him entirely. And when Christ is set aside, immorality must come in. There cannot by any possibility be any righteousness in this world except "the righteousness which is by the faith of Jesus Christ." And since the doctrine of man's natural immortality takes away the incentive to believe in Christ, the Life-giver, we once more emphatically repeat that that doctrine is the very spirit of antichrist.

w.

MORE CATHOLIC PROTESTANTS.

The editor of the New York *Evangelist*, Dr. Field, is a defender of Catholicism. He thinks that the disposition to stand aloof from Catholics is "most mischievous to the church and country." He says:

"The late President Hitchcock often said to us, when we discussed the dangers to society from socialists and communists, that we might yet come to look upon the Roman Catholic Church as the most conservative power in the country, if, by its influence over the Irish, it should keep them from running into the excesses by which so many of the French and Germans were carried away. It is conservative also in preserving the name of Christendom against the great flood of infidelity which is sweeping over the land. Here is a tremendous power exercised by the Roman Catholic Church over millions of our countrymen, and it is the height of folly and fanaticism to alienate it from us by standing always in an attitude of antagonism. Protestants as we are by inheritance and by conviction, yet we cannot deny that Roman Catholics may be good citizens, and useful members of society, and that many of them are humble and devout Christians—a fact which it is a sin against Christ not to recognize."

And an Episcopalian clergyman of Central New York writes thus to Dr. Field:—

"I do want to thank you for what you say about the treatment of Roman Catholics. How vastly better than infidelity is that church, and what a check it is to the same! Surely God is in it."

Thus the evidence increases, to show that Protestantism is getting to be simply a *name*, with no meaning whatever. Such men as we have just quoted from have no right to the name "Protestant," since they have ceased to protest. Two questions are sufficient to prove this: 1. Was the Reformation a mistake—was the Catholic Church all right, and Luther and his fellow-reformers all wrong? 2. Has the Catholic Church changed one item in principle since that time? Both these questions must be answered in the negative. Then those who apologize for the Papacy now, would have opposed Luther and his work if they had lived in his day. If those who oppose Catholicism to-day are bigots, then Wickliffe, and Huss, and Jerome, and Luther, and Melanethon, and Zwingle, and others like them, were also bigots. Is the professed Protestant world ready to take this position concerning these men?

We do not antagonize Catholics as individuals, but Catholicism as a system. But these men from whom we have quoted, seem to think that to deny

that Catholicism is a part of the Christian church, is to deny that any Catholics may be good citizens, or that there may be persons within its pale who, to the best of their knowledge, are followers of Christ. There are thousands of honest people in that anti-christian church, many of whom we have faith to believe will yet have their eyes opened to its true character, and will leave it. Just so there are many honest infidels who will yet accept the gospel. The same thing may also be said of many heathen. But because there are infidels and heathen who honestly desire to do right, and who do as nearly right as they know how, shall we laud infidelity and paganism?

The fact is, and we have abundant evidence to prove it, that there is not in the whole world a more potent factor in the manufacture of infidels than the Roman Catholic Church. Not only so, but by its teachings it opens the flood-gates of vice and immorality, and almost puts a premium on licentiousness. Yet it hoodwinks sleepy Protestants by making much of the *image* of Jesus Christ, and by a profession of regard for the marriage relation. While we have not an unkind feeling for any Catholic in the world, we are glad to be known, as the *Catholic Sentinel* puts it, as "a foe to the Catholic Church and the Jesuits."

W.

THE CALL OF ABRAHAM.

HAVING learned that this earth was designed to be Adam's kingdom, and that he forfeited it, and that Christ has bought the title to it, and will one day call his own to share it with him, we shall now trace the chain of evidence from paradise lost to paradise restored.

When God pronounced the curse upon our first parents, and upon the earth, he also made known the way of escape from that curse. Christ, the deliverer, was immediately promised. To Satan, the Lord said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. These words contain the promise of the Messiah, who, although he should be allowed to be bruised by Satan, should thereby gain the right to destroy Satan and all his works.

Time passed, and Satan seemed to get a still firmer hold upon the earth, for "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:5, 12. In all the earth there was but one family who acknowledged and served God; all the rest of mankind were totally given up to the service of the devil. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth." Gen. 6:13.

So the earth, with all its inhabitants, was destroyed by the flood. Noah and his family alone were saved; and when they came out of the ark, God said to them, as he had said to Adam and Eve, "Be fruitful, and multiply, and replenish the earth." Gen. 9:1. He did not, as to our first parents, give them dominion over all the earth, for it was impossible; but in order that men might not be exterminated by the beasts, that had become savage by passing under the dominion of Satan, he said: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered." Gen. 9:2. Thus did God interpose to limit Satan's power, giving men a chance for life, that they might prepare for the complete possession of the earth when it should be restored.

But as men began again to multiply upon the earth, they again forsook the Lord, and gave themselves fully over to the service of Satan. Soon after the flood, we find them so filled with rebellious pride that they began to build a city and a tower, thinking that thereby they could protect themselves

against any judgments that God might bring upon them. Gen. 2:1-9. This impious attempt was brought to nothing, and the people were scattered abroad upon the face of all the earth, yet they did not forsake the service of Satan. Within about four hundred years after the flood, the people of the earth were once more sunken in idolatry and superstition.

At that time the Lord came to Abraham, one of the descendants of Shem, and said to him:—

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. 12:1-3.

The Lord saw in Abraham a willingness to serve him, although all his people were idolaters (Josh. 24:2), and he separated him from them, so that he might not become contaminated by them, but might become the father of a people who should be fitted to inherit the earth. If we closely examine this promise, we shall find that it comprehends a great deal. "In thee shall all families of the earth be blessed" means nothing less than the possession of the whole earth by the descendants of Abraham. But this will appear more clearly as we pass on. In Gen. 13:14-17, we find the promise renewed more in detail in these words:—

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

Here we have strong proof that the promise to Abraham included nothing less than the whole earth, for his seed were to be multiplied as the dust of the earth. The length and the breadth of the land was to be theirs.

At that time Abraham had no child, and in all human probability could never have one. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Gen. 17:1-5.

Again, when God was about to destroy Sodom, he said:—

"Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:17-19.

This gives us to understand that the promise was made to Abraham with so much positiveness, because the Lord knew that he would keep his commandments, and that he would command his children and his household after him to do likewise. From this also we may learn that the promise to his seed was only to those who should serve the Lord.

Once more we find the promise renewed, when Abraham had showed his faith in God by proceeding to offer up his only son, through whom the promise was to be fulfilled. The Lord then called to Abraham, and said:—

"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not with-

held thy son, thine only son, That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22:16-18.

In the expression "thy seed shall possess the gate of his enemies," we have the promise of conquest. Bear this in mind, while we consider a few other points. In Gal. 3:15-17, we have a scripture that has an intimate connection with the subject under consideration. It reads thus:—

"Christ hath redeemed us from the curse of the law, being made a curse for us; . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law . . . cannot disannul, that it should make the promise of none effect."

From the above scripture we learn that the seed to whom the promise was made, is Christ,—the same that was promised at the time of the fall. Now in connection with the promise to Abraham, that his seed should possess the gate of his enemies, read the following words of God the Father to his Son Jesus Christ:—

"Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7-9.

When this shall have been accomplished, then "the meek shall inherit the earth, and shall delight themselves in the abundance of peace;" for the meek are they who have come to Christ and have learned of him, yielding themselves to him to be his servants; and Paul says: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. From this, together with the statement that "they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:7, 8), we may conclude, even at this stage of our study, that the promise to Abraham, and to his seed, was nothing less than the promise of the earth to all who, through faith in Christ, should gain the victory over sin. And this is further confirmed by Paul's statement that "the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith." Rom. 4:13. But we shall come to this point again, as we proceed in this investigation.

In the twenty-sixth chapter of Genesis we find the promise once more repeated, this time to Isaac. Abraham was dead, and there was a famine in the land, and the Lord appeared to Isaac, and said:—

"Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:2-5.

Notice here that God made the very same promise to Isaac that he had made to Abraham; and he also said that he would perform the oath that he swore unto Abraham. He gave no hint of any delay having occurred in the fulfillment of the promise to

Abraham, but spoke of it as something that he would do just as he had promised. Yet Abraham was at that time dead. Therefore we must conclude that the Lord never designed to fulfill the promise in Abraham's life-time; and we shall find that Abraham did not expect that it would be then fulfilled.

Passing on, we come to the time when Jacob had his dream of the ladder which reached from earth to Heaven, upon which the angels of God were ascending and descending. "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed." Gen. 28: 13, 14.

Now it is certain that neither Abraham, Isaac, nor Jacob, ever had any share in the inheritance promised to them. When Stephen was before the Jewish Sanhedrim, on trial for his life, he referred to God's call for Abraham to go into the land of Canaan, and said, "And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7: 5. And this Stephen used as a part of his argument that the promise to Israel was yet to be fulfilled. As proof of Stephen's statement that Abraham had no inheritance in the land, we cite the fact that when Sarah his wife died, he had to buy a place in which to bury her.

W.

HISTORICAL NECESSITY OF THE THIRD ANGEL'S MESSAGE. NO. 6.

HOWEVER sharp the contention was at any time between those who would have it that God *decreed* that man should sin, and those who held that he only permitted it, their differences were all laid aside whenever and wherever there appeared those who "thought it their duty to represent the Deity as extending his goodness and mercy to all mankind." For both the Supralapsarians and Sublapsarians held alike to the decrees of unconditional election and reprobation.

This new controversy arose in the early part of the seventeenth century, and is known as the Arminian controversy, from James Arminius, professor of divinity in the University of Leyden, who was the originator of it. Arminius had been educated a Calvinist, at the College of Geneva, and because of his merit, had been chosen to the University of Leyden. After leaving Geneva, and as he grew older, his mind more and more revolted from the doctrine of Calvin on predestination, and he embraced the scriptural doctrine that the grace of God is free to all, and brings salvation to all men, and that none are prohibited, by any decree, from its benefits, nor are any elected thereto, independent of their own actions, but that Christ brought salvation to the world, and every man is free to accept or reject his offer as he chooses. But as Calvinism was at that time flourishing in Holland, the teaching of Arminius drew upon him the severest opposition.

Arminius died in 1609, and Simon Episcopius, one of his disciples, carried the work forward with unabated vigor, and in a little while the controversy spread through all Europe, and created as much tumult in the Calvinist Church as Calvinism had formerly caused in the Lutheran. And the stubbornness of the Lutherans was repeated on the part of the Calvinists. With these, also, some sought to bring the contending parties to an accommodation, but with no success. At last, in 1618, by the authority of the States-General, the national synod was convened at Dort, to discuss the points of difference and come to an agreement.

Deputies assembled from Holland, England, Hesse, Bremen, Switzerland, and the Palatinate; and the leading men of the Arminians came also. Episcopius addressed the assembly in a discourse, says Mosheim, "full of moderation, gravity, and eloquence."

"But his address was no sooner finished than difficulties arose, and the Arminians found that instead of their being called there to present their views for examination and discussion, it was that they were to be tried as heretics; and when they refused to submit to the manner of proceeding proposed by the synod, they were excluded from the assembly, and the famous synod of Dort tried them in their absence, and, as a natural consequence, they were pronounced "guilty of pestilential errors," and condemned as "corrupters of the true religion;" and all this after the solemn promise made to the Arminians that they should be allowed full liberty to explain and defend their opinions, as far as they thought necessary to their justification.

After this the doctrine of "absolute decrees" lost ground from day to day; and the way in which the synod had treated the Arminians only increased their determination, and besides drew to them the sympathy of many, so much so indeed that the whole provinces of Friesland, Zealand, Utrecht, Guelderland, and Groningen, never would accept the decisions of that assembly.

Immediately after this, too, the controversy over the Cartesian philosophy entered the Calvinist Church, and set it all awhirl again, and kept it so.

James I. came to the English throne in 1603. He had been raised a Puritan, and therefore that party supposed they would be greatly favored by him as king. Accordingly, before he reached London, they presented to him a petition signed by eight hundred and twenty-five ministers from various countries, desiring a redress of ecclesiastical "abuses," and asking for a conference. On January 14, 15, and 16, 1604, the king summoned to Hampton Court, the Archbishop of Canterbury, eight bishops, five deans, and two doctors, of the Church of England, "who were to oppose all innovation." To meet these he called four members of the Puritan party.

James, to avenge himself for the humiliations that had been put upon him by the Puritans in Scotland when he was a boy, sided with the Episcopalians, and became the chief talker in the conferences of the three days. This so pleased the bishops that one of them (Bancroft, of the divine right contest before mentioned) fell upon his knees with his eyes raised to James, and cried out, "I protest, my heart melteth for joy that Almighty God, of his singular mercy, has given us such a king as since Christ's time hath not been." And the archbishop (Whitgift) was so transported with joy as to declare that "undoubtedly his majesty spoke by the special assistance of God's Spirit."

Whether these men were exactly in the right in speaking thus may safely be questioned; but there was one grand result of this Conference: James ordered a new translation of the Scriptures, by which we have our present "King James's" version. When his delegates returned from Dort, and reported what had been done, James gave the Puritans another snub, by expressing in strong terms his dislike, and declared that the position of Arminius on the divine decrees was preferable to that of Calvin.

After James came Charles I., a rigid Episcopalian, and therefore a bitter opponent of all dissenters, Puritans as well as others, and through Laud carried things with a high hand. He finally pushed civil matters so far, that he brought upon his kingdom the civil war, and by that, through Cromwell, the complete ascendancy of the Puritans. When affairs had grown somewhat quiet after the close of the civil war, there were peace-loving men in England who wished to heal the divisions between the Episcopalians and the Puritans; but about all the recognition they received was to be called atheists, Deists, Socinians, and to cap the climax, a new epithet was invented, *Latitudinarians*.

After the Commonwealth, came Charles II., who reduced everything again to the jurisdiction of bishops. After him came James II., who tried to bring the kingdom under the papal rule. This danger, of course, led all to make common cause against it, till finally, to save the kingdom to Protestantism, William of Orange, with his wife Mary, daughter of

James II., was invited to come over from Holland and take the kingdom and reign. In 1688 they came; James ran away to France, and the kingdom was settled upon William and Mary jointly, and pledged to a Protestant succession forever. But as soon as James was out of the kingdom, and the bishops were required to take the oath of allegiance to the new king, many of them discovered all at once that James was king by "divine right," and that it was treason to swear allegiance to any other while he lived. It mattered not though he had, like the coward that he was, basely run away in disguise; no matter though he in his flight had thrown the great seal of the kingdom into the Thames, and by thus throwing away "that mystic symbol of legal government" had left the realm a prey to every unlawful element;—no matter for all this and more, they refused to take the oath of allegiance to one of the best rulers that England ever saw. This caused a division and endless discussion within the Episcopalian Church. Those who refused to take the oath were denominated *Non-jurors* and *High Church*, those who took the oath were called *Low Church*. This controversy lasted through the century, till James, William, and Mary all were dead, and Anne succeeded.

In 1650, another tumult arose in England. The Quakers began their preaching, and excited great commotion and fearful persecution, till in 1680, William Penn obtained a grant of a portion of land in America, to which his brethren might go and be secure.

In the eighteenth century, both in England and on the continent, infidelity caused the principal proportion of controversy. Under the leadership of Voltaire, and the patronage of Frederick the Great, it grew stronger and stronger, until it finally culminated in the barbarities of the French Revolution, that so shocked the world. In England, however, there were some notable controversies on other subjects. In the early part of the century, William Whiston (the translator of Josephus) revived the Trinitarian controversy, by boldly announcing himself as an Arian. He was followed soon by Samuel Clark, a prelate of the English Church. But that which caused the greatest commotion of the whole century in religious circles, was started in 1738, by John Wesley's preaching of conversion, and a "present, free, and full salvation" by the "witness of the Holy Spirit." Wesley was a member of the Established Church of England, and his "doctrines offended the clergy." "The churches were shut against him," and he had to preach in the open air. But "immense crowds" flocked to hear him. In 1740, the clergy, not content with excluding the preachers of these doctrines from their pulpits, "repelled them and their converts from the Lord's Supper." Being thus cut off from all fellowship or recognition by the orthodox, there was no course open but to establish communion amongst themselves, to have their own meeting-houses, and for the preachers to administer the sacrament themselves. The trials, perplexities, and persecutions of the early Methodists are too well known to require any further mention in this place; though it might not be out of place for us to express the wish that the Methodists now would call to mind the former days, whenever unpopular doctrine is brought to their notice.

In 1747 the Baptists, or Anabaptists, as they were also called, were brought into particular notice again, by Mr. Whiston's openly joining their communion. The controversy on the immortality of the soul was again revived by Dr. Priestly's asserting the unconsciousness of the dead.

In the nineteenth century, the first prominent movement was in relation to the second coming of Christ. In 1827 it began in England, and in 1833 in this country by William Miller. This, however, was not so much a controversy as a *warning voice*; and it soon spread to all nations.

We ask our readers to look over again the subjects that have formed this course of controversy, for in our next we shall present the point which is the object of these articles, that is, the necessity for

the Third Angel's Message to bring into prominence the commandments of God. And by reviewing what we have now given, the truth which we shall present in the next will be more plainly seen.

(Concluded next week.)

J.

THE POPE'S JUBILEE.

No event of greater interest than the Pope's Jubilee has occurred during the present century. It is of equal interest to the politician and to the student of prophecy. Only a few years ago it was confidently affirmed, by many writers, that, with the loss of the temporal power, the Papacy, as to its prestige and influence, was a thing of the past. A recent writer of some note said that the Pope was, among all nations, losing the regard which had been paid to him; that with the loss of his civil authority he was ceasing to be an object of interest to the Governments of earth. Again, it was declared, and that not long ago, that since the loss of his civil power he had been virtually a prisoner in the Vatican.

We think that they who speak thus have not been very close observers of the signs of the times, or close readers of the prophecies concerning the future of the Papacy. As far as his being a prisoner is concerned, no prince of Europe is more free to go and come as he pleases. No citizen of the kingdom of Italy could travel with greater freedom; and no potentate of Europe would be met everywhere with such acclamations in his travels, as would Leo XIII., if he should choose to travel. But he will not travel at present; he is too politic for that. He will wait until acclamations have more significance than they would have at present, cheerfully as they would now be given.

A number of students of prophecy have foreseen that the Pope must rise in influence and power, before the Papacy meets its final doom. Chapters 17 and 18 of the book of Revelation, both foreshadow what the world is just beginning to see. In chapter 17 the kingdoms give their power to the Papacy for a short time before the close. For the last half century the encyclicals of the Popes have contained lamentations that the church has been forsaken of the nations that were wont to uphold her; that heresy had grown bold even in the holy city of Rome, and the church was powerless to check it. But of late the publications of the Protestants, especially on the continent of Europe, have begun to take up the lamentations, as they see the influence of Catholicism so rapidly increasing everywhere, and the Pope receiving the congratulations of all the world.

It is not, however, that the Pope receives congratulations and numerous valuable gifts from the heads of the Governments of the earth, that chiefly creates alarm in the bosoms of genuine Protestants. It is the immense power that the Catholic Church is wielding in almost every nation. It would take more than the limits of a single article to do justice to this point.

The place assigned for the exposition of the jubilee gifts to the Pope, had to be several times enlarged; and when the time for the display arrived, some five hundred boxes remained to be opened, besides a large amount which was on the way, its arrival having been delayed. Almost every Government on the face of the whole earth was represented in the gifts, many of which were of great value. There seemed to be a strife among the nations to see which could do the greatest honor to a man who has no civil standing among them! Is there no significance in this?

Bohemia sent no presents, for the reason that she represented Protestants as well as Catholics. A strange reason, considering the action of those Governments which call themselves altogether Protestant. The queen of England sent costly vessels for the celebration of the mass; not very inappropriate, when it is considered that she is the head of a church which is so fast running into ritualism, which is another name for Catholicism. Prussia, the home of the Reformation, gave the miter which the Pope wore on the occasion of his jubilee. In Europe, the only exceptions of note were the united kingdoms

of Norway and Sweden, and the kingdom of Italy. At present it would be difficult to make anything of Italy but Catholic or infidel; she has too long been robbed of the facilities for general education. But the Italians have had enough of Papal civil rule; of all people they most dread a restoration of the Papal temporal power.

The call for the restoration of the kingly authority of the Pope comes loudest from Austria, where the tide is setting heavily in that direction. This would not be difficult to bring about. No matter where, or however small, his dominion might be, he would be recognized as a *king*, and then all nations would receive his ambassadors. For this the Pope is planning, and it is safe to say that Europe to-day has no more wily politician than Leo XIII. He has thus far shown consummate diplomatic skill in every emergency, in every move, and has every time obtained the advantage he sought.

Some years ago we published a series of articles on the subject of the future of the Pope, and then said that the nations of Europe would look to him as the pacifier in times of trouble and perplexity. And what do we now see? When the Ultramontane priests refused to yield to the demands of Prussia, considering them an infringement on their loyalty to the Pope, Leo promptly caused them to yield, assuring them that Bismarck was right. At least this was his assurance before the public. And Bismarck has been untiring in his devotion to the Pope ever since. To the Pope was soon committed an important matter for arbitration. Now he is pursuing the same policy with England. He resists the pleadings of the highest officials of his church, refusing to interfere in the affairs of Ireland. But matters are becoming very serious in Ireland, and when the call comes distinctly from the British throne, he will find a way to make his influence felt.

In "Protestant Switzerland," the President of the Council, the President of the Confederation, is an ardent Catholic. He represents Geneva, "the city of Calvin." In Prussia, not long since, a Protestant minister was fined and imprisoned for speaking against "Catholic institutions." A meeting in Berlin was closed because the minister spoke too decidedly against the Catholic Church. A German paper states it as a fact that no man can obtain or retain any important office in the Government unless he secures the favor of the Catholic element. It is our firm conviction that, should a priest presume to nail to a church door in Germany such an indictment of the Papacy as Luther nailed to the church in Wittenburg, he would find no power ready to shield him from popular indignation. The saying of one of the most vigorous Protestant writers in Switzerland is neither strange nor untruthful, that "Protestants there are, but Protestantism is dead."

In Rev. 18, the doom of great Babylon is foretold, and if we compare the late encyclicals of the popes, in which they bewailed the divorce of the church from the kings who had upheld their power, with verse 7 of this chapter, we can be at no loss to read the issue of the present craze in favor of the Pope. "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

Even now the church of Rome sees this triumph before her, when the nations which now bestow their compliments shall do her more substantial honor; when kings shall restore her from her widowhood, and she will be able to boast of her old-time prosperity. That day will surely come, and all can see it coming; but the sight only presages her speedy downfall. Her boasting is followed by this declaration of the Lord: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

J. H. W.

SAYS the *Michigan Christian Advocate*: "Let us keep the Sabbath with a Christian and not with a Jewish strictness." That means, we suppose, Let us not keep the Sabbath at all, but let us keep Sunday.

The Missionary.

ROMAN CATHOLIC MISSIONS IN CONGO.

THERE were other causes, however, which contributed still more efficiently to the overthrow of Christianity in Congo, than the foreign slave trade. Had this been left to itself, and allowed sufficient time to work out its own natural results, it would, with the utmost certainty, have obliterated every trace of civilization and Christianity. But there were other causes that intervened and did the work more summarily. We allude to the character of the religion the missionaries introduced into Congo; the manner in which that religion was propagated; and the unjustifiable measures that were adopted to uphold it after it became the established religion of the country.

One would naturally suppose, that going among a people so deeply debased, and so utterly ignorant, of course, of everything pertaining to Christianity, as the inhabitants of Congo must have been when they were first discovered by the Portuguese, the missionaries would have taken special pains to instruct them in the principles of the Catholic religion before introducing them into the church. It is but natural to suppose that they would have translated the word of God into their language, established schools for the instruction of the youth, and employed all the ordinary means for diffusing Christian knowledge among the people, in connection with the preaching of the gospel. But the world knows that such a course is no part of the policy of Rome. In all parts of the world where they have attempted to establish their religion, whether in earlier or later times, the baptismal seal has been looked upon as the only thing necessary to convert any heathen into a *bona fide* member of the Romish Church. They pretended, it is true, to catechise their candidates for baptism, but the ordinance, according to their own statements, was administered with so much rapidity, and in such wholesale style, as utterly to preclude the idea of anything like thorough catechetical instruction.

None but those who have had some experience in training the heathen mind, can understand how slow it is to receive religious instruction. The divinely appointed mode of "giving line upon line, and precept upon precept," and this persevered in for a long period, is indispensably necessary to impart to their minds the first and the simplest principles of revealed religion. But the Congo missionaries made no allowances whatever for the sluggishness of the heathen mind. They either misapprehended its true character, or regarded religious knowledge as a matter of only secondary importance.

Their chief ambition seems to have been to drag as many into the church as possible, and if their merit is to be measured by the number of their converts, they are the most meritorious and praiseworthy men that ever lived. Father Carli states that during his

residence in the capital of Bamba, he seldom baptized less than eight or ten children a day, and not unfrequently fifteen or twenty. During a residence of two years he baptized 2,700. One missionary in Chiovachianza is reported to have baptized 5,000 children in a few days. Another missionary baptized 12,000 persons in Sogno in less than a year. Father Merolla states that he had baptized as many as 272 in one day, and in less than five years, he had baptized more than 13,000. He mentions the case of a brother missionary who had baptized 50,000; and of another who during a residence of twenty years had baptized more than 100,000.

The missionaries, however, did not confine themselves to the single ordinance of baptism. They introduced, as far as they could, all the rites and ceremonies of the Romish Church. The mass was celebrated with all due pomp; the confessional was erected in almost every village; penances of all grades and kinds were imposed; children and adults alike were required to perform the rosary, and the people *en masse* soon learned to make the sign of the cross, and most readily did they fall into the habit of wearing crucifixes, medals, and reliques.

There were certain heathenish customs, however, which the missionary fathers found much difficulty in inducing the people to abandon; and they were never entirely successful until they substituted others of a similar character, which the natives regarded as a sort of equivalent for those they were required to give up. One of the missionary fathers has very ingenuously placed the customs which were abolished, and those which were substituted in their place, side by side in his journal, little imagining how forcibly others would be struck by the family likeness of the two. The limits of this article will not allow us to extract extensively from his journal, but a brief reference to a few of these customs will be quite sufficient to justify the remark just made. It was a custom of the country, for example, to bind a cord of some kind around the body of every new-born infant, to which were fastened the bones and teeth of certain kinds of wild animals, which was regarded as a sort of a charm to preserve the health and life of the child. This practice was regarded by the missionaries as an offense of high grade, and the mother who had the temerity to present her child for baptism with one of these heathenish cords about it, was scourged in public and in the severest manner. In the place of this, the missionaries enjoined "that all mothers should make the cords with which they bound their infants of palm leaves that had been consecrated on palm Sunday; and moreover guard them well with other such relics as we are accustomed to use at the time of baptism."

Another custom that was regarded as not less objectionable by the missionaries, was the practice of handing over every new-born infant to a native priest or sorcerer to tell its fortune, which they pretended to be able to do by examining its form, its limbs, and countenance. In the place of this, they enjoined "that all mothers, after the birth of

their first-born, should carry it to the church and perform the ceremony of entering into the holy place; and if it be sick, we order its mother to recommend it to the Lord, together with some sort of a vow."—*Bibliotheca Sacra*.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

THE PARABLE OF THE TEN VIRGINS.

(April 22.—Matt. 25: 1-13.)

THE parable of the ten virgins, forming the basis of the lesson for this week, is truly a most beautiful and touching illustration of an important subject, one of the most beautiful, doubtless, to be found in all the range of literature. The subject to which it applies is the second coming of Christ, continued from the last week's lesson. The object of the parable is to enforce upon our minds the necessity of watchfulness, and particularly of preparation for that great event.

THERE is a recurrence of the figure of an Eastern wedding, the coming of the bridegroom to the wedding, and the impressive ceremonies for his reception by ten virgins appropriately clad, and provided with lamps. A tarrying of the expected bridegroom intervened, and then came the thrilling cry, "Behold the bridegroom cometh." There was a sudden awakening of the virgins, their lamps were quickly lighted, and as they went forth it was immediately discovered by five of these expectant ones that they had by a foolish oversight failed to supply themselves with oil for their lamps, and that they were going out.

THEY could not thus meet their coming lord; the event so long anticipated was just upon them, there was no oil to feed their lamps, and the agonizing thought vividly appeared that after all their expectations and outward preparation, they were about to lose this one great opportunity of their lives. They appealed to their wise companions whose lamps were burning brightly, and whose faces were lighted up with glad expectancy, "Give us of your oil, for our lamps are gone out." But this could not be. The grace represented by the oil is not a human gift, it must be obtained from God. No one has a surplus to impart; each one must obtain it for himself. There was but one way to remedy their sad mistake, they must go to those who had it to sell, and buy. On the verge of despair, yet cherishing a hope, they hastened away, and when they returned it was too late, the door was shut, and from within came the fatal words, "I know you not."

THE marriage represents the reception of his glorious kingdom by Christ the bridegroom. It is true that in certain scriptures the church is spoken of as the bride, but in this and other scriptures the people of God are the guests and attendants, while the kingdom of glory represented by the city, New Jerusalem, is regarded as the bride. See Revelation 21.

There the angel says to John, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." The description of the city then follows. With this understanding, many seeming inconsistencies disappear, and all appears harmonious. The marriage ceremony is thus described by the prophet Daniel: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, glory, and a kingdom," etc.

THE true church are called as guests to the "Marriage Supper of the Lamb." But the ten virgins represented a particular class whose duty and great privilege it was to welcome the coming of the king. They were apprised of the approach of the event, and understood that a special preparation was necessary. A portion of them wisely made thorough work, while the rest were contented with the outward work and neglected the necessary grace. The lesson is especially to professed Christians, which class these virgins represent rather than nonprofessing sinners. And it appeals particularly to everyone who desires to be in an acceptable state when the Lord shall appear the second time.

THE oil represents the Christian graces, especially that of faith. There is nothing to absolutely prevent anyone from passing along with an exterior appearance of sincerity and religion. He may wear a very thin religious covering all through his probationary time, and entirely neglect to obtain the necessary experience in the things of God. Christian experience is not a matter of appearances only; but its foundation is in the "hidden man of the heart," in the deep principles and motives which lie beneath the thoughts and purposes, and of which the outer life is but an expression. And the time is coming which will test to the depth every man's character.

ESPECIALLY will this be true of those who live in the days of Christ's second coming. The prevailing worldliness and pleasure-loving will induce many to trust in outward forms and professions, while the inward graces are entirely forgotten or neglected. But the test will surely come. None but those who have their lamps supplied with the oil of faith will be prepared to meet the Bridegroom when he comes. And to give this parable to the unconverted and sinners who make no pretensions of religion, is to deprive the Christian church of what is intended to be to them a most important lesson and admonition. To meet the trying test of the Judgment requires deep and thorough work.

WE learn from this parable that there will be a class which will be prepared and ready to enter in to the wedding. Many other scriptures show the same thing. God will have a faithful, watching people. Some will

exclaim when he comes, "Lo this is our God; we have waited for him, and he will save us." But let none wait, hoping to make the necessary preparation when the thrilling cry is made, "Behold the bridegroom cometh." It will then be too late to repair the fatal mistake and gain the necessary experience. Hence the force of the admonition which follows the parable, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man doth come." Watching implies faithfulness in self-examination, and earnestness in our Master's work.

G. C. TENNEY.

JACOB'S VOW.**LESSON 16.—SABBATH, APRIL 21.**

1. RELATE the means by which Jacob secured the blessing.

2. Was this honorable on the part of Jacob?

"And he said, Thy brother came with subtlety, and hath taken away thy blessing." Gen. 27:35.

3. What is the meaning of the name "Jacob"?

"And he said, Is not he rightly named Jacob [a supplanter]? for he hath supplanted me these two times; he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?" Verse 36, and margin.

4. How did Esau regard Jacob for his course in securing the birthright?

"And Esau hated Jacob because of the blessing wherewith his father blessed him." Verse 41, first part.

5. What did he purpose to do?

"And Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob." Verse 41, last part.

6. What did Jacob's mother advise him to do?

"And these words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him; then I will send, and fetch thee from thence; why should I be deprived also of you both in one day?" Verses 42-45.

7. Into how many years did the "few days" expand?—*More than twenty.*

8. What sort of a sleeping-place did Jacob have one night on his journey?

"And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep." Gen. 28:10, 11.

9. What dream did he have there?

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to Heaven; and behold the angels of God ascending and descending on it." Verse 12.

10. Who stood at the head of the ladder?

"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed." Verse 13.

11. What promise did the Lord make to him?

"And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Verses 14, 15.

12. What did Jacob say when he awoke?

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not." Verse 16.

13. What did he say of that place?

"And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven." Verse 17.

14. When the Lord appeared to certain of his servants what did he say to them?

"And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Ex. 3:5.

"And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." Josh. 5:15.

15. What may we learn from this?—*That the presence of God in any place makes that place holy.*

16. Where has the Lord promised always to be?

"For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20.

17. What lesson should this teach us?—*That places dedicated to the worship of God are sacred, and should always be entered with reverence.*

18. What did Jacob do in the morning?

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel; but the name of that city was called Luz at the first." Gen. 28:18, 19.

19. What vow did he make?

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Verses 20-22.

20. What was the extent of Jacob's desire from the Lord? Verse 20.

21. Could he have asked for less?

22. Yet what did he purpose to do? Verse 22.

23. Is it right to make vows or pledges to the Lord?

"Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared." Ps. 76:11.

24. When a person makes a vow, what should he be careful to do?

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better it is that thou shouldest not vow, than that thou shouldest vow and not pay." Eccl. 5:4, 5.

25. Why should we be so careful to pay our vows?

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee." Deut. 23:21.

NOTES.

SOMETIMES the question is asked, "How could Jacob pay tithe, if he received only food to eat and raiment to put on?" It is very evident that he could not, if he received only necessary clothing ready made, and had his food furnished him just at meal-time. His idea was not that the Lord would put into his mouth just enough to sustain life; for the Lord doesn't feed us in that way. The Lord gives us richly all things to enjoy, but he leaves to us the preparation of it, and he expects us to make an exertion to get it. Jacob's idea was that if the Lord would prosper him, even though he should give him what would

seem barely sufficient for a livelihood, he would pay a tithe of it, and live on the remainder. The lesson to be learned is, that nine-tenths of what we think would support us, is better, with the blessing of God, than the entire amount that might seem necessary, without God's blessing.

GOD is able to make a small quantity equal to the largest amount. When the widow had only a handful of meal, and a small cruse of oil, the Lord made that small amount sufficient support for a family of three for a full year. 1 Kings 17:8-16. With only five loaves and two small fishes, the Lord fed more than five thousand people. It may be said that these were miracles. So they were; and he who does not see a miracle in his being kept alive and provided with daily food, "knoweth nothing yet as he ought to know." "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning." Lam. 3:22, 23. Surely since God gives us everything that we have, working miracles daily for our support, and is able to multiply a handful of meal into many barrels, he may well be depended on to make a little go a great ways for one of his servants.

SOME people there are who refuse ever to make a pledge for the Lord's cause. They profess to believe that it is wrong to do so. How they can think so in the face of the Scripture record is a mystery. Not only does the Scripture contain instances of vows that have been made, but it expressly commands us to make vows. The man who refuses to make a reasonable pledge to the Lord's cause, for fear that when the time comes he may be unable to pay, is in the same condition as one who refuses to make a profession of religion, for fear he will not be able to hold out. Such ones show a total lack of confidence in God, indicating that they expect to have to do in their own strength all that is done. Their action is equivalent to saying, "I am afraid that the Lord will fail me; I dare not run the risk." And yet those very persons who are afraid to promise to do what they know to be their duty, have no hesitancy in giving a note to a man, promising to pay him a certain sum of money at some future time. The sincerity of any who profess to think it wrong to pledge, may well be doubted.

THE Lord has said, "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20. Yet how many who go to the prayer-meeting, where there undoubtedly are more than two who have come in the name of Jesus, could say, "The Lord is in this place, and I knew it not"? The Lord was at Bethel before Jacob had his dream; so the presence of the Lord in any place does not depend upon our recognition of it. We do not have to wait until the prayer-meeting is over, in order to be able to say that the Lord was present. Those who do so, lose a great deal of the blessing of his presence. But we should begin the meeting knowing that he is there because he has promised to be there; in that case we shall be prepared to receive the fullness of his blessing.

The Home Circle.

ONE STEP MORE.

WHAT though before me it is dark,
Too dark for me to see,
I ask but light for one step more;
'Tis quite enough for me.

Each little, humble step I take,
The gloom clears from the next;
So, though 'tis very dark beyond,
I never am perplexed.

I would not see my further path,
For mercy vails it so;
The present steps might harder be
Did I the future know.

It may be that my path is rough,
Thorny and hard and steep;
And knowing this, my strength might fail
Through fear and terror deep.

Perhaps my path is very short,
My journey nearly done;
And I might tremble at the thought
Of ending it so soon.

Or, if I saw a weary length
Of road that I must wend,
Fainting, I'd think, "My feeble powers
Will fail me ere the end."

Thus step by step I onward go,
Not looking far before;
Trusting that I shall always have
Light for just one step more.

—Selected.

A VICTORY OF LOVE.

IT was a glorious victory; and in it both conquered and conqueror were heroes. A mother was the conqueror, and a little child the conquered. The boundaries of the surrendered kingdom are only to be measured by the boundaries of the life of human souls; and upon the joy of this kingdom both conquered and conqueror entered together, to dwell therein forever, after this glorious victory.

The battle began, like all battles since the world was created, in a little thing.

The child was tearing up paper and scattering it on the floor. The mother said, not dreaming of provoking any contest with her usually obedient little son,—

"Don't do that, Charlie. It makes a great litter on the floor. Put the pieces on the table."

Just at that minute, in Charlie's mind, the whole gist of the pleasure of tearing up paper happened to lie in the scattering of the pieces on the floor after they were torn. So he kept on tearing up more paper and scattering the pieces on the floor, as if he had not even heard his mother's request.

"Very well, dear," she said, presently, "if you do that, you'll have them all to pick up, you know; and that will be a great deal of trouble."

Then, being a wise mother, she said no more. Charlie was four years old, and understood language as well as anybody in the house.

Before long he was tired of tearing up paper, and went to playing with something else; but not before he had strewn one corner of the nursery floor thick with the bits of paper.

"You'd better pick the paper up now, Charlie," said his mother. "Get that all cleared up before you take out any more things."

"I shan't pick it up!" said Charlie.

"Oh, yes, you will," replied the mother, wisely ignoring the precise form of his declaration. "You know you always pick up bits of paper when you throw them on the floor. You don't like to have mamma or Sarah take their time to do it when they are so busy. You picked up ever so many things yesterday, to save mamma's time, so that she could finish mending the stockings before dark; don't you remember?"

"I shan't pick it up!" said Charlie.

Still wisely ignoring the belligerent phrase, the mother said, lightly,—

"Well, if you'd rather not pick them up till dinner-time, it isn't any matter; only don't track them all over the floor. You can pick them up easier if they are all in the corner together."

"I shan't pick it up!" said Charlie.

"Oh, yes, you will, dearie," replied the mother; "you always do. You know that's the rule; but there's no hurry about it. You can do it just before we go down to dinner."

Charlie made no answer. His mother, being busy, did not notice him particularly, and did not see the look of dogged defiance which was slowly settling down on his sunny face, like a dark cloud on a beautiful blue sky. She was greatly startled, therefore, an hour or two later, on saying to him, pleasantly, "Now, Charlie, it is about dinner-time. Hurry and pick up the paper, so as to be ready to go down to dinner with mamma," to hear the answer, in a most unmistakably rebellious voice,—

"I won't!"

The crisis had come. The battle had been opened unawares to the commander. It was a great pity; but now it must be fought.

"Why, what does my little boy mean by speaking like that? Charlie must never say that word to his mamma. Charlie must pick up the paper," said the mother.

"Charlie won't! I ain't going to!" was the answer, short, sullen, defiant.

How mysteriously these sharp skirmishes between human beings begin; between parent and child, friend and friend.

One minute peace, affection, harmony, blessedness, no thought of contention, no dream of paining or antagonizing; and the next—nay, the next second—a word has been spoken, and another word been answered; a variance has begun; contention has been started; pain, resentment, indignation, accusing, contradicting, defending—all the misery of a quarrel is upon them. We can never learn to be careful enough to "leave off strife before it is meddled with." Especially is this true of mothers and children. Nine-tenths of the contests between them, from which come so much suffering and often so much real harm and hardening to the child's nature, might be avoided if this text were continually present in the mother's mind.

"Charlie," said his mother, now very firmly, "you must pick up the paper; and you cannot go down to dinner unless you do."

Charlie did not care. He had made up his mind not to pick up that paper, and he chose to give up the pleasure of going down to din-

ner rather than abandon this perverse purpose of his little heart. So she left him, and went down to dinner. His dinner was sent up to him and he ate it, no doubt, with relish, and a vague sense of being engaged in a grand enterprise.

When tea-time came, Charlie again had the alternative set before him of picking up the paper or being left to take his supper alone in the nursery. He was immovable. He said very little; made little or no reply to all the reasoning brought to bear on him; but pick up the paper he would not.

When night came, they all went to bed, with the nursery floor still strewn with the miserable little shreds of paper which had made all this trouble; Charlie slept as sound as any tired warrior on a battle-field when an armistice had been proclaimed for the night.

"He'll pick it up in the morning," had been everybody's thought and expectation; everybody's thought and expectation were mistaken. Charlie got up as dogged as he went to bed; if possible, more so. To all remarks on the subject of his duty in the matter of that paper, he had but one answer. He would not pick it up.

The day passed by. Everybody took a hand at talking with Charlie. His father held him on his knee a long time, and talked with him about it. He assented to all that was said; admitted that he was a very naughty boy; but quietly and persistently, without any apparent ill-humor, maintained that he would not pick up the paper.

It was a very perplexing dilemma. Ninety-nine parents out of a hundred would have pushed the matter to a sharp crisis, and either by blows or violent measures of some sort, have arbitrarily compelled the technical act of obedience. But these parents were wiser and more patient. They waited for the child to conquer himself.

On the afternoon of this day, his playthings were taken from him, and he was told that while he was so naughty a boy he could not be allowed to play with them. He did not apparently find himself at all disturbed by being without them; ran about cheerfully, looked out of the window, watched the different members of the family, and seemed contented.

On the second day, the blinds of the nursery were shut. His mother thought that perhaps the partial darkness and the loss of the outdoor sights, of which he was so fond, would subdue his spirits. He was left alone, also; but his indomitable will rose above all these discomforts. This day, also, a long, long day to the distressed mother, came to an end, and found Charlie unchanged. He was growing now used to the conditions; there was no sign or symptom about him of yielding. On the morning of the fourth day, his mother, in despair, took him in her lap, and essayed once more to show him his conduct in its true light. She could produce no impression on him. She began to be seriously alarmed. What was to be the end of this contest? How long should it be allowed to go on? What was the next step to take? In her disheart-

ement and pain, she threw herself down on one of the little beds in the nursery, and began in spite of herself to weep. At the sound of her sobs Charlie screamed and ran to her. "O mamma, mamma, don't you cry! I will be good. I will be good," and he burst into a violent fit of weeping, himself—the first tears he had shed—threw his arms around her, kissed her over and over, and would not leave her till she stopped crying and smiled. Then he flew to pick up the paper; the tears still rolling down his cheeks, and the penitent little voice repeating, "Don't you cry, mamma—don't you cry any more. I'll be a good boy, I'm a good boy now."

This was the first battle of Charlie's childhood, and the last. He is a big boy now, twelve years old; and there has never been another. If he had been whipped that first afternoon, and made to pick up that paper on the instant, without any real struggle with himself on his own individual ground, any real conquering of his own purpose by another higher, stronger purpose voluntarily brought into action, and given command, he would have had the fight all to go over again the very next time a similar point arose, and as often as similar points arose, until he became too old to be controlled by brute force from the outside.

The story is a true one, and it seems to me it is well worth being set as a parable of truth and wisdom in the hearts of all who hold in their hands the making or marring of the characters and the lives of little children.—*By H. H., in Christian Union.*

FOOD IN INDIA.

I SUPPOSE that in no other country in the world does religion have so much to do with food as in India. One day at Benares, on the Ganges, happening to approach a very sacred temple, I was greeted with shouts of dismay, and much protesting with outstretched arms, on the part of a number of natives engaged in cooking dinner. To all assurances of my peaceful disposition they gave no heed, but were evidently most strongly prejudiced against any nearer approach. I asked a missionary a little later what this meant, and he said they were afraid that my shadow would fall upon their little pots of rice, then being cooked in the open air. Had that calamity occurred, they would have been obliged, despite their great poverty, to throw away not only their food, but also the vessel in which it was being prepared. Fortunately, my shadow did not fall that way.

While visiting various great prisons in India I was told that the principal difficulty was the preparation of food. Mohammedans would touch nothing prepared by the native Christians, while the Hindoo not only scorned the food of Christian and Mohammedan, but would not eat even that prepared by his co-religionists, if they were of a lower caste. The solution of the problem was quite clever. Two kitchens were established in each prison. A Mohammedan presides over one, and cooks for Christians and the members of his own faith; while the Hindoo cooks are always Brahmins of the highest caste, who sanctify by their touch everything in the way of food. Doubtless the poor convict Pariah esteems imprisonment rather good fortune than otherwise, since thus he may always obtain his food from holy hands.—*A. L., in Laws of Life.*

Health and Temperance.

FIVE REASONS AGAINST USING TOBACCO.

1. CHEWING, snuffing, or smoking is *uncleanly*. Those who are not wholly besotted, confess it. "I love my pipe, but I despise myself for using it," said a man of influence. Your breath smells bad; your clothes, your books, and apartments are offensive. Smokers and chewers are almost invariably spitters, and so are repulsive to all persons of cleanly habits.

2. The habit is *injurious*, tending to "insanity, paralysis, and cancerous affections," as an eminent surgeon shows by official statistics. One of the ablest Connecticut pastors gave up the ministry, and went to Vineland, N. J. He confessed that he could not give up tobacco. His nerves were shattered. He had no will power left. He was warned by a physician that he must stop or die of paralysis. He had no power to stop, and in a few months expired, body and mind wrecked. Besides the narcotic effects of the poison, there is a large amount of creosote in the fumes, such as eats through the pipe of a furnace or kills the nerve of a tooth. It stupefies and poisons. It renders the voice husky. Tobacco creates a thirst for alcoholic drink. Its influence on youth and on those of sedentary habits is particularly destructive.

3. It is a *costly* indulgence. Government statistics have shown that three hundred and fifty millions of dollars are wasted on this vice in a year, far more than what is spent for bread! Yet every loafer, tramp, and beggar must have the poison, though he lacks food. Millions of money have also been lost by the fires kindled by smokers, whose burning matches and flying sparks have caused fearful conflagrations and numerous fatal burnings. That the abomination of street smoking is allowed, is a marvel of modern civilization.

4. It is a *sin against conscience*. You know it to be useless, harmful to yourself and others, and so a sin. You know that God enjoins cleanliness of body as well as purity of heart. He forbids the wicked waste of money. He forbids you to inflict a physical taint on your unborn offspring by indulgences, the immediate evils of which you may escape. Your conscience says, *Don't do it.*

5. The *example* is bad. I have known of a smoker who threatened to horse-whip his boy if he ever dared to touch tobacco. Many of those who are loudest in condemning tobacco are slaves to it, sometimes helpless. But the grace of God, which commands us to cleanse ourselves "from *all* filthiness of the flesh," and to give our bodies to Christ, "a sweet-smelling sacrifice," is able to extinguish the deadly appetite. For your sake and for the sake of others whom you influence, ask God's help to abandon a habit which is uncleanly, injurious, costly, insulting to conscience, and which is harmful to others.—*Christian Secretary.*

"BE not among winebibbers; among riotous eaters of flesh." Prov. 23:20.

PROVIDENCE OR IMPRUDENCE.

DARKNESS was coming down on the desert. There were no trees to cast lengthening shadows, no hill-top to hold the lingering rays of sunlight; but suddenly, all over the wide extent of level sand, darkness fell like a black robe. Mahomet and his attendants halted on their journey, and a tent was pitched.

"Allah's care is over his children," said one of the band. "I will even loose my camel and trust in Allah that I shall find him again in the morning at sunrise."

"Friend," said the prophet, with grave, uplifted finger, "tie thy camel, and then trust in Allah."

There is one point of our daily living at which we see men and women continually loosing their camels, with loud protests of trust in Allah, and showing presently pious resignation at their loss; I mean the care of their health. Of course, this earthly house of our tabernacle must decay, and we must bear its infirmities cheerily and patiently; but there is neither sense nor piety in committing our lives to God, and then breaking all the laws of hygiene.

"This is a strange dispensation of Providence," I said mournfully to my neighbor, as we attended together the third funeral which we had followed from Colonel B—'s house within two years.

"Providence, indeed!" answered my neighbor with a gruff disrespect which I hope was intended for me, not for Providence. "Humph! The Colonel keeps rotting potatoes in his cellar!"

"I am asking God to give me dying grace, that I may be willing to go," said a girl in the last stages of consumption.

"Ah," said her doctor, in a confidential whisper, "if she had only asked a year ago for common sense to keep her from putting off her flannel skirt in midwinter to go to a party!"

Friend, eat plain, wholesome food, wear sensible clothes, ventilate your house, be temperate, be prudent; in short, tie your camel, and then trust in God and take cheerfully the dispensations of his providence.—*E. P. Allen.*

DR. A. L. GILSON, of the United States Navy, gives the following as among the effects of smoking among the students: It leads to impaired nutrition of the nerve-centers. It is a fertile cause of neuralgia, vertigo, and indigestion. It irritates the mouth and throat, and thus destroys the purity of the voice. By excitation of the optic nerve, it provokes amaurosis and other defects of vision. It causes a tremulous hand, an intermittent pulse, and develops irritability of heart.

We are to be temperate in all things. Not only should we be careful to exercise judgment in the selection of proper food, but strict temperance in eating and in drinking is essential to the healthy preservation and vigorous exercise of all functions of the body. But intemperance in eating, even of healthful food, will have an injurious effect upon the system, and will blunt the mental and moral faculties.—*Mrs. E. G. White.*

News and Notes.

RELIGIOUS.

—The Russian Government has prohibited operations by the American Bible Society in the Baltic provinces.

—Dr. Somerville, of the Scottish Free Church, is having good success in missionary labors among the Jews in Austro-Hungary.

—The Congregationalists, Methodists, and Free Methodists of Georgia have united, thus forming what is known as the United Congregationalist Conference of Georgia, embracing about fifty churches, and 3,500 members.

—The New York *Independent* quotes Dr. R. W. Dale, of England, as saying: "I think it unquestionable that very large numbers of the Congregational ministers have ceased to preach, and many of them have ceased to believe in, the doctrine of everlasting suffering."

—Two hundred and fifty-two clergymen of the Church of England have signed an address to Mr. Gladstone, saying that his Home Rule policy "is the only one consistent with those principles of justice and charity which we profess and teach in our Master's name."

—The "Evangelical Union," which has been established in Germany for the purpose of resisting the encroachments of the Romish Church, already numbers 2,000 clerical and 8,000 lay members. While the "union" for encouraging the encroachment of the same church in this country consists of several prominent Protestant clergymen, and religious journals.

—The New York *Independent* says: "It is a well-settled principle of Protestantism to accept the Bible, including both Testaments, as the infallible rule of faith and practice, in respect to all matters of fact, doctrine, and duty, coming within the scope of its teaching." It is indeed true that this is the theory of Protestantism, so called, but how few, alas! reduce it to practice in their lives.

SECULAR.

—A fire in Chicago on the 30th ult. destroyed property worth \$300,000.

—Immigrants to the number of 450,845 were landed at New York during the past year.

—It is thought that the coffee shrub will soon supplant sugar-cane in the Hawaiian Kingdom.

—Senator Vest, it is announced, has decided to retire from public life at the expiration of his term.

—It is stated that Russia is determined to force Prince Ferdinand to vacate the Bulgarian throne.

—A fire at Ayer City, Mass., March 29, destroyed the Coburn, Shuttle Company's mill. Loss, \$200,000.

—On the 25th ult. England, Wales, and Scotland were visited by the most severe snow-storm of the season.

—Five flat cars and two engines were wrecked a few days since at Aurante on the Southern Pacific Railroad.

—March 25 a severe snow-storm in Northern Wisconsin, Minnesota, and Dakota impeded railroad and other traffic.

—Seven hundred and thirty-three thousand gallons of rum were sent to Africa last year from the port of Boston alone.

—The Coggeshill Woman-Suffrage Bill almost passed the New York Senate on the 29th ult. The vote stood fifteen to fifteen.

—The British steamer *Canonbury* went ashore and was abandoned on the 29th ult., off Nantucket, Mass. One man died from exposure.

—The steamer *Inisiapiva* arrived at New York from Gibraltar, a few days since, with small-pox among the steerage passengers.

—Quite a number of colored men with families are being brought from the South to be employed as ranch hands in Southern California.

—Fire almost completely destroyed the shops of the Chicago, Burlington and Quincy Railroad at Aurora, Ill., on the night of the 29th ult.

—Gold ore assaying \$800 per ton has been discovered in the Nipissing district, township of Cortier, Canada, within a mile of the Canadian Pacific track.

—The consumption of rubber in this country is steadily on the increase, the imports last year having been 27,000,000 pounds, the greatest amount ever known.

—March 29, despite the opposition of the Government, the French Chamber of Deputies voted for a revision of the Constitution, whereupon the entire cabinet resigned.

—The introduction of natural gas at Pittsburgh has displaced the use of 4,500,000 tons of coal a year. One-half of the 50,000 houses in Pittsburgh use the natural gas for fuel and light.

—Measles in a virulent form is raging among United States recruits at Jefferson Barracks, Mo. Seven deaths had occurred up to the 25th ult. and the hospital was crowded.

—It is stated that King John, of Abyssinia, has written a letter to King Humbert inviting the latter to meet him to discuss their disputes personally and in a manner worthy of kings.

—The capacity of the natural-gas pipe lines reaching Pittsburgh is about 500,000,000 cubic feet every twenty-four hours. During the winter season all this gas is consumed, while in the summer there is a surplus.

—The United States ministers to Germany, France, England, and Russia receive \$17,500 each; those to China, Brazil, Mexico, Japan, and Spain receive \$12,000. The general of the army receives \$13,500 and the admiral \$13,000.

—Cornell University now has an attendance of over 1,000 students. Its endowment invested in Western timberland has become of great value, so that over \$7,000,000 now stands to the credit of the treasury of the institution.

—Late in March a fierce storm, with high tides and tidal waves, caused great damage in the North and South Islands, New Zealand. Telegraph wires were down and railroad traffic was abandoned for a time on account of the destruction of roads.

—As a result of the late floods in China, 2,000,000 people, it is said, are utterly destitute. The nearest towns are invaded by hordes of naked and starving refugees from the flooded districts, who, like swarms of locusts, are devouring everything in sight.

—Sometimes the pressure of an artesian flow of water results from a gas pressure instead of from a high head of water. Dakota, for instance, has several artesian wells 1,000 feet deep, with 250 to 280 pounds pressure, but there are no high places near by to give this head of water.

—On the 29th ult. a mob of strikers and roughs in Chicago attacked a new crew of hands who attempted to transfer some Burlington cars to the Northwestern track. Several cars were ditched, the train men were driven away, and the general superintendent of the Burlington road was severely beaten by the mob.

—On the 31st ult. the employees of several other roads centering at Chicago, joined the strike of the Chicago, Burlington and Quincy men. The previous night three attempts were made at Omaha, Neb., to wreck Burlington cars. It is stated that the chances are favorable for a general railroad tie-up on all lines touching Chicago.

—It is charged that a corrupt political ring has control of the New Orleans City government, and a party has been organized to defeat if possible the ring candidates. The "reformers" propose to have a squad of armed men at each polling place on election day, and they say there shall be a free ballot and a fair count or blood will be shed.

—Fifty or more lives were lost in a mine disaster at Red Hill, Mo., on the 29th ult. The first explosion occurred just after 12 o'clock m. and all who were there in the mine perished. A few minutes later there were two other explosions, which proved nearly fatal to several men who had entered the mine for the purpose of rescuing others.

—The Eastern and Southern States have recently suffered heavy losses from almost unprecedented floods. In Alabama and Georgia the damage to railroad and other property was very great. A considerable part of Tiffin, Ohio, was inundated. A large area of wheat along the Sandusky River was overflowed, and the crop seriously damaged.

—The damage done by the recent floods in Europe is immense. Hundreds of square miles of territory was inundated, towns were swept away and in some cases lives were lost. The damage in Central Europe is estimated at 400,000,000 marks. Seventy-five thousand persons are homeless, and hundreds of them, it is said, are dying of starvation.

—The mean height of the land above sea level, according to Mr. John Murray, is 2,250 feet, and the mean depth of the ocean is 12,480 feet. Only two per cent. of the sea is included inside a depth of 500 fathoms, while 75 per cent. lies between 500 and 3,000 fathoms. If the land should be filled into the hollows, the sea would roll over the earth's crust to a uniform depth of two miles.

Obituary.

GARDNER.—James W. Gardner was born in Toledo, Ohio, August 22, 1853, and died in Nordhoff, Cal., March 28, 1888. Dec. 14, 1880 he was united in marriage to Lottie L. Lunt, the daughter of N. N. Lunt, who still lives to mourn his loss. Bro. Gardner was well known by our people in California, as well as by many in the East and in foreign countries, and his death will be sincerely mourned. He was connected with the office of the Pacific Press even before his full acceptance of the doctrines held by Seventh-day Adventists, and labored most earnestly for its welfare. Liberally educated, familiar with several languages, having traveled extensively in the Old World, a good conversationalist, possessed of fine sensibilities, and having a special adaptability to business, he always impressed business men favorably; and connecting with the office at one of the darkest times in its history, he contributed much to its present high standing in the business world. Although for nearly two years past the state of his health prevented him from engaging in steady, active labor, his interest in the cause was unabated, and he was always planning for the prosperity of the work. Only a week before his death he wrote a letter to one of the directors, making some suggestions concerning the coming annual meeting, stating that it was probably the last letter that he should ever write.

But while he was devoted to the business interests of the cause, he was always anxious to properly represent our faith before those with whom he did business. For several months before his death, the immediate cause of which was heart disease, he seemed to be ripening up either for labor or rest, to whichever the Lord should call him. His sufferings were borne without a murmur, and he found much comfort in seasons of prayer that were held for him. His last days were days of communion with Heaven, and his heart seemed to overflow in praise to God. He felt at perfect peace with God, and although like all people of strong vitality, he had always expressed a dread of death, he said that its sting was gone. The funeral services were held in the Oakland house of worship, March 31. In accordance with his expressed wish, the text was 1 Cor. 15: 51-57, and the hymns sung were, "Jesus, Lover of My Soul," "Rock of Ages," and "I Would Not Live Alway."

E. J. W.

Appointments.

FREE Bible lectures are now being given in United Fellowship Hall (one flight only), 1371 Washington Street, corner of Union Park Street, Boston, Mass., every Sunday evening at 7:30 p. m. All invited. Seats free.

STOCKHOLDERS' MEETING.

THE Thirteenth Annual Meeting of the Stockholders of the Pacific Press Publishing Company (formerly known as the Pacific Seventh-day Adventist Publishing Association), will be held at the office of the company, in Oakland, Cal., Monday, April 23, 1888, at 9:30 a. m., for the purpose of electing a Board of Directors, and transacting any business that may come before the meeting.

C. H. JONES, Vice-President.

STOCKHOLDERS' MEETING.

NOTICE is hereby given that there will be a meeting of the stockholders of Healdsburg College Corporation at the South College building in the town of Healdsburg, California, on Monday, April 16, 1887, at 9 o'clock a. m., for the purpose of electing seven trustees of said corporation, for the term of one year, and for the transaction of such other business as shall be brought before said meeting.

W. C. WHITE, Pres.

W. C. GRAINGER, Sec.

THE Pennsylvania branch of the International Tract Society will remove its office from 125 Main St., Wellsville, N. Y., to corner of Hepburn and Fifth Sts., Williamsport, Pa., the last week in March, and all subscribers who have heretofore received the Signs from the office at Wellsville, will hereafter receive them mailed from Williamsport, Pa.

All correspondence should be addressed to the Pennsylvania Tract Society, or to L. C. Chadwick, secretary, box No. 2716, Williamsport, Pa. Any failures to receive papers promptly should be reported to the above address. We desire to greatly increase the circulation of the Signs in our territory, and invite all our subscribers to write for agent's terms and to use their influence to extend the circulation of this paper.

L. C. CHADWICK, Sec.

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NOTICE OF THE SPECIAL MEETING OF THE STOCKHOLDERS OF THE RURAL

HEALTH RETREAT ASSOCIATION.

(A CORPORATION.)

NOTICE is hereby given that a special meeting of the stockholders of the "Rural Health Retreat Association" (a corporation), will be held at the principal place of business of said corporation at the Rural Health Retreat Building at Crystal Springs, near St. Helena, Napa County, State of California, at the hour of nine o'clock, A. M., of the 6th (sixth) day of April, 1888, to consider the following propositions, viz.:

First—To increase the capital stock of the "Rural Health Retreat Association" (a corporation organized and existing under the laws of the State of California), from the sum of fifty thousand dollars (\$50,000) to the sum of one hundred thousand dollars (\$100,000).

Second—To amend the Articles of Incorporation of the "Rural Health Retreat Association" (a corporation formed and existing under the laws of the State of California), by adding a subdivision to be known as Subdivision 6th of Article II of the original Articles of Incorporation. Said Article II reciting the purposes for which said incorporation was formed, said subdivision 6th to read as follows, viz.:

Sixth—To purchase, acquire, collect, and convey, ten (10) inches of water out of what is known as "Bell's Canyon," on Howell Creek, from a point just below a hydraulic ram belonging to W. A. C. Smith; located in the N. W. $\frac{1}{4}$ of the S. W. $\frac{1}{4}$ of Sec. 6, T. 8 N., R. 5 W., M. D. M., or other available points in this section; and See. 1, T. 8 N., R. 6 W., M. D. M., to conduct the same along such route or routes as are deemed most feasible and practicable (according to careful surveys made by the Company's engineers) to the said Rural Health Retreat, and to supply said Rural Health Retreat with all necessary water for the purposes of consumption, manufacturing, and irrigation, and also to supply the inhabitants of said village of Crystal Springs and vicinity with water for irrigation and domestic purposes, and to sell the water, and collect rates for the sale and use of the same.

Dated, Crystal Springs, Napa Co., Jan. 30, 1888.

Signed,

J. N. LOUGHBOROUGH,
W. C. WHITE,
J. D. RICE,
W. A. PRATT,
A. B. ATWOOD,

Directors of the Rural Health Retreat Association
(a corporation).

Attest: J. FULTON, Sec'y.

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The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, APRIL 6, 1888.

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

ALL lovers of peace and good order will be glad to learn that Kaiser Frederick is improving in health. For some time there has been a steady gain, with no adverse symptoms. It is well known that he is for preserving peace; and although his malady may be incurable, it is sincerely to be hoped that the end will not come very soon.

SOMEBODY has sent us some questions concerning church trustees, Sabbath-school superintendents, the leasing of churches, etc., but has given no name or address. If these are furnished us, together with stamp, we will reply by letter. The questions are not of sufficient general interest to be answered in the SIGNS, and we cannot answer anonymous communications. No person ought to be ashamed of his name.

AN "All Fools' Club" has been started in San Francisco. We wouldn't dare deny the right of the club to such a name, but we greatly fear that it hasn't got all of them yet. The worst of the class are those who deceive their neighbors, and say, "Am not I in sport?" The report states that the club was started with an unlimited capital stock of folly. That is a sort of capital against which we have not heard of any organized opposition on the part of laboring men, or others. If there were such a movement, we should hear less about strikes and boycotts.

WE have received several letters, calling our attention to a little item that appeared in Number 11 of the SIGNS, to the effect that the month of February, 1886, had no full moon. It seems that the almanac says that there was one, and our correspondents want to know whether the error is in the almanac or in the SIGNS. No doubt we shall have to confess to being in error, for it wouldn't do to impeach the almanac. The error on our part consisted in republishing an item that was going the rounds, without verifying it. McCarty's "Annual Statistician" says that it was the month of February, 1866. The substitution of an "8" for a "6" is a very easy matter. If this is not correct we hope to be informed of it. We are glad that the SIGNS has such close readers. We hope that they will scan the Bible arguments as closely, and take the trouble to verify them.

THE Interior has been asked to give some information with regard to the order of the "White Cross," and answers in the following language, which expresses our sentiments exactly:

"It is part of the work of the W. C. T. U. In our opinion the true White Cross origination is that original one, the Christian church. We do not have much faith in pledges or personal moral reforms not based upon sanctification by the Holy Spirit."

We will say, in this connection, that whatever cannot be done by the church of Christ in the way of moral reform, cannot be done at all. Outside agencies may accomplish a little seeming good, but it is only a gloss on the surface. Only the Spirit of God can work an entire reformation in a man, cleansing the fountain whence all his actions spring. We think, also, that the modern custom of having societies formed within the church, composed only of those members who will pledge themselves to abstain from certain bad habits, or to do certain good and necessary work, is reprehensible, and productive of much evil, in that it tends to give people a low standard of church obligation. It produces the impression that a church-member need not necessarily be

a temperance man or a missionary worker, unless he has joined a society having that specific name, whereas the fact is that every church-member must be, by virtue of the church covenant, "temperate in all things," and a missionary worker. The church that is not a temperance society, and a missionary society, is not a true Christian church. That is, those members who are not temperance reformers and missionary workers, are not fulfilling the obligations that necessarily rest upon every professed follower of Christ.

In a recent address before the Young Women's Christian Temperance Union in Oakland, Rev. Dr. Horton stated that he had been credibly informed that during this Lenten season there were many families which gave their children wine in the place of meat, and said that teachers in certain schools complained that those children became utterly unmanageable in consequence. Was there ever a worse exhibition of straining out a gnat and swallowing a camel? We believe Lent is a period of time devoted to the mortification of the flesh! "The church" forbids the use of meat during that time, so that the body may be kept under; and these people, who would think it almost a mortal sin to disobey the church in this regard, give their children (and undoubtedly themselves also) wine, which is ten times worse than meat could be. This is a fair sample of the working of a religion that is fixed by law. Formalism at the expense of piety always results.

IT is stated that Colorado has great hopes of becoming the tobacco-producing district of this country, careful experiments having determined that many varieties of tobacco will yield enormous crops upon its soil. The Oakland *Times* says:—

"If Colorado cannot produce the requisite soil and climate, it could certainly be found in California. With our vast domain it is ridiculous that we should still be spending eight to ten millions of dollars per year in buying the weed from Cuba and Sumatra."

We should say that if Californians must use eight or ten million dollars' worth of tobacco every year, it will be vastly cheaper to import it than to ruin good land in producing it. It is well known that there is nothing that grows that exhausts the soil so much as tobacco. Much good land in Connecticut and Virginia has been rendered unfit for use, because it has been devoted to tobacco-raising. Tobacco has only one mission, and that is, to kill, and it does that effectually, whether applied to the land, to men, or to pestiferous vermin.

THE *Review and Herald* contains a brief review of an article published in the *Free Methodist*, by C. E. Harroun, Jr., entitled "Seventh-day Adventism Not Orthodox." We can well imagine what the article in question is, for we once listened for two hours, with all the patience we could muster, and our full stock was required, to a sermon by this same man. The title of the sermon, which had been extensively advertised, was "Adventism against Orthodoxy, or Adventism Essentially Infidel." We mention one of his arguments as a sample: He said that Adventists didn't live up to their profession, because he knew some who labored every Saturday. He had honesty enough, however, to state a few moments afterward that those Adventists were First-day Adventists, who didn't profess to keep Sabbath. As for the rest of his sermon it was merely a statement of what he believed, and a contrast of that with the belief of Adventists. Of course he could very easily show that we didn't believe the vagaries that found ready acceptance with him, and therefore he was sure that we were infidel. The Bible was not once referred to as the standard of belief.

THE *Christian Union's* Chicago correspondent, commenting on the fact that Dr. Fulton was not allowed by the city authorities to fill his appointment to lecture on the topic, "Is Popery in the Way?" because they feared a riot, thinks that such refusal was unnecessary, and adds: "It surely is a dishonor to the Catholic Church if it is supposed that bloodshed

would result if ever so violent addresses were made against it." Indeed it is a dishonor to that church, and a dishonor which it has brought upon itself many times. The Catholic Church has had about fourteen centuries of such dishonor, for everybody who knows anything about that church knows that when it has had the power it has never hesitated to shed the blood of those who spoke against it. No man's life would be safe if he should go into any community in the United States, where the Catholics are numerous, and should openly tell the truth concerning that church. A false religion has no other argument at its command but violence.

The following item from the *Michigan Christian Advocate*, which came to our notice just after the above was written, is a very good comment on the *Christian Union's* statement that the Catholic Church is too good to cause blood to flow in consequence of addresses made against it:—

"Michael Welch was telling a Gladwin audience why he left the Catholic Church, when a party of men entered the room, and informing him that they were after blood, began throwing bottles at his head.

On another page of this issue of the SIGNS OF THE TIMES we have made the statement that those who apologize for the Papacy now, would have condemned Luther if they had lived in the days of the Reformation, and that therefore they are not Protestants in any sense of the word. Since that article was written, we have received from the editor of the *Herold der Warheit* a translation of a part of the remarks of the prosecuting attorney of the city of Cassel, Germany, in the case of the Rev. Thümmel, who was indicted for attacking the Papacy and calling the Pope antichrist. In moving for nine months' imprisonment for Thümmel, and two months' imprisonment for the publisher of the article, the prosecuting attorney said among other things:—

"The defendant refers (or appeals) to Dr. M. Luther. First, it must be considered that Luther lived three hundred years ago, and that meanwhile the customs, the tone, and taste, etc., have changed. If Luther lived to-day and should say and write the same things that he did then, he would undoubtedly, by reason of section 166 of the Penal Code, be condemned."

Undoubtedly; and this is in a city where the majority of the churches to-day are Lutheran. If a man should be condemned now for using language similar to that which Luther used three hundred years ago, then he ought to have been condemned then, for it is Rome's boast that she never changes. If Luther were alive to-day he would undoubtedly say the same things about the Catholic Church that he said in the days of Leo X., and would include many professed Protestants in his remarks. Fortunately there are some still who are animated by the same spirit that Luther was, and who do not flatter the Pope simply because his power is increasing.

THE *American Israelite* says:—

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