

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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THE *California Christian Advocate* is authority for the statement "that at some church socials in this State wine is used by young men and women until they are too drunk to walk home." The *Prohibitionist* thinks that the devil has a pretty heavy mortgage on such churches.

A LEADING religious paper refers to the fact that there are in the so-called evangelical churches of this country 12,132,651 communicants, as something that should fill every heart with gratitude. But is there not another side to the question, namely, the fact that a very large proportion of those communicants are Christians only in name?

THE fact that police captains and police generally are subsidized by the saloons is offered by a correspondent of the *Sabbath Recorder* as a solution to the question as to why a Jew is fined \$5.00 in New York for selling a piece of meat on Sunday, while a saloon keeper who sells liquor all day Sunday gets off for nothing. The solution is reasonable.

AT a recent Baptist Convention in Sacramento, Rev. P. W. Dorsey, of San Francisco, said he would guarantee that in California there are hundreds of children of Baptist parents, who prefer attending club meetings and prize fights to going to church, and this fact indicated the lack of attractiveness of the church. It does not appear from the report that the gentleman attempted to fix the responsibility for this sad state of affairs. But when the children of Sabbath-keepers take a similar course (which they sometimes do, though not more frequently than others), Sunday people lay it to the fact that they have not been taught to keep the first day of the week. How then shall it be accounted for among Sunday-keeping Baptists?

THOSE who die the second death, die not because of the individual sins they commit, but because their probation passes with their sinful nature unchanged. Whether they commit ten sins or ten thousand, if their probation closes while unregenerate, they die just the same. The tribulation and anguish, however, will be greater to the one than to the other, but death will come alike to all; for "all have sinned and come short of the glory of God;" therefore all are in a state of condemnation. Their very nature is subject to death, in harmony with the divine original sentence. The blessed boon and privilege of life in and through the gospel

of Christ is set before them. They are not condemned because they reject the gospel; for they are condemned before. Rejecting the gospel does not condemn men, it only leaves them in condemnation. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18.

THE *Chinese Recorder* for January, 1889, gives the following statistics of missions in China: "The total of foreign missionaries—men, wives, and unmarried women—is 1,123, an increase of 93; native ordained ministers, 162; unordained native helpers, 1,278; communicants, 34,555, an increase of 2,295; pupils in schools, 14,817, an increase of 1,140; contributions by native churches, \$44,173, an increase of \$5,936."

SOME time since Governor Larrabee addressed to all the district and superior judges of Iowa a circular inquiring in regard to the working of the prohibitory law of that State, and asking for suggestions concerning it. Out of forty judges who replied, twenty-nine approved the law, eight had not the courage of their convictions, and so expressed no opinion, while three expressed themselves in favor of the repeal of the law.

"THE carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. But when the sinner enters into covenant relation with God, and submits, according to the terms of the new covenant (Jer. 31:31-34) to have the law written upon his heart, he is transformed by the renewing of his mind (Rom. 12:2); he becomes a new creature in Christ Jesus (2 Cor. 5:17), and he can say with the psalmist: "I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right." And, "My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119:127, 128, 172.

ITALY's penal code as it now stands is far from pleasing to the friends of temporal power for the Pope. According to its provisions it is a misdemeanor for the Roman Catholic clergy to advocate either in or out of the pulpit the restoration of temporal power. This state of affairs is not at all to the liking of the ambitious Leo; indeed, the situation is well-nigh unendurable to him, and it is stated that he will shortly formally appeal to the powers of Europe to interfere in behalf of his temporal sovereignty. It seems scarcely probable that such an appeal would be heeded just at present, but it is not difficult to imagine a state of affairs which would make a majority of the great powers willing to favor the Pope in return for such favors as the Papacy could really bestow upon them.

Such interference on the part of some of the powers is no more improbable now than was the repeal of the May laws by Germany only a few months before they were wiped from the statute book of that empire in deference to the wishes of Leo XIII.

TRUTH AND LIFE.

THE holy Son of God most high,
For love of Adam's lapsed race,
Quit the sweet pleasure of the sky
To bring us to that happy place.

His robes of light he laid aside,
Which did His Majesty adorn,
And the frail state of mortal tried,
In human flesh and figure born.

The Son of God thus man became
That men the sons of God might be,
And by their second birth regain
A likeness to his Deity.

PREPARATION FOR THE TESTING-TIME.

BY MRS. E. G. WHITE.

It is of the greatest importance to us that we obtain a knowledge of the Bible. Christ has said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." He has said again, "He that hath an ear, let him hear what the Spirit saith unto the churches." He has also warned us to be on our guard against false doctrines. He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

Many false doctrines will be presented to us as the teaching of the Bible; but as we compare them with the law and the testimony we shall find that they are dangerous heresies. Our only safety is in becoming personally acquainted with the reasons of our faith. In the book of Revelation, we find warnings, injunctions, and promises given to John for the churches, and we need to understand these instructions more fully, that we may not be found in delusion. We should keep the condition of these churches as described in the Revelation before us, and discern our own spiritual deficiencies by the description of the deficiencies. We should heed the reproofs that are given to us in the counsel of the True Witness.

Christ has declared that "if any man do his will, he shall know of the doctrine, whether it be of God." The Lord of Heaven has not left his people in darkness. He has revealed to them his truth for this time. While many of the professed followers of Christ have lapsed away into error and apostasy, those who have walked in the light, not only hear, but read and understand, the prophecies of his word. The law of God will be made void

in the world; its authority will be despised just as it was in Heaven in the first great rebellion; and God would have us intelligent to note the movement of the nations, so that we may see the signal of danger, and recognize the warnings that he has given us, that we may not be found on the side of the great deceiver in the crisis that is just before us.

God has made full provision in the Scriptures for our equipment against deception, and we shall be without excuse, if, through neglect of God's word, we are unable to resist the errors of the evil one. We need to watch unto prayer. We need daily to search the Scriptures diligently, that we may not be ensnared by some delusive error that seems like truth.

I found in traveling through Europe, that I was not acquainted with some of the minor laws of the country, and I was under the necessity of being informed as to the customs of the people lest I should be found a transgressor. But how particular we should be to understand the law of God, so that we may not be under condemnation as law-breakers. It is the willing and obedient that God will bless. If we are desirous of understanding the law of earthly Governments, how much more should we desire to know what God requires of us. If we are anxious to understand our duty, he will not leave us to be enshrouded in darkness, but will enlighten our understanding so that we shall know for ourselves what is truth.

We do not want to be found receiving dangerous error as truth. We do not wish to imperil our souls by rejection of God's messages of warning and counsel. Our greatest danger lies in our tendency to refuse increased light, and our only safety is to see and understand for ourselves "what saith the Lord." Says the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The word of God alone is to be the rule of our faith and doctrine. A great contest is coming in regard to the law of Jehovah in our own day; but we read in Isaiah these words of instruction: "Bind up the testimony, seal the law among my disciples." "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." The controversy in regard to the law of God has begun, and we must be prepared to give a reason of the hope that is in us, with meekness and fear. We must know where our feet are standing.

Although the law of God will be almost universally made void in the world, there will be a remnant of the righteous that will be obedient to God's requirements. The wrath of the dragon will be directed against the loyal servants of Heaven. Says the prophet, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." We can see from this scripture that it is not the true church of God that makes war with those who keep the commandments of God and have the testimony of Jesus Christ. It is the people who make void the law, who place themselves on the side of the dragon, and persecute those who vindicate God's precepts.

There are many who will tell you that if you keep the law of God you have fallen from grace. They make strong assertions for which they have no foundation, to lead people astray, for they do not know whereof they speak. The prophet says, "Bind up the testimony, seal the law among my disciples." Those who are seeking to destroy the law are not of the class who are sealing the law among the disciples of Christ, but they are of the class who "shall stumble, and fall, and be broken, and be snared, and be taken." The dragon is represented as persecuting those who keep God's commandments. Evil angels conspire with evil men against God and his people. Persons of influence are stirred with a power from beneath; the energies of apostasy are united to deceive or to destroy the champions of truth.

John writes concerning scenes that have to do with our own time. He says, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." That ark contains the tables whereon is engraven the law of God. On the Isle of Patmos, John beheld in prophetic vision the people of God, and saw that at this time the attention of the loyal and true followers of Christ would be attracted to the open door of the most holy place in the heavenly sanctuary. He saw that by faith they would follow Jesus within the veil where he ministers above the ark of God containing his immutable law. The prophet described the faithful ones, saying, "Here are they that keep the commandments of God, and the faith of Jesus." This is the class that excite the wrath of the dragon because they obey God, and are loyal to his commandments.

The winds of doctrine will blow fiercely about us, but we should not be moved by them. God has given us a correct standard of righteousness and truth,—the law and the testimony. There are many who profess to love God, but when the Scriptures are opened before them, and evidences are presented showing the binding claims of God's law, they manifest the spirit of the dragon. They hate the light, and will not come to it, lest their deeds should be reproved. They will not compare their faith and doctrine with the law and the testimony. They turn away their ears from hearing the truth, and impatiently declare that all they want to hear about is faith in Christ. They claim to be guided by the Spirit, and yet their Spirit leads them contrary to the law of Heaven. They refuse to acknowledge the fourth commandment, which requires men to keep holy the Sabbath-day. They declare that the Lord has instructed them that they need not keep the Sabbath of his law.

The word of God declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." It is not enough to nominally assent to the truth, we must have its principles interwoven with the life, and wrought into the very character. We may well be afraid of any class who refuse to compare their faith and doctrine with the Scriptures. There is safety alone in taking the Scriptures as our rule of life, and as the test of our doctrines. Martin Luther exclaimed, "The Bible, and the Bible alone, is the foun-

dation of our faith!" Our work is to hold up the law of God; for Christ has said that "it is easier for heaven and earth to pass, than for one tittle of the law to fail." He has said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

GOD'S OBJECT LESSONS. NO. 3.

SIN OF MURMURING.

I SAY it fearlessly, It is a sin to murmur. Judging, however, by their actions, some do not seem to think so. But I open my Bible and read: "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." 1 Cor. 10:10. In verse 11 Paul tells us that these things happened unto them for ensamples. God did not make them murmur so that they could be ensamples of murmuring, and we thereby be the more adept in this art of murmuring, but they gave themselves over to a spirit of complaining, murmuring, and fault-finding, and then these very things were "written for our admonition upon whom the ends of the world are come," with all their dread results of punishment and destruction.

In the history of the ancient people of God we see many notable examples, object lessons, if you please, examples of people who murmured and kept on murmuring till God's forbearance reached its limit, and quick punishment followed. And we do well that we take heed to these things, for by them God would teach us important lessons.

Some people murmur at almost everything; when it is not one thing, it is sure to be another. Their minds are prolific in invention of something to complain about. They complain of the weather; it is too hot or too cold, too wet or too dry. There is murmuring in the family, and in the neighborhood, in the church, and out of it. The sermons are too long or too short. The singing don't suit. There is murmuring in the Sabbath-school. The lessons are too hard or too long. There is murmuring against our leaders, the elder, the deacon, the superintendent, or somebody else, but "my own dear self, I'm all right." We complacently rub our hands and act, if we do not say, "I am thankful that I am better than other men." But read Ex. 16:8: "Your murmurings are not against us, but against the Lord."

Christ, the great Exemplar, says: "Murmur not among yourselves." John 6:14. But does it do any good to complain? Can we make one hair white or black? Suppose there are some things in this vain world that are not just to suit our minds, or suppose there are some things that are positively wrong, will it improve matters to murmur about them, to whisper our discontent, and be sure to make all feel our dissatisfaction? Who says it will? If it will not, why indulge in it? Who first began the work of murmuring if it was not Satan himself? Did he gain anything by it? Will you gain by it? He was debased, driven from the presence of God, and he will fall lower and lower, till he will come to ashes in the sight of all that dwell upon the earth. And this will surely be the lot of all who do not overcome the spirit of murmuring.

But look for a moment at the object lessons that God sets before us in his word. There was Miriam, the sister of Moses and Aaron. She was a family murmurer, and she was punished with leprosy. Read Num. 11:1, 4-9, 33, and we may find some neighborhood murmuring. And the plague fell upon them and many died. On the occasion of the return of the spies, there was a regular neighborhood broil because some murmured. This spirit is catching. In this case it pervaded the whole camp. Chap. 14:1. But Caleb and Joshua were of another spirit, and tried to encourage them; but they would not be encouraged. They chose to look upon the dark side. They cherished a spirit of unbelief, and were filled with unbelief; they cherished a spirit of murmuring, and they were filled with it. They could drink of the very spirit of which they desired. And God said, "Your carcasses shall fall in the wilderness." And the spies who had brought up the evil report, died right then and there. Tell me, kind reader, is there no sin in murmuring?

But I am not yet done. There were some who murmured against the chosen leaders of God's people, and some who aspired to the highest position. Not satisfied with the place assigned them of Providence, they aspired to the priesthood also. They viewed things in a perverted light. Please read all of that intensely interesting chapter, Num. 16. The earth opened her mouth and prepared herself their grave. Why?—They murmured, and in this they sinned against God. And fire consumed the two hundred and fifty men who offered incense. Now, dear reader, I pray you put that spirit of murmuring far away from you. Indulge it no more. Consider these examples; learn the lessons designed; and may we meet among the saved.

H. F. PHELPS.

—•••— IDLE WORDS.

If a pebble is dropped into a smooth body of water, the circle extends to the furthest shore. Throw it into the air, and, according to the laws of attraction, the earth is drawn towards it. Everything has its influence to a greater or less degree. Words are little things, but have a great effect for good or evil; "for by thy words thou shalt be justified, and by thy words thou shalt be condemned." The wise man has said, "A word fitly spoken is like apples of gold in pictures of silver." James says, "If any man offend not in word the same is a perfect man." How many idle words are spoken none can tell, even among those who profess to be followers of Christ. Paul admonishes us not to have foolish talking or jesting among us. Eph. 5:4.

I was acquainted with a minister who was very much given to jesting and foolish talking. He caused much trouble in a family. As the sister read these verses for the morning lesson, she wept, saying, "I knew all the time it was so written, but I thought he could not do wrong, that he was pure as an angel;" and yet his foolish talking was plainly manifest.

A man under deep conviction sought counsel of a minister. While in their conversation, a fast horse passed by. The minister

said, "That is a nice stepper." The man said, "I thought if that was all he cared about my soul, he did not think religion was very valuable." Only one idle word, what mischief it may do! Its influence will be felt as long as time lasts; and in the Judgment, man shall give account thereof. In the language of the psalmist let us pray: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." "O Lord, open thou my lips, and my mouth shall show forth thy praise;" and keep me from speaking idle words.—*Selected.*

—•••— THY WILL BE DONE.

Thy will, dear Lord, doth often run
From mine a different way;
'Tis hard to say, "Thy will be done,"
On every darkened day;
My heart grows chill to see thy will
Turn all life's gold to gray.

My will is set to gather flowers;
Thine plucks them from my hand.
Mine reaches for life's sunny hours;
Thine leads through shadow-land.
And all my days go on in ways
I cannot understand.

Yet more and more this truth doth shine
Through shadow and through loss:
The will that runs transverse to thine,
Doth thereby make its cross;
Thy steadfast will cuts straight and still
Through pride, and dream, and dross.

But if in parallel to thine
My will doth always run,
All things in Heaven and earth are mine,
My will is crossed by none;
Thou art in me, and I in thee,
Thy will and mine are done.

—*Selected.*

—•••— A BRIEF HISTORY OF EASTER.

"THE ancient pagans had their temples, altars, images, sacrifices, and sacerdotal orders. They were accustomed to a great number of pompous and magnificent ceremonies in all their religious worship."—*Moshieim, vol. 1, p. 66.*

In that worship they had also certain great festivals, some of which were celebrated with great elaborateness and display. But "the simplicity which is in Christ," the most remarkable feature of the Christian worship, rendered all such things, except houses for that worship, wholly superfluous, and as appointments or ordinances for *Christian* observance, blasphemous and profane. Yet this very simplicity was regarded and treated by both Jews and pagans with unmitigated scorn and contempt. (*Moshieim, vol. 1, pp. 30, 66.*)

To remove, in some measure, this prejudice, and to render their religion and worship more attractive to their heathen neighbors, the early Christians began to increase the number and magnificence of their rites, observances, and ceremonies. *Even in the first century* festivals and other pagan observances began to be introduced. Thus it appears that the real object or motive of the Christians, in introducing and adopting the festival, was widely different from that which they professed. Their professed object, the honor of Christ, was but a flimsy excuse for a weak, mercenary, *criminal concession* to pagan vanity, arrogance, and hate. It betrayed, on the part of the Christians, an utter lack of that firm-

ness, consistency, and fidelity to the cause of the Master, which it was both their privilege and duty to maintain. No doubt it was in allusion to this fact that Paul wrote (2 Thess. 2:7), "The mystery of iniquity doth already work;" for probably before his very eyes the Christians had begun to celebrate, *by a pagan festival*, the anniversary of the resurrection of Christ. By what name the festival was then called among Christians, history does not inform us. In succeeding ages, the Latins called it Pascha. (See *Moshieim, vol. 1, p. 68.*) Later it received its present name, "Easter." The Asiatic and Western Christians differed, somewhat, in their views of the proper time for its celebration. This caused sharp and vehement contentions, which were not terminated till A. D. 325, when a decree of the Council of Nice rendered the time of the celebration of Easter the same in all the churches. (See *Moshieim, vol. 1, pp. 45, 66, 69.*) Such, in brief, was the origin of Easter, as a so-called Christian observance. It has no basis in Scripture, as we shall further see.

When Christ came the Jews, unmindful of the divine prohibition, as also the lessons of experience, had adopted some of the rites and ceremonies of the pagan worship, and had incorporated them, as ornaments, into the service of the temple, to embellish and adorn the ritual which they had received by divine appointment. (*Moshieim, vol. 1, pp. 2, 3.*) In the divine statute, "Thou shalt not do so unto Jehovah thy God: . . . thou shalt not add thereto" (Deut. 12:29-32), it is easy to see that this conduct of the Jews was not merely inexcusable, *it was criminal*. It merited, therefore, as it afterwards received, the severest divine reprehension. How, then, could the Christian church *innocently* adopt, in the celebration of, at best, a *quasi-Christian* observance, any rite or observance which, as in the words just quoted, God had most positively, most emphatically, forbidden? Does the word of God give that which to the Jew is *law*, but to the Christian is *license*? Are the thunders of divine denunciation against every form and feature of paganism, intended for Jews only? Do they fall inert and powerless and *meaningless*, at the feet of the Christian church? May she do with impunity and even with divine approbation what the Jew was so imperatively forbidden to do, and which, when done, brought down upon him such great and terrible judgments? Is God changeable, and will sin *now* go unpunished?

But what has the church done? Let us see. Her adoption of Easter was *unauthorized*. There is no warrant, expressed or implied, in the divine law. It is, therefore, an unlawful "*addition*" (Deut. 12:32) to the ordinances of divine appointment.

To celebrate that ordinance, the church adopted a *festival*, a rite or observance, *abounding in pagan mythology*, but unknown in the ritual of Christ. It was, as we shall see, a mingling of paganism with the Christian worship, of the worship of Ashtaroth with that of the true God, and so, of course, a violation of the divine command (Deut. 12:31), "Thou shalt not do so unto Jehovah thy God," and of that other equally explicit command (2 Cor. 6:17), "Touch not the unclean thing." Such a professed attempt to *honor* the Master, by celebrating an ordinance which he had condemned and interdicted,

was more than *touching* the unclean thing; it was, and is, literally, that "walking in the ordinances" of the heathen, so explicitly forbidden in the divine statutes. It was nothing more nor less than actual rebellion against divine law and command.

The following facts will shed still more light upon the origin and present pagan character of this great festival.

The ancient pagans, with entire unanimity, worshiped one and the same great "goddess of sensual love." The Babylonians and Phœnicians called her "Astarte;" the Egyptians, "Isis;" the Greeks, "Aphrodite;" the Romans, "Venus, Flora, Ceres," etc. Our pagan-English ancestors called her "Eostre," and the Saxons by the similar name, "Easter." She also had many other names, among which were the "Ashtaroth," of the Jews and Zidonians, and "Diana," of the Ephesians. The Roman Church has adopted her Saxon name, Easter, and applied it to the, now paganized, "Pascha" of the early Christians.

Like the ancient Romans, all those nations regarded her as "the patroness of lewdness, obscenity, and adultery." Her worshipers literally "rioted in licentiousness," and every kindred abomination. Her festivals were always regarded as "dedicated to lasciviousness and uncleanness." See Adams' "Roman Antiquities," p. 284, "Floralia."

According to the pagan mythology, "Venus was fond of flowers," and "wherever she went, flowers sprang up." (See "Appleton's Cyclopedia," art. Venus.) April was the most agreeable month to Venus, because it produced flowers, hence called "Mensis Veneris," the month of Venus. Her chief festivals were celebrated in this month, and from her Greek name were called Aphrodisia.

The custom of celebrating Easter with a great profusion of flowers is another sure mark of its Aphrodisio-Floralian origin, character, and relationship. Although "to Venus, young animals were sometimes sacrificed, the offerings usually presented were incense and garlands of flowers." (Appleton's Cyclopedia.) At her festivals, her temples, altars, and images were lavishly decorated with flowers. And just so with Easter in the Roman Church. At that festival her churches, altars, etc., exhibit the same dazzling display of flowers. To the shame of our common Protestantism, we have more than imitated that church, and the ancient pagans as well, in the celebration of this festival. In many Protestant churches flowers in garlands and wreaths and bouquets are scattered about, and festoons of flowers twined in every way conceivable and inconceivable. Flowers in pots and vases adorn (?) the pulpits, tables, niches, in fact everything. The Christian church, which should be, at all times, an example of the strictest fidelity to Christ, his words and ordinances and godly simplicity, becomes, on such occasions, a mere theater of pagan worship, ostentation, and display. What a spectacle for the Christian to contemplate, when, on the morning of "Easter Sunday," he enters a sanctuary, dedicated to the worship of the true God, and finds it all ablaze with these emblems of the ancient pagan worship. If he is at all acquainted with ancient pagan history, he cannot fail to see that the scene before him is but a repetition of the old Greek and Roman Aphrodisia, the ancient Roman Floralia. Venus, "the

goddess of sensual love," "the patroness of lewdness, obscenity, and adultery," for the time being in full possession of, and holding high carnival in, the Christian church. Not until light and darkness can be assimilated, not until Christ and Belial are in "concord," not until the sanctuary and worship of God is metamorphosed into harmony and fellowship with idols and idol worship, can such a scene be in agreement with that beauty of holiness, that true devotion, *worship in the Spirit*, which becomes the house and worship of the true God. 2 Cor. 6:14-17. It is a profanation, a horrible sacrilege. It is akin to the sin of Manasseh, who erected a graven image and altars for idol worship in the temple of Jehovah. It is doing unto Jehovah the very thing so imperatively forbidden in that divine precept (Deut. 12:31), "Thou shalt not do so unto Jehovah thy God."

Thus it appears that this festival is by birth, by name, and by manner of celebration, a pagan; and that, too, despite the sanctimonious glamour with which the present professed object of its celebration has invested it. Its celebration, therefore, is the worship, not of Christ, but Astarte (Ashtaroth, Isis, Venus, Aphrodite, Flora), that paragon of lust, "the very incarnation of every kind of licentiousness" ("Two Babylons," pp. 8, 143), whose festivals were always "dedicated to lasciviousness and uncleanness."

Such was the origin, and such was and is the true character, of this most deceitful festival. For it we are indebted, not to Christ (he gave his church nothing of the kind), not to the apostles (they neither taught nor practiced it), but to the Church of Rome, that "hold of every foul spirit, that cage of every unclean and hateful bird, Babylon the Great, the mother of harlots and abominations of the earth." Surely, the origin, the name, and associations of this great festival ought to relegate it to the noisome source from whence it had its birth.—Chas. A. S. Temple, in *Pagan Counterfeits*.

GONE TO CANOSSA.

THE Canadian Government has "gone to Canossa," and stands hat in hand before the Pope. To explain, a few facts need to be stated and put together. The Eastern Province of Canada is mainly French in respect to race, and Romish in respect to religion and only moderately loyal in respect to political relation to Great Britain. Soon after the conquest of Canada, the estates owned by the Jesuits were confiscated by the British Government, and when in 1773 the order of Jesuits had been suppressed by Pope Clement all claims of the Jesuits to their possessions were extinguished. But in 1814 Pope Pius re-established the order, and since then Roman Catholic authorities have been demanding of the Province of Quebec that compensation should be made to the Jesuits. At last the Quebec Government has struck a bargain with the Pope, by which \$400,000 is awarded to the Jesuits in consideration of this old-time claim. This act of the Provincial Government could not go into effect without the consent and support of the Dominion Government; but this has now been given.—*The Advance*.

DIVINE ANGER.

It is not to be supposed that God is moved by angry passions such as characterize human life. He is never worked up into a fury of sudden wrath, vindictively pouring out his vengeance like a thunder-storm upon offenders. His anger is of a different kind. It is a principle rather than a passion. It is the law of his being and government by which he proposes to punish sinners. It is called his wrath, and is said to abide upon those who believe not on the Son of God (John 3:36). It is revealed from Heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

Punishment of sin is the effect of this wrath. The hard and impenitent heart treasures it up against the day of wrath. The accumulation of this wrath is the sinner's own act. God renders to every man according to his deeds. He gives eternal life to those who, by patient continuance in well-doing, seek for glory and honor and immortality, but metes out indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. Read the second chapter of Romans for particulars of this awful visitation of the anger of God upon such as are contentious, and do not obey the truth. Language more terrific cannot be framed to show the inevitable harvest of woe which despisers of divine goodness shall reap.

Man is inexcusable for willful sin. He knows the truth and the way of life. After prolonged obstinacy he cannot hope to escape the judgment of God. Divine anger is the permanent, just, vengeful cloud which overcasts the sky of every persistent wrong-doer, and in time must inevitably break in overpowering destruction upon the soul. We read that "God is angry with the wicked every day." His anger against sin is constant. Wickedness is opposed to his nature as well as to his laws. It is a moral impossibility for him to look upon sin with allowance. He abhors it. It is as unlike himself as fire is unlike water, or as darkness is unlike light. He hates sin, denounces it, and will punish it. Sin is the only object of his anger. For misfortune, affliction, unavoidable ignorance, he has compassion, but he has no compassion for sin.

Sin must be either forgiven or punished. To provide for its forgiveness he has done all he could, and the responsibility now rests upon man alone. That responsibility is tremendous. It could not by any possibility be greater. It ought to make every sinner tremble. The old prophet observed that, "the sinners in Zion are afraid; fearfulness hath surprised the hypocrites;" but it is to be feared that sinners and hypocrites in our day are not so easily alarmed. They are reckless, stupefied, dead. Unbelief has hardened their hearts. Yet God's anger changes not. He whets his sword against the wicked, and hath prepared for him the instruments of death. None may stand in his sight when once the cup of his anger is full and the word of judgment is spoken. The time is coming in the existence of every human soul when the awful reality of the divine wrath will be manifested, and either through grace escaped from, or through lack of grace entered into. Sin, when it is finished, bringeth forth death. There is a death which is eternal.—*Mich. Christian Advocate*.

AND EMBRACED THEM.

WE read in our Bibles that the patriarchs saw the promises afar off "and were persuaded of them and embraced them." Heb. 11:13. The revisers have marred the beauty of this verse by substituting "greeted" for "embraced." Webster defines greeting as "saluting," "accosting with friendship," "paying respect to another." This is the modern way of treating God's promises, but it was not the way Abraham treated them when he gave up home and kindred. The word translated "embrace" in Heb. 11:13 is the intrusive and reflexive form of the Greek *spao*, which means, to draw. The idea is, therefore, to draw somebody or something strongly to ourselves. This is not greeting but embracing. It is not the occidental politeness that lifts the hat and says, "Good-morning;" but the oriental demonstration of affection, like that of the father who ran to his returning son and fell on his neck and kissed him.

We have a touching instance of this oriental style in Acts 20:37, where we are told that the elders of Ephesus "fell on Paul's neck and kissed him." They did not shake hands and bid him good-by as we would do. No. They drew him to themselves and clung to him as a mother clings to the child from which she must soon part, or as the bride clings to the husband for whose sake she leaves home and kindred. The patriarchs were "persuaded of the promises." They believed that they were from God, or could not fail. This was their intellectual conviction, like that of thousands in our Christian land to-day. But if they had stopped there Abraham would have died in Haran, and the Old Testament, if we had any, would end with the eleventh chapter of Genesis. All the wonderful history of this man and his descendants turned upon the act set forth in that word "embraced." They took the promises into their hearts. They twined the tendrils of their affections and their hopes around them. Guided only by those words of the unseen God, they went forth, not knowing whither they went, and became strangers and pilgrims in the earth. By their sojournings, they testified to their faith in the promises, their living, loving, life-long trust in Him who spake to them in dreams and visions of the night.

We have more and better promises than the patriarchs had. We have some degree of faith in them. We have great respect for them. When they are read from the pulpit we listen reverently, and say in our hearts, That is true. We are glad that we are not heathen, ignorant of the promises, or skeptics, who scoff at them. We comfort ourselves with the thought that we are Christians, intellectually at least. But, alas, how rare is the faith of Abraham! How few live as if they had embraced the promises, confessing that they are strangers and pilgrims, and declaring that they seek a better country, even a heavenly!

Embracing means self-denial. If one meets a friend and his arms are full of bundles he must drop them before he can embrace his friend. If we are holding the world or any portion of it with the grasp of selfishness, we must let it go before we can take hold upon the promises. Abraham believed God when he was told to go to a strange land. And be-

cause he believed he obeyed. He went out not knowing whither he went. He clung to the word of promise as a wrecked sailor clings to a spar in mid-ocean. He gave up all else to live upon the word of God. And thus he became the father of them that believe. Like Abraham, the true heir of the promises must be a stranger and a pilgrim. He must endure as seeing him who is invisible. He cannot live a life of sense and a life of faith at the same time. He must empty his heart of the world before its tendrils can grasp the things that are set before him in the gospel.—*Interior*.

SCIENTIFIC ACCURACY OF THE BIBLE.

DR. SAMUEL KINNS, the author of "Moses and Geology," has for some little time past been giving a series of lectures in the drawing-rooms of the aristocracy of England on "The Marvelous Scientific Accuracy of the Bible." The last took place at the Earl of Shaftesbury's, and was attended by a large and very distinguished company. Dr. Kinns, in carrying his audience through his course of reasoning, described the various geological strata and the story told by the fossil plants and animals of the earth's condition during the various epochs of its history. He especially interested them, however, in his description of fifteen creative events which he showed were placed by Moses in the correct order of sequence according to the latest discoveries in science. These events, which are very concisely stated in "Moses and Geology," were summarily described in the review of "Moses and Geology," which appeared in the *Record* of March 22, 1882. Dr. Kinns then proved that the number of changes that can be made in the order of fifteen things is more than a trillion—viz., 1,307,674,368,000—and, therefore, if Moses placed fifteen important creative events in their proper order without the possibility of traditional help, . . . it is a very strong proof of his inspiration, for, group them as one may, and take off a further percentage for any scientific knowledge possessed by him, still the chances must be reckoned by hundreds of millions against his giving the order correctly without a special revelation from God. To lead his auditors to appreciate this, Dr. Kinns mentioned that a clock beating seconds would take over thirty thousand years to tick a billion times; and that if any fifteen different events could be written down once in every ten minutes, it would take twenty-four millions of years to write all the variations that could be made in their order, writing them day and night without intermission; and to further illustrate it, he distributed slips of paper for each to write down the first fifteen letters of the alphabet in an order known only to himself, something in this order:—

g m h d a j b k c f e n i o l,

And not one corresponded with his. He told them that if all the people in the world were to try to imitate his unknown order, there would be still a thousand chances to one that the whole twelve hundred million attempts would be incorrect.

Or, in other words, if all the people in a thousand worlds, each having a population equal to our own, were to try, there would

still be a probability that not one list would agree in sequence with the unknown list. After this he asked, How will the skeptic explain the marvelous, nay, miraculous, accuracy in sequence of the Mosaic cosmogony? —*London Record*.

UNBELIEF BORN OF FAMILIARITY.

WE owe to Mark alone the notice that Jesus actually wrought at Joseph's handicraft. Apparently the latter was dead, and, if so, Jesus would be the head of the house, and probably the "bread-winner." One of the Fathers preserves the tradition that he "made plows and yokes, by which he taught the symbols of righteousness and an active life." That good Father seems to think it needful to find symbolical meanings, in order to save Christ's dignity; but the prose fact that he toiled at the carpenter's bench, and handled hammer and saw, needs nothing to heighten its value as a sign of his true participation in man's lot, and as the hallowing of manual toil. How many weary arms have grasped their tools with new vigor and contentment when they thought of him as their pattern in their narrow toils.

The Nazarenes' difficulty was but one case of a universal tendency. Nobody finds it easy to believe that some village child, who has grown up beside him, and whose undistinguished outside life he knows, has turned out a genius or a great man. The last people to recognize a prophet are always his kindred and his countrymen. "Far-away birds have fine feathers." Men resent it as a kind of slight on themselves that the other, who was one of them but yesterday, should be so far above them to-day. They are mostly too blind to look below the surface, and they conclude that, because they saw so much of the external life, they knew the man that lived it. The elders of Nazareth had seen Jesus grow up, and to them he would be "the carpenter's son" still. The more important people had known the humbleness of his home, and could not adjust themselves to look up to him, instead of down. His equals in age would find their boyish remembrances too strong for accepting him as a prophet.

All of them did just what the most of us would have done, when they took it for certain that the man whom they had known so well, as they fancied, could not be a prophet, to say nothing of the Messiah so long looked for. It is easy to blame them; but it is better to learn the warning in their words, and to take care that we are not blind to some true messenger of God just because we have been blessed with close companionship with him. Many a household has had to wait for death to take away the prophet before they knew him. Some of us entertain angels unawares, and have bitterly to feel, when too late, that our eyes were holden, that we should not know them.—*Dr. McLaren, in S. S. Times*.

YOUNG man, think well of your character. Guard it against dishonor and shame. Allow no appetite or passion to be your master. Be sober, honest, and industrious. Love and fear God, and keep his commandments, and he will bless you and make you a blessing to the world.—*Selected*.

The Signs of the Times.

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

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WITHOUT EXCUSE.

ROMANS 1:18-20.

"For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifested in [to] them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

We have already seen how men "hold the truth in unrighteousness." By their own wicked lives they hinder the progress of the truth in themselves and others. For their unrighteousness the wrath of God is revealed from Heaven against them. That God will punish the ungodly is as evident from Scripture as that there is a God. "The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked." Nahum 1:2, 3.

But God does nothing rashly. He will not punish men for the commission of deeds which they had no means of knowing were wrong. He is righteous, and never will this be more manifest than when his judgments shall have been executed upon the heads of the wicked. Then will the redeemed be constrained to say: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15:3, 4.

That God is righteous in executing judgment upon the ungodly, is shown by the apostle in the statement that he has revealed himself to all men. This has been done independently of written revelation, so that none can make lack of education an excuse of not knowing God. In nature God is seen. Rom. 1:20 may be paraphrased thus, to make the meaning more apparent: "For ever since the creation of the earth, the invisible things of God, that is, his eternal power and Godhead, are clearly manifest, being revealed in the things which he has made; so that men who do not acknowledge him are without excuse."

The psalmist says: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, without these their voice is heard." Ps. 19:1-3, margin. Here is evidence that is open to everybody. "There is no speech nor language," therefore their silent yet powerful testimony is borne alike to all nations. Even the poor Indian

"Sees God in clouds and hears him in the wind."

Everybody who sees the heavens must know that they were created by some power, and that that power must be greater and more glorious than the things created; so that the possession of the natural senses should be sufficient to show anyone the folly of worshiping inanimate nature.

In the forty-fourth chapter of Isaiah the prophet shows the folly and blindness of those who worship graven images. Read verses 9-20. A very similar idea is conveyed by the tradition concerning Abraham when he was at home among his heathen relatives. It is told that Abraham's father was a maker of images, and that one day when he was absent Abraham destroyed all that were made, with the exception of the largest one, and in the hands of

that one he placed a large stick. Of course Abraham was taxed with having destroyed the gods, but he said that the largest god had done the mischief in a fit of anger. "How can you mock me?" retorted Terah. "Have idols reason?" Then Abraham answered, "Do not your ears hear what your mouth speaks?" But Terah, infuriated at him, took him to Nimrod, that he might be punished. "If you will not worship the gods of your father," said the king, "then worship fire." "Why not water," replied Abraham, "which puts out fire?" "Well, then, worship water." "Why not, rather, the clouds which hold the water?" "Very well, worship the clouds as well." "But why not, rather, the wind which blows the clouds away?" "Well, worship the wind." "Why not, rather, men, who can resist the wind?" But now Nimrod lost patience, and told him that he spoke only folly. Fire was his god, and he would throw him into it—"and," added he, "may your God come and save you from it."—*Hours with the Bible.*

Of course this is simply tradition, and may never have taken place; but the same ideas must have presented themselves to more than one thoughtful mind among the heathen. Everyone who, like Abraham, turned from his father's idols to serve the Maker of heaven and earth, must have first seen the folly of worshiping objects which had no power of will.

It was to the visible creation that the apostle first directed the minds of the heathen when attempting to teach them the way of life. When the men of Lystra were about to sacrifice to Paul and Barnabas, the apostles cried out: "Sirs, why do ye these things? We are also men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and these, and all things that are therein. Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:15-17.

Still later, when Paul stood upon Mars' hill, he said to the Athenians: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things. . . . For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Acts 17:24-29.

This appeal to the things that are made, was the only way that the heathen could be convicted of the folly of idolatry. But how could they from nature learn righteousness? They could not; but when their minds were awakened to the fact that there is a God above all things that are made, the next thought would naturally be, "What must we do in order to please him?" And when a soul in sincerity asks that question, God will not leave him in ignorance. As Paul said to the Athenians, "He is not far from every one of us." God will send a messenger with the revealed word to those who accept all that is taught them by the revelation of nature. Or he can work independent of human agency, by his Holy Spirit, applied to them directly, as in the case of Abraham. This much we may be sure of, that God is not cramped for means to carry on a work that he has begun. And since he has given a revelation of himself that speaks a universal language, he can easily bring the one who heeds that silent voice into circumstances where he can learn the way of God more perfectly.

The first chapter of Romans should of itself be sufficient to show all those professed Christians who teach what they call the "larger hope," the baselessness of their scheme of probation after death. They say that such a probation is necessary in order that the heathen who have not had a chance in this life, may have a fair chance, not realizing that in so saying they are charging God with injustice. God has

given all men a chance. He has made a revelation of himself in language that can be understood by the most ignorant of the heathen; and the fact that some among the heathen have turned to God simply from the force of this evidence, shows that all might if they would. God did not arbitrarily choose Abraham from among the heathen, to make him the father of the faithful, but he chose him because he already acknowledged God, and in the midst of idolatry was faithful to all the light and knowledge that he had. "To him that hath shall be given, and he shall have more abundantly; but from him that hath not shall be taken away even that which he hath." The truth of the first part of this statement is attested by many instances recorded in the Bible, from Abraham down; the last part will be more apparent as we consider the next verses in the book of Romans.

One thought more. If the heathen are without excuse for their wickedness, what shall be said of those who dwell in a land where the gospel is preached, and where the Bible is within reach of everyone? They cannot say that they have not been called, for on every side there is the voice of God calling, "Turn ye, turn ye, for why will ye die?" When at last they stand before God, not having on the wedding garment of his righteousness, which he offers freely to all, they can utter no word of excuse; they will be speechless. w.

THE DIVINITY OF CHRIST.

CHRIST AS LAWGIVER.

SINCE all must honor the Son even as they honor the Father, they must honor him not only as Creator, but as Lawgiver. Says Isaiah: "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Isa. 33:22. The statement of Christ, that "the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father" (John 5:22, 23), is in itself evidence that Christ is lawgiver. Only the power that makes the laws can provide for their execution. We shall now proceed to give proof that the law was given by Christ, even as it is his righteousness.

Christ was the leader of the children of Israel from Egypt to Canaan. Perhaps there is no one who does not believe this in a general way; but it is susceptible of very clear proof. We quote first 1 Cor. 10:4, which says that the fathers "did all drink the same spiritual drink; for they drank of that spiritual Rock that went with them [margin]; and that Rock was Christ." This of itself is sufficient to settle the matter. Christ is the Rock upon which the church of God is built, and the Rock that shall grind the enemies of God to powder. Matt. 16:18; Eph. 2:20; 1 Peter 2:4-8; Luke 20:17, 18. He is the Rock upon which those who are lifted from the horrible pit of sin have their goings established. Ps. 40:1, 2; 1 Cor. 3:11. It was he whom Israel rejected when he "lightly esteemed the Rock of his salvation." Deut. 32:15.

This is still more clearly shown by a comparison of Num. 21:5, 6 and 1 Cor. 10:10. The first text tells that "the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." Here we see that the people spoke not only against Moses, their visible leader, but also against God, their invisible leader. Now in 1 Cor. 10:9 Paul tells plainly against whom they were murmuring. He says: "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." So it was Christ who, with the name of God, was leading Israel, and it was against him that they murmured.

Heb. 3:5-11 also teaches the same thing very plainly. One has only to read it with care to see that Christ is the one whose voice the Holy Ghost warns us not to reject as did the fathers who tempted him forty years in the wilderness. We quote:—

"And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest."

Since Christ was the leader of ancient Israel from Egypt to Canaan, it follows that Christ was the Angel of the Lord who appeared to Moses in the burning bush, and said:—

"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. . . . I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." Ex. 3:6-8.

If any should object to this most natural conclusion, on the ground that the one here speaking calls himself "I AM THAT I AM," the self-existent One—Jehovah—we have only to remind him that the Father hath given to the Son to have life in himself (John 5:26), that Christ asserted the same thing of himself when he said, "Before Abraham was, I am" (John 8:5, 6); for which supposed blasphemy the Jews attempted to stone him; and that by the prophet he is most plainly called Jehovah, in the following passage:—

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS;" literally, "Jehovah our righteousness." Jer. 23:5, 6.

But to return to the main point, which is that Jesus was the leader of Israel from Egypt, the Redeemer of his people from bondage, as shown by the texts cited. Now connect the introductory words of the decalogue: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." Ex. 20:1-3. This scripture positively identifies the leader of the children of Israel from Egypt, as the giver of the law from Sinai. If it is said that in the transaction we cannot separate the Father and the Son, we reply that that is just the point we are making. The Father and the Son cannot be separated in any transaction, for they are one. But just as the Son was the one by whom all things were created, so was he the one who declared to the people the law of Jehovah. Thus he is the divine Word. The Son declares the will of the Father, which is also his own will.

The fact that it was the voice of Christ that declared the law from Sinai, may be demonstrated in another way, as follows: After speaking of the giving of the law, in Heb. 12:18-21, the apostle says: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from Heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:25, 26.

This tells us that the same voice which shook the earth at the giving of the law from Sinai will once again shake the earth, and the heavens also. Now note the following texts, which show what takes place in connection with the second advent:—

1 Thess. 4:16: "For the Lord himself shall descend from Heaven with a shout, with the voice of the

Archangel, and with the trump of God; and the dead in Christ shall rise first."

That it is Christ's voice that is then heard is shown by John 5:26-29:—

"For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

So it is the voice of the Son of God that opens the graves. Now we will compare a few more scriptures. In Ps. 2:6-8 we learn that Christ is to rule the heathen with a rod of iron, and to dash them in pieces like a potter's vessel. Isaiah says that "he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. 11:4. In Rev. 19:11-21 we have a description of the going forth of Christ with the armies of Heaven to contend with and destroy the wicked nations of earth; and in Jer. 25:30, 31 this battle is thus described:—

"The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword."

Compare with this Rev. 19:15 and Isa. 63:1-6, and read Joel 3:16: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." These texts are sufficient to show that the shaking of the heavens and the earth is done by the voice of the One who has the controversy with the nations, and who is to destroy them and deliver his people. We have already seen that the voice that is to shake the heavens and the earth is the same voice that shook the earth at the giving of the law. But it is Christ who is to dash the nations in pieces, and so it is his voice that will shake the earth and also heaven. Therefore it was the voice of Jesus that spoke the ten commandments from the top of Sinai. The law is the truth (Ps. 119:142), and Christ says, "I am the way, the truth, and the life." John 14:6. The ten commandments are God's righteousness (Isa. 51:4-7), and his will (Rom. 2:17, 18); but they represent the righteous will of Christ as much as they do that of the Father; for he and the Father are one.

w.

FAITH.

FAITH is the first essential to the Christian life, for without faith it is impossible to please God. Heb. 11:6. But faith means far more than simple belief upon evidence; it means a settled conviction that purifies the heart, moulds the life, and incites its possessor to acts of righteousness. It is, however, not the end of the Christian life, but that which makes such a life possible, and it is valuable only for its results.

One man may believe every fact stated in the New Testament concerning Christ, just as he believes any other matter of history, and yet if his belief has no effect upon his life, he is in no better case than the man who believes not one word of the Scriptures. Though such a man may believe, he has no faith, or he has at most a dead faith, for we are told by the inspired word that "faith, if it hath not works, is dead." But faith must accompany, or rather precede, works if they are to be acceptable to God; indeed, throughout the Scriptures faith and works are always and everywhere coupled together, except in the matter of justification for past transgressions; that is an act of divine grace, and is received by simple faith without works (Rom. 3:28); but from that

point forward the Christian will show his faith by his works.

But while faith is a settled conviction that governs the life, not every such conviction is entitled to be called faith. Bible "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17), therefore, that only is faith which has for its foundation a statement, or promise, of the word of God.

C. P. B.

"LOOK ON THIS PICTURE, AND ON THIS."

THE *California Christian Advocate* of March 20 has the following choice editorial item:—

"The Seventh-day Baptists, Seventh-day Adventists, and the Personal Liberty League party unite to prevent any effective Sabbath law—that is, these supposed Christians, the worst class of infidels, and the saloon keepers are perfectly agreed in breaking down the Sabbath-day."

Now, neighbor, be honest. Did you mean just what you said? Did you design to convey to your readers just what your words imply? You say these "supposed Christians;" can you give any reason why Seventh-day Baptists and Seventh-day Adventists are not just as much real Christians as are Methodists or Roman Catholics? They believe the Bible, they believe that by nature all men are sinners, that the only hope of mankind is faith in our Lord Jesus Christ as a personal Saviour, which comprehends forgiveness of sin, regeneration, a new life patterned after the divine Example. They hold, with Methodists, that "no Christian whatsoever is free from the obedience of the commandments that are called moral;" and they hold that it applies to the day of the fourth commandment, which is especially named, as well as to the proportion of time, which is only implied. But for the observation of the fourth commandment they take no glory to themselves any more than for the keeping of the sixth. To God be all the glory for the power of his gospel through our Lord Jesus Christ, which enables them so to do. They believe it a duty, as followers of Christ, to cry aloud and spare not (Isa. 58:1, 13), and to lead men back to the keeping of the commandments of God and the faith of Jesus. Rev. 14:12. They dare not neglect this work at the peril of their souls. Loyalty to Christ demands that they bear his revelation to the world.

They are a most thorough temperance and temperate people, and wherever they can support legal prohibition separate from other issues of a wrong character, they always do so. But they do not believe in compulsory religion. They not only cheerfully accord to Methodists, and to all, the privilege of observing Sunday, or any other day, but they strenuously demand it as a right which belongs to Methodists, a duty which lies between Methodists and God, fully believing that God can vindicate his own law. They also demand that equal rights should be accorded to themselves. They demand that Methodists and all should have the right of working whatever days they will in every legitimate business. They demand the same rights for themselves. Are not these the principles of the golden rule, neighbor?

Seventh-day Adventists, and we believe Seventh-day Baptists, never united with the Personal Liberty League, nor with saloonists, "in breaking down the Sabbath-day." They are doing all they can to build up the Sabbath of the Lord, and they find sufficient means for this in the armory of God's word, in the weapons not carnal. They have opposed Sunday laws always on their merits, and the *Advocate* knows this, or might know it. Some notorious infidels and saloon men opposed slavery, but that did not compromise the character of the Christians who opposed it.

In all the opposition to the Blair bill before the Senate Committee, the Liberals and Seventh-day Adventists and Seventh-day Baptists opposed the bill on materially different grounds, each class opposing for themselves alone. The second class certainly stood on the principles of the golden rule, and the words of Christ, "Render to Caesar the things that are Caesar's, and to God the things that are

God's." Will the *Advocate* show in what respect they did not?

On the other hand, Methodists were conjoined in the support of that bill with the greatest foe of true Christianity that ever existed, namely, Roman Catholicism. They united with a system which has put to death more of the people of God, caused more suffering and infidelity, than all other systems put together,—the Papacy. Cardinal Gibbons signed the petition as an individual, and the "American Sabbath Union," which is indorsed by the *Advocate*, immediately multiplied that one name by 7,200,000, so anxious were these orthodox friends of Sunday to count in Roman Catholics. Not satisfied with that, they counted many more the second time among the Knights of Labor.

But many, it is probably safe to say one-half, of the saloon keepers and whisky dealers are Roman Catholics, while many more who are connected with the nefarious traffic are members of other churches. Granted that some of these signed petitions opposed to the Blair bill, petitions signed by Seventh-day Adventists, which is worse, neighbor, to obtain the actual signatures of these individuals, or to count them as signing a petition when they had never seen that petition and did not believe in its sentiments? The American Sunday Union counted as signing petitions favoring the Blair bill 7,200,000 Roman Catholics when only one of the 7,200,000 had given his name. Many of this same faith, not a few of which are priests, have signed with their own hand the opposing petition, and this is also true of other churches. The petition circulated by the American Sunday Union was to favor a certain class, while the opposing petition was for equal justice to all. For, while it was against all Sunday laws, it does not interfere with anyone who desires to keep Sunday. All have that privilege.

Now, neighbor *Advocate*, "look on this picture, and on this," and say whether your remarks quoted above were just, not to say Christian. Is it not better, neighbor, to meet our arguments with arguments than to meet them with mean insinuations and reflections? In the words of our Master, If we have spoken evil, bear witness of the evil, but if well, why smitest thou? Now, neighbor, do you not think as a "Christian" *Advocate* that you ought to apologize for the above, or give your reasons therefor? We wait for reply.

M. C. W.

ARE MISSIONS A FAILURE?

"Are Christian missions a failure?" is a question which has been discussed considerably of late, and figures have been freely used on both sides, the one party to the discussion seeking to show in the most impressive manner what has been accomplished by missions, while the other party naturally dwell on what has not been done, and enlarge upon the rapid increase of the heathen population, and the spread of unbelief. But the question is not one to be settled by statistics alone, for a correct solution depends not on one, but on two things; first, What is the purpose of missions? and second, What have they accomplished?

As the question relates to Christian missions, we must seek the answer as to their purpose in the word of God. A mission is a duty or work to which one is sent, and the work for which Christian missionaries are sent out is to teach the gospel. Of course they may also teach other things, for instance, the arts of civilization, etc., but the purpose of it all is the teaching of the Scriptures of truth, which are able to make men wise unto salvation through faith in Jesus Christ. Missions established for any other purpose are not Christian missions.

Now as the object of missions is to give to the world a knowledge of the gospel, what they have accomplished in spreading the truth, and not the number that have received the truth, must be the measure of their success. In this view of the case, Christian missions have been a success. The gospel commission given by our Saviour is, "Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Such is the mission of the minister of Christ, and the measure of his faithfulness is the measure of his success. Jesus nowhere promised that all who heard should believe, or that the time would ever come when all the world should be converted. The Scriptures nowhere teach any such thing. The Saviour did say that the gospel should be preached in all nations for a witness, and if not already accomplished is near its accomplishment. Missions have not failed in carrying the gospel to the ends of the earth.

But it is not in this that it is claimed that missions have failed; the failure it is claimed has been in bringing about the millennium, that fabled era when all the world will be converted. But as we have already said, the Scriptures not only do not teach any such thing, but they teach that the last days shall be perilous because of unbelief, and that instead of being converted wicked men and seducers shall wax worse and worse, deceiving and being deceived. 2 Tim. 3:1-5. And the Saviour himself testified that as it was in the days of Noah so also shall it be in the days of the coming of the Son of man. Matt. 24:37, 38. The people in Noah's time were warned of the coming flood, and they were exhorted to turn from their wickedness, but they perished in unbelief, and so will it be with the world in the last days; they will have the warning, but they will refuse the warning and perish in their wickedness. God is, however, taking out of the nations a people for his name. Christian missions are not a failure.

C. P. B.

GOOD REASONS WELL STATED.

THE so-called orthodox ministers and churches, though generally in favor of the Blair bill and kindred measures, are not wholly united in support of such legislation. Some there are who, while themselves Sunday-keepers, see the injustice of forcing its observance upon others, and recognize in the Blair bill a long step toward a union of Church and State in this country. Rev. M. D. Shutter, pastor of the Church of the Redeemer, Minneapolis, takes this view of the Blair bill. In a sermon preached in that city March 24, and published in the *Tribune* of the 25th, he said:—

"I am opposed to this measure because any attempt to promote by legislation the observance of any day as a day of religious worship is no part of the function of the State. . . . For the State to proceed upon the basis that such a thing is demanded by the law of God, is to establish the principle that the State has a right to determine what are the laws of God. The Sabbath is in debate even among Christians. The action contemplated in the Blair bill makes the State a partner in a religious controversy, and forces it to a decision against one set of claimants and in favor of the other. Its decision must then be enforced, and this is persecution. The principle itself is the one that lies at the bottom of a union of Church and State. Let Christian people translate the truths and doctrines of Christianity into their lives and not into the statutes. Conversions are not produced by law. We had a trial of the very thing to which this bill would lead, in the early days of this country, when each colony was dominated by a religious sect. We have gotten away from that condition. Let us take no backward steps!"

This is sound, and no man can show it to be otherwise. Some suppose that we oppose Sunday legislation simply because Sunday is not the Bible Sabbath. That is not the ground of our opposition. We would oppose just as strongly a bill to enforce the keeping of the Bible Sabbath, for the principle is the same whether the thing to be enforced be in accordance with the Scriptures or not. To legislate upon religious questions is to empower the courts to decide such questions as they do other questions of law and fact, and to enforce their decision by penalties, and that is persecution, whether the decision be scripturally correct or not.

C. P. B.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night." Ps. 92:1, 2.

The Sabbath-School.

Old Testament History.

UNSANCTIFIED SERVICE, AND THE RESULT.

(Lesson 18, May 4, 1889.)

1. WHAT article of furniture was just before the vail of the most holy place in the sanctuary?

"And he put the golden altar in the tent of the congregation before the vail; and he burnt sweet incense thereon; as the Lord commanded Moses." Ex. 40:26, 27.

2. How often was incense to be offered on it?

"And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations." Ex. 30:7, 8.

3. What else was done at the same time? Ex. 29:38, 39, 42.

4. What reference does David make to this custom?

"Lord, I cry unto thee; make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141:1, 2.

5. While the sacrifice and incense were being offered, what did the people do? Luke 1:8-10.

6. What was signified by the incense?

"And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of incense, which are the prayers of saints." Rev. 5:8, margin.

7. What commandment did the Lord make concerning the offering of incense upon the altar?

"Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon." Ex. 30:9.

8. Who violated this commandment?

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not." Lev. 10:1.

9. How were they punished?

"And there went out fire from the Lord, and devoured them, and they died before the Lord." Verse 2.

10. What special instruction did the Lord then give Aaron? Verses 8, 9.

11. From this what must we conclude was the cause of the error of Nadab and Abihu?—That they had been drinking wine, and did not fully realize what they were about.

12. Why was it that their perceptions should not be clouded by strong drink?

"And that ye may put difference between holy and unholy, and between unclean and clean." Verse 10.

13. Can an intemperate man properly serve the Lord? 2 Pet. 1:5, 6; 1 Cor. 9:25.

14. What other instance can you name where God showed, in a special manner, the difference between holy and common things?

"And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God." 2 Sam. 6:6, 7.

15. If God could make one portion of fire and one article of furniture holy, could he not also make one day holy above all others?

16. What day has God made holy? Ex. 20:8-11.

17. Did the fact that Nadab and Abihu used the strange fire in the service of the Lord, make that fire holy?

18. Then can men by devoting a certain day to religious uses make it holy if God has not hallowed it?

"Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" Lam. 3: 37.

19. What curse has God pronounced upon those who put no difference between common and holy things? Isa. 5: 20-24.

NOTES.

THE altar of incense was two cubits, or three feet, high, and one and one-half feet square on the top. It was made of acacia wood, overlaid with gold, with a crown of gold round about the top, with horns, which were doubtless projections from the corners. What the shape of these horns was we are not informed. This altar stood in the holy place, opposite the entrance, and just before the veil which formed the door to the most holy place. Upon it was burned the holy incense, compounded by divine command (Ex. 30: 34-38), none of which was to be used for any other purpose than that directed by the Lord.

THE altar of incense was really the altar of prayer. As the smoke of the sacrifices was ascending, as the sweet perfume of the cloud of incense arose, having been offered by the priests, the people were praying without that this token of their faith might be accepted in the sight of God, and that their sins might be forgiven through that great Sacrifice, typified by the lambs then offered.

THE incense symbolized that which makes the prayers of the people of God acceptable to him. The incense ascended with the prayers. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. 8: 3, 4.

It doubtless refers to God's grace which through his Holy Spirit perfects the prayers of his people. How can the prayers of poor, weak, foolish men be acceptable to God. Man's greatest eloquence, man's highest praise, are unworthy tributes to the Maker of the heavens and the earth; their petitions are unwise, poor, and imperfect. But if those prayers come from a sincere heart, they are accepted of God through grace. If he who offers them is humble, penitent, sincere, believing, God will not cast him off. God's Spirit will make the prayer effectual. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8: 26, 27.

THUS to the prayers of the saints is added the grace of God and the supplication of his Spirit, the Lord furnishing that which makes them effectual, and yet graciously accepting all as the prayers of his people. Rev. 5: 8. Such prayers are offered in "the spirit of grace and of supplication." They ascend before God as a sweet-smelling savor, well pleasing and acceptable.

ONLY the priests (Aaron and his descendants) were to burn incense upon the altar. Ex. 30: 7. Not even royalty could disregard the command of God, as King Uzziah proved by his rash act. 2 Chron. 26: 16-21. See also Num. 16: 35, 40. And only the incense compounded under the direction of the Lord could be used. "Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon." Ex. 30: 9.

It may then be said that Nadab and Abihu did not disobey the Lord, as there is no evidence that they used any other than the sacred incense, and the injunction as to what should be offered on the altar says nothing about fire. It forbids "strange incense," but not "strange fire."

BUT a little consideration will show that these priests not only transgressed the above commandment, but another also. When the first offerings were made by Aaron and his sons, "there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat." Lev. 9: 24. This fire kindled upon the altar by the Lord should ever be kept burning; it should "never go out." Lev. 6: 13. From this fire, divinely kindled, were to be taken the coals upon which the compound of

sweet spices should be placed. Lev. 16: 12; Num. 16: 46. This fire was sacred fire.

"AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not." Lev. 10: 1. That is, they took common fire, and, burning upon it the holy compound of spices, they also offered strange incense before the Lord. The perfume of the incense was the product of the mixture of the holy and the profane. It was strange fire with holy incense, and both together made "strange incense," an abomination unto the Lord. The command prescribed just the fire that should be used, and thus it precluded any other.

WHAT led Nadab and Abihu to this indifference regarding the holy and profane, can be learned by the record which follows. In the third verse we read: "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." This means that God would have all those who represent him or come near to him regard him as he is, holy, separate, and above all. His commands must be explicitly obeyed. Man is not to sit in judgment upon them, nor to class with his holy institutions those common to man, or originating in man. The sin of these priests was very great. Their actions unrebuked would have caused all Israel to sin. They were especially near to God, and the people would reason that if these priests could carelessly disregard God's command, certainly they (the people) could do so. The swift judgment of God was but a vindication of his holiness, and an act of justice to his people. Aaron must so regard it. Neither he nor his sons were to mourn the fate of the rebellious priests, lest their action should seem to excuse or condone the sin.

THEN follows another commandment from the Lord, which, from its connection with the occasion, indicates that the secret of Nadab and Abihu's sin lay in the transgression of the principle covered by the commandment. "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." Lev. 10: 8-11. Nadab and Abihu were drunken. The finer sensibilities of the mind, the nicer discrimination of the moral faculties, had been blunted, or benumbed by the use of wine.

NOTHING so hardens the heart and stupefies the finer sensibilities of human nature as indulgence of appetite. It feeds the lower passions, but brings leanness to the soul. Ps. 106: 14, 15. None are so indifferent to the feelings, wants, and woes of others as are the intemperate, or those given to appetite. And this is not only true as regards alcoholic drinks, but it is true in a greater or less degree as regards opium, tobacco, and other opiates and narcotics, as well as overindulgence in food. Gluttony is classed with drunkenness in the Scriptures (Prov. 23: 20, 21): "Be not among wine-bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty."

DANIEL and his fellows, whom God blessed greatly, would not partake of the wine and highly-seasoned food of the royal table, but used the simple diet of pulse and water. Dan. 1: 8, 12. God blessed them greatly, and their wisdom exceeded that of all the wise men of the east. Verse 20. John the Baptist, the forerunner of the Lord's Anointed, was to drink neither wine nor strong drink, in order that he might fitly perform his exalted mission, discerning between the clean and the unclean.

God gives special warning to his people in the last days upon this very point: "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Rom. 13: 12, 13. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21: 34, 35. That people in whose mouth is "found no guile," who are "without fault before the throne of God" (Rev. 14: 5), certainly need to discern above all others the difference between the clean and the unclean, the sacred and the common, in order that they may render to God the glory and worship due to him. Rev. 14: 6.

Those who do not heed these warnings, like Nadab and Abihu of old, will put no difference between the holy and the profane, neither will they show "difference between the unclean and the clean," and will hide their eyes from the Sabbath of the Lord, and God will be profaned among them. Eze. 22: 26. In doing this, men make the commands of the Lord a matter of expediency and fancy. If they say that it does not matter whether we keep the seventh day or the first, one is as good as another, they make no difference between the holy and common; they say to the thief, It is no harm to steal; they say to the adulterer, God is not particular; and thus they become partakers with thieves and adulterers. Ps. 50: 16-22.

NADAB and Abihu were both men who doubtless pleased the people. They evidently were not given to rebuking sin. They probably talked of the love of God, and the people made them idols. But God regards sin, whether it is revealed in all its hideous wickedness, or whether it is cloaked in urbanity, flattery, or careless indifference. Sin is the same. The only safe position is that in which every moral sense is alive and trained to discern between good and evil, holy and profane, clean and unclean, that we may not excuse sin under a generous cloak, or pleasant outward garb. A tender conscience is one of the most blessed of constant companions.

M. C. W.

UNBELIEF AND ITS PUNISHMENT.

(Lesson 19, May 11, 1889.)

1. How far did the Israelites travel after they left Sinai before they encamped again?

"And they departed from the mount of the Lord three days' journey; and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting-place for them." Num. 10: 33.

2. How were they guided in selecting a place to camp?—*Ib.*

3. What did Moses say when the ark set forward?

"And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." Verse 35.

4. What did he say when it rested?

"And when it rested, he said, Return, O Lord, unto the many thousands of Israel." Verse 36.

5. When the people again complained, what followed?

"And when the people complained, it displeased the Lord; and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp." Num. 11: 1.

6. What does the psalmist say was the reason they were punished? Ps. 78: 20-22.

7. What made this murmuring inexcusable? Verses 23, 24.

8. Is it any less excusable if God's people complain now?

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness." Lam. 3: 22, 23.

9. In the instance under consideration, how were the people saved?

"And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched." Num. 11: 2.

10. What was proved by that?

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5: 16.

11. Did this lesson prove sufficient to keep the people from murmuring? Num. 11: 4-6.

12. When Moses heard their murmurings, how did he feel? Verses 11, 14.

13. What provision did the Lord make to lighten his burden? Verses 16, 17.

14. What did he say the people should have? Verse 18.

15. How abundantly did he say they should be supplied? Verses 19, 20.

16. What did Moses say of this great promise? Verses 21, 22.

17. What did the Lord reply to his implied doubt? Verse 23.

18. How was the promise fulfilled? Verse 31; Ps. 78:27-29.

19. How did the people manifest their greed, and their distrust in God? Num. 11:32; Ps. 78:30, 31.

20. What was the result?

"And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." Num. 11:33.

21. Did this cause the rest of the people to believe God?

"For all this they sinned still, and believed not for his wondrous works." Ps. 78:32.

NOTE.

THE rendering in our common version, which makes the quail to have been piled up "two cubits high upon the face of the earth," is uncalled for and unwarranted. The Revised Version gives the proper sense and rendering, by putting it, "about two cubits above the face of the earth." The Vulgate has it, "And they flew in the air, about two cubits above the earth." This is a very free translation, nevertheless it exactly expresses the sense of the original. The quails flew about breast high, and so were easily killed. Many readers of this will recall flights of pigeons in such numbers as to darken the sun, and when they flew so low as to be easily knocked down with clubs. In the case under consideration, the quails were brought miraculously, and were doubtless in miraculous numbers; but the Bible, rightly translated, gives no countenance to the absurdity of either living or dead birds being piled up three feet high for a space of two days' journey in diameter.

THE children of Israel remained at Horeb for nearly or quite a year, and there they celebrated the first passover after departing from Egypt. Num. 9:1-14. They certainly did not depart from Horeb till as late as the latter part of the second month of the second year. During this time, Jethro, Moses' father-in-law, remained with them, ever learning new lessons of God's wondrous power, glory, and love. He was a man of excellent spirit, through whom God could give wise counsel.

THAT Jethro feared God is evident from his acknowledgment of the Lord in Ex. 18:11: "Now I know that the Lord is greater than all gods; for in the thing wherein they dealt proudly he was above them." His knowledge of the true God, received from his ancestor Abraham, had evidently become somewhat dimmed by association with surrounding idolatrous tribes; but God in his providence brought him into connection with his people that Jethro's knowledge might be increased, and his faith confirmed; and that he might be a faithful priest unto his people.

THE matter of dividing Israel and appointing judges over the different divisions was first advised by Jethro. The wisdom of the man is indicated by the character of the judges he would have appointed,—"able men, such as fear God, men of truth, hating covetousness;" and his reverence for God is shown in his desire to have this advice in harmony with God's will,—"If thou shalt do this thing, and God command thee so." Ex. 18:21, 23. And Moses, meek above all men, willingly accepts the advice.

MOSES invites his brother-in-law to go with them as a guide, not to go before them and direct them in their journeys, for this was done by the pillar of cloud; but evidently to impart to the Israelites a knowledge of the country through which they traveled. What things they could do for themselves, the Lord required them to do.

THE burden of Moses was still further divided by the council of seventy. As with the judges, these men were not elected by the people, but appointed by the Lord through Moses. Upon these seventy, God placed his Spirit. Moses was a true servant of God. It was not honor that he sought. He was willing that God's Spirit should be placed upon others as upon himself. Joshua became jealous for Moses, but the reply of the man of God revealed the unselfishness of his character: "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." See Num. 11:16, 17, 24-30.

It has been said that it is better for one man to educate ten men to work than for the one man to do ten men's work. It is a sign of envy or jealousy for man to desire to limit or check the advancement of others. He does not do it to relieve them from burdens, but he fears that it will detract from his

own honor or position. Of course, it may be true that the individuals may not be fitted for advance positions; it may not be for the honor of God's cause that they be given responsible places. In that case, their advancement ought to be opposed. But it is well to be careful lest envy be the root of opposition instead of the glory of God. Joshua envied for Moses' sake; Moses rejoiced in the multiplied power for the Lord's sake.

THERE seems to have been two giving of quails. The first was when the children of Israel came into the Wilderness of Sin. Ex. 16. At that time, the quails were given before the manna. The quails came at evening, the manna fell the next morning. Verses 8, 12-14. But the giving of quails referred to in our lesson, mentioned in Num. 11, was a year after the first giving, and after the mixed multitude had become weary of the manna. The first giving is alluded to in Ps. 105:40; the second in Ps. 78:26-31 and 106:14, 15.

THIS mixed multitude were doubtless an amalgamation of Egyptian and Israelitish blood, who left Egypt through fear. They "fell a lusting" for the fish, and "the cucumbers, and the melons, and the leeks, and the onions, and the garlic." Some of these strong pungent plants were regarded sacred, and were used in the licentious idolatrous feasts where they stimulated appetite and over indulgence, and excited the baser passions. These murmurers were continually looking back and desiring the things left behind. The promised land of milk and honey was eclipsed by the fancied hardships and the lusts of their hearts. They doubted God's promises of the land just before, they doubted his power to supply food for their present need; therefore God "gave them their request; but sent leanness of soul." Ps. 106:15.

HE who starts in the Christian life and is continually looking back and longing for the things left behind, is doing just what Israel did in looking back to Egypt. He will, if wise, take such feelings as an indication that his heart is not perfect; he is double-minded, and therefore unstable in all his ways. He lacks faith in God, and consecration to his service. He prizes earth more than Heaven, temporal things more than eternal. Lot's wife looked back; "remember Lot's wife." She looked back with longing for her home in the wicked city of Sodom. Said Jesus, "No man having put his hand to the plow and looking back, is fit for the kingdom of God." Luke 9:62. "Looking" indicates interest in that toward which the eyes are directed. It shows a divided heart to seem to be doing one thing while absorbed in another. The only direction to look is unto Jesus (Heb. 12:2); the anxiety should be for eternal life, not the food and drink which perishes. Matt. 6:31-34. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Some other way may bring earthly prosperity, but it will always result in leanness of soul. M. C. W.

Notes on the International Lesson.

THE DESTRUCTION OF THE TEMPLE FORETOLD.

(April 23.—Mark 13:1-13.)

THE temple at Jerusalem was accounted as one of the wonders of the world. In it was the perfection of architectural beauty. The massive stones with which its superstructure was constructed were of such size as to almost baffle the imagination; some of them, according to Josephus, were sixty and seventy feet in length, eight and ten feet in width, and seven and eight feet in thickness. The main temple was surrounded with numerous buildings, courts, porches, colonnades, supported with beautiful pillars, and ornamented with magnificent gates and archways. Moreover, it had been adorned with precious stones and gifts (Luke 21:5); its magnificent dome was overlaid with pure gold, so that it is said that travelers, approaching it when the sun was shining upon it, saw in it, as it were, a great mountain of burning gold. No wonder the disciples marveled, and were saddened at the thought of desolation coming to that (their) magnificent and almost worshiped temple. To their surprised and grieved inquiry, Jesus makes answer something like this: "You call my attention to these buildings and great stones; to its glory and beauty. You think its destruction will baffle man, that its desolation would be sacrilege; yet I now tell you plainly, that the time is rapidly drawing nigh when there shall not be one stone left upon another." Thus did Jesus foretell and pronounce the destruction of the temple. They did not comprehend the deep significance of the awful doom of the beautiful temple, but its destruction is full of meaning to us as well as to them.

DESPITE its divine origin, it was no longer God's house. A little before Jesus had spoken of it as "My Father's house." They had forgotten the Father, corrupted his worship in it, and turned it into a den of thieves; now, as he leaves it for the last time, he speaks of it as "your house." "Behold, your house is left unto you desolate." When any institution or ordinance which God has ordained is perverted and abused, it ceases to be his, and is doomed to destruction. Twice already had the temple been destroyed, but their cup of iniquity was not full; the people were permitted to return and rebuild it. Now their iniquity was finished. In that very temple, the Lord of the temple would shortly be condemned to death. The greater than the temple, to whom it pointed, was rejected; the temple would, therefore, be destroyed. The ordinances of ceremonial worship were of old turned into mere instruments of selfishness and hypocrisy. God refused to own them, and spoke of them with contempt as being theirs, and not his. "Your country is desolate;" "your sacrifices" are purposeless; "your new moons and feasts" are loathsome to my soul. Isa. 1. Thus does God speak of perverted ordinances. He will not own them as his, though he instituted them. The churches of Asia, when they ceased to represent him and do his work, were swept away, their candlestick as well as their light withdrawn. So it shall be with the false and worldly professor. "If any man defile the temple of the Holy Ghost, him will God destroy." The destruction of the temple is the judgment of all perverted ordinances.

THE talk concerning the destruction of the temple led on to the consideration of that further and more awful desolation that was coming upon the whole world. The two events spoken of—the destruction of the temple, and his second coming and the end of the world—were blended together, as prophecy and fulfillment. The whole prophecy was telescopic; beginning with the destruction of Jerusalem, it would be drawn out at last until the full length of it would be reached at the end of the age of which he spake. There was to be an evolution of events, beginning with this nearer one and ending with that more distant one. The destruction of Jerusalem was but a miniature fulfillment of the grand prophecy of the destruction of the world. The appalling circumstances attending the first would be but a preface to the yet more appalling events attending the last. What he said to his present disciples concerning the destruction of Jerusalem and their demeanor in view of that event, he says to his disciples in all ages concerning their attitude and behavior in view of the end of the world. The careful student will not have difficulty in disentangling this purposely ambiguous prophecy. It was a part of the wisdom and love of Jesus to throw over this whole subject a kind of veil, that we might be stimulated to study it the more eagerly. The first part of the prophecy, concerning the temple, has been fulfilled; the second part, concerning his coming and the end of the world, awaits fulfillment, and we are admonished to watch, in view of its imminence. Consider the substance of his instructions.

"TAKE heed, lest any man deceive you." During the interim of time before the actual destruction of the temple and city, many attempts would be made to deceive the disciples. False Christs would appear and deceive many. Their faith in him and his teachings would be assailed, and some would apostatize. This was actually true. It is true still, in reference to the greater and still pending event. Heresies of all kinds, false doctrine, denial of Jesus, and careless and sometimes almost wicked explaining away of the plain statements of the Scripture, will appear and be put forth. Scoffers will arise and inquire, with derision, "Where is the promise of his coming?" In his name—that is, building on his name—false teachers will deny almost everything which the Scripture teaches,—his Godhead, his real humanity, the significance of his incarnation, his cross, and his resurrection. Events similar to those predicted as being signs of his coming, and having some resemblance to them, will be pointed out as embodying all the fulfillment we need expect. So plausible will it all be, that those who are not on their guard will be deceived.

JESUS did not tell them the exact time of the destruction of the temple; so neither would he tell them the exact time of his coming. They were not to be deceived by appearances. The end was not yet, though when it would be he did not tell them. It was hidden among the unrevealed secrets of the Father. Acts 1:8; Matt. 24:36. His appearing was certain as a matter of fact, but uncertain, so far as our knowledge is concerned, as to the time.

THE signs of his coming were to be many, but they must be carefully studied, and hasty conclusions must not be formed. First, there must be *war*. There have been many of these, and yet the final

conflict of nations has not come; the universal rising of nation against nation to hurl themselves against each other, has not yet taken place, though several times in the history of the world since then it has seemed as though that period had arrived. It will yet come. *Earthquakes.*—There have been earthquakes, some of them appalling in their magnitude, and yet the grand and awful catastrophe which will take place has not yet shaken this world to its foundations, though even now the smoldering fires may be gathering beneath to precipitate that tragedy upon the inhabitants of the world. *Famines.*—There have been famines that have swept away millions, and yet the great and final starvation has not come. *Troubles.*—Social disorders, political complications, have been in the world since then, and are even now rife among the people and in cabinets. These are all portents, but not complete fulfillments. *Persecutions.*—There have been awful persecutions; almost, if not entirely, every detail of the prophesied persecutions has been realized by God's faithful servants; yet the era of frightful persecution, which will yet break upon the people of God under the reign of the great antichrist, has not begun, though there are not wanting signs of its approach. The long lull in the world's opposition to the church is ominous. The church is sleeping in the delusion that the world, the flesh, and the devil have become reconciled to Christ and his gospel. Is it not rather that the church has accepted the world's patronage and fallen away from the high place of separation and testimony, having bought peace or taken a bribe, and fallen asleep under the power of her arch-enemy? Is there not danger that Christ will come and find a part, at least, of his church asleep?

OUR Lord closes this part of his discourse (verse 13) with this word of encouragement: "But he that endureth to the end, the same shall be saved." In view of all these things, and the certainty of our Lord's second coming, let us take the lessons of this great discourse to heart. The fulfillment of the prophecy concerning the temple is the guarantee of the fulfillment of the larger prophecy concerning the end of the world. As the faithful ones in Jerusalem escaped from the desolations, so shall we, if faithful, escape the great tribulation which shall come upon the whole earth.—*Abridged from notes by Geo. F. Pentecost, D. D., in Bible Studies.*

THE COMMAND TO WATCH.

(May 5.—Mark 13:24-37.)

"THIS lesson, as well as the last, should be carefully studied in connection with the corresponding records in Matt. 24, 25, and Luke 21. Matthew gives the fullest account of our Lord's great prophetic discourse, and in it, rather than in Mark or Luke, do we find the key to its interpretation and the data by means of which we are enabled to rightly divide the teaching as it refers to the several classes of persons who are most deeply interested in it. The immediate and primary reference to the destruction of Jerusalem and the tribulation attending that awful period is soon lost sight of in the greater and more appalling events which it symbolizes. From the destruction of the temple and the sacking of Jerusalem by the Romans, the Master proceeds to the consideration of the greater events that will usher in the end of the world. (Matt. 24:3.) It is not to be supposed, for a moment, that the destruction of Jerusalem, dreadful as that event was, and frightful as were the circumstances attending it, fills up the lines of this wonderful prophecy. We must look ahead to that more dreadful time spoken of by Daniel the prophet, and elaborated by St. John in the Apocalypse."

"Two methods of treating this lesson are open to us. First, we may attempt a minute and careful exposition of the whole prophecy, and point out its several scenes and parts in the order of their prophetic fulfillment. This would involve an amount of study, and the examination and comparison of so much Scripture, and the criticism of so many conflicting theories of interpretation, that we should become hopelessly lost in a maze. Second, we may indicate the general drift of the prophetic teaching, and leave our readers to pursue the study of detail according to the best light and help they may be able to find. . . . Our Lord's second coming and the end of the world, while they are often spoken of in the Scripture as one event, as "the day of the Lord," "that great and notable day," etc., constitute, in fact, one great double event in which there are many minor and contributing happenings. If the whole were dramatized (as, in a sense, it is by the prophets), it would be seen to comprise, in the course of its development, many separate acts and scenes."—*G. F. Pentecost.*

THIS lesson opens with a reference to the long period of Papal persecution, namely, from 538 to 1798. This time is mentioned in Daniel 7:25, and also in

parallel passages in Revelation. During that time, over 50,000,000 of Christians suffered death at the hands of Papists. Referring to this our Lord says: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Mark makes it more definite, thus: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light."

FROM Matt. 24:22 we learn that these days of cruel persecution were to be shortened for the "elect's sake." Some seek to apply this text to the destruction of Jerusalem, but the elect were not in that city. Not a Christian was in Jerusalem during the final siege by the Romans. The Papacy was clothed with civil power to punish heretics for 1,260 years; and had not the period of tribulation of the elect, in the providence of God, been shortened, the martyrdom of the church would have continued to 1798, in which event, in all human probability, no flesh of the elect would have been saved. But the Reformation under Martin Luther and those associated with his great reform, modified this tribulation, and continued to restrain the rage and consume the power of the Papacy until 1700, since which time, according to all church history, there has been no general persecution against the church. In this was fulfilled the words of the prophets: "The earth helped the woman." Rev. 12:16. "They shall be holpen with a little help." Dan. 11:34.

WE have before seen that our Lord speaks of the long period of tribulation upon his followers, and we have also seen how those days of tribulation were shortened for the elect's sake. Christ says that the sun should be darkened immediately after the tribulation of those days. We refer to the noted dark day of May 19, 1780, as the fulfillment of this declaration. He does not say after those days, but "after the tribulation of those days." The days (1,260 years, Dan. 7:25) reached to 1798, eighteen years later than the dark day in 1780. As given in Mark 13:24, this point is still plainer: "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1,260 years closed, but after the tribulation or martyrdom of the saints ceased, the sun was darkened. Those who would point to the future, or to the past prior to the eighteenth century, for the darkening of the sun here mentioned, will do well to read again Mark 13:24: "But in those days, after that tribulation, the sun shall be darkened."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—*Martin Luther.*

In May 19, 1780, there was a remarkable fulfillment of the predicted darkening of the sun; and in reference to the facts and date, there can be no doubt; for besides the historical accounts, which all agree, there were many aged persons, with whom men of the present generation have mingled and conversed, who witnessed it, and have testified to it.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment-day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee.*

"The 19th day of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of Judgment was at hand. The Legislature of Connecticut was in session, at Hartford, but being unable to transact business, adjourned."—*President Dwight, in (Ct.) Historical Collections.*

The supernatural darkening of the sun, May 19, 1780, has been so universally understood that Noah Webster's dictionary, under the head of Explanatory and Pronouncing Vocabulary of Noted Names, says, "The dark day, May 19, 1780;—so called on account of a remarkable darkness on that day, extending over all New England. . . . The true cause of this remarkable phenomenon is not known."

"THE MOON SHALL NOT GIVE HER LIGHT."

"The night succeeding that day (May 19, 1780), was of such pitchy darkness that in some instances

horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Stone's History of Beverly.*

Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage, to the Historical Society, speaking of the dark day and dark night of May 19, 1780, says: "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light."

"THE STARS SHALL FALL FROM HEAVEN."

WE here give an extract from an article written by Henry Dana Ward, in regard to the falling stars of Nov. 13, 1833, published in the *Journal of Commerce*, Nov. 15, 1833: "At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also, showed the falling stars, in the very image of one thing, and only one, I ever heard of. I called to my wife to behold; and while robing she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder!' and we felt in our hearts that it was a sign of the last days. For truly, 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6:13. This language of the prophet has always been received as metaphorical. Yesterday, it was literally fulfilled. The ancients understood by *aster*, in Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday."

Professor Olmstead, of Yale College, says: "The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle. This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon, and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids."

POWERS OF THE HEAVENS SHAKEN.

THIS event we must regard as being future. It holds the same place in the events of this chapter that the departing of the heavens as a scroll does in the events of the sixth seal of Rev. 6. Both follow the falling stars. Please compare Matt. 24:29, 30 with Rev. 6:12, 17. But though nature be convulsed, the people of God will be safe. Islands may disappear, and mountains be thrown down; but the saints will remain unharmed. Earthquakes may break up the earth's surface, so that kings and nobles, rich and poor, bond and free, may hide "themselves in dens and in the rocks of the mountains," still God will be the hope of his people.—*James White.*

The Missionary.

GENERAL CALIFORNIA CAMP-MEETING.

THIS meeting was held, according to appointment, in the city of Fresno, April 2 to 8. It was preceded by a workers' meeting which opened on the evening of March 27. Both the camp-meeting proper and the workers' meeting were quite well attended; the workers' meeting not so largely as it would have been had it been understood by all our people that such a meeting is of the greatest importance to those who design to engage in any branch of the work, instead of being simply an occasion of labor in pitching tents. This being the first workers' meeting held in connection with the Central California camp-meeting, the nature of the meeting was not so fully understood as it will be hereafter. Our camp-meetings are so short that our people need the opportunity of the workers' meeting to obtain the full benefit that they require.

This was the largest camp, and the largest

(Concluded on page 254.)

The Home Circle. -

WE CAN MAKE HOME HAPPY.

THOUGH we may not change the cottage
For a mansion tall and grand,
Or exchange a little grass plot
For a boundless stretch of land,
Yet there's something brighter, nearer,
Than the wealth we'd thus command.

Though we have no means to purchase
Costly pictures, rich and rare,
Though we have no silken hangings
For the walls so cold and bare,
We can hang them o'er with garlands,
For flowers bloom everywhere.

We can always make home cheerful,
If the right course we begin;
We can make its inmates happy,
And their truest blessings win;
It will make the small room brighter,
If we let the sunshine in.

When we gather round the fireside
When the evening hours are long,
We can blend our hearts and voices
In a happy, social song;
We can guide some erring brother,
Lead him from the path of wrong.

We may fill our home with music,
And with sunshine brimming o'er,
If against all dark intruders
We will firmly shut the door;
Yet, should evil's shadow enter,
We must love each other more.

There are treasures for the lowly
Which the grandest fail to find;
There are chains of sweet affection
Binding friends of kindred mind.
We may reap the choicest blessings
From the poorest lot assigned.

—Selected.

TOMMY BROWN.

"WHAT is your name?" asked the teacher.
"Tommy Brown, ma'am," answered the boy.

He was a pathetic little figure, with a thin face, large, hollow eyes, and pale cheeks, that plainly told of insufficient food. He wore a suit of clothes evidently made for someone else. They were patched in places with cloth of different colors. His shoes were old, his hair cut square in the neck in the unpracticed manner that women sometimes cut boy's hair. It was a bitter day, yet he wore no overcoat, and his bare hands were red with the cold.

"How old are you, Tommy?"

"Nine year old come next April. I've learnt to read at home, and I can cipher a little."

"Well, it is time for you to begin school. Why have you never come before?"

The boy fumbled with a cap in his hands, and did not reply at once. It was a ragged cap, with frayed edges, and the original color of the fabric no man could tell.

Presently he said: "I never went to school 'cause—'cause—well, mother takes in washin' an' she couldn't spare me. But Sissy is big enough now to help, an' she minds the baby besides."

It was not quite time for school to begin. All around the teacher and the new scholar stood the boys that belonged in the room. While he was making his confused explanation some of the boys laughed, and one of them called out, "Say, Tommy, where are your cuffs and collar?" And another said,

"You must sleep in the ragbag at night, by the looks of your clothes!" Before the teacher could quiet them, another boy had volunteered the information that the father of the new boy was "old Si Brown, who is always as drunk as a fiddler."

The poor child looked around at his tormentors like a hunted thing. Then, before the teacher could detain him, with a suppressed cry of misery, he ran out of the room, out of the building, down the street, and was seen no more.

The teacher went to her duties with a troubled heart. All day long the child's pitiful face haunted her. At night it came to her dreams. She could not rid herself of the memory of it. After a little trouble, she found the place where he lived, and with two friends went to visit him.

It was a dilapidated house, in a street near the river. The family lived in the back part of the house, in a frame addition. The ladies climbed the outside stairs that led to the room occupied by the Brown family. When they first entered, they could scarcely discern objects, the room was so filled with the steam of the soap-suds. There were two windows, but a tall brick building adjacent shut out the light. It was a gloomy day too, with gray, lowering clouds that forbade even the memory of sunshine.

A woman stood before a washtub. When they entered, she wiped her hands on her apron and came forward to meet them.

Once she had been pretty. But the color and light had all gone out of her face, leaving only sharpened outlines and haggardness of expression.

She asked them to sit down, in a listless, uninterested manner; then, taking a chair herself, she said:—

"Sissy, give me the baby."

A little girl came forward from a dark corner of the room, carrying a baby, that she laid in its mother's lap—a lean and sickly-looking baby, with the same hollow eyes that little Tommy had.

"Your baby doesn't look strong," said one of the ladies.

"No, ma'am, she ain't very well. I have to work hard, and I expect it affects her;" and the woman coughed, as she held the child to her breast.

This room was the place where the family ate, slept, and lived. There was no carpet on the floor, an old table, three or four chairs, a broken stove, a bed in one corner, in the opposite corner a trundle-bed—that was all.

"Where is your little boy, Tommy?" asked one of the visitors.

"He is there in the trundle-bed," replied the mother.

"Is he sick?"

"Yes'm, and the doctor thinks he ain't going to get well." At this the mother laid her head on the baby's face, while the tears ran down her thin and faded cheeks.

"What is the matter with him?"

"He was never very strong, and he's had to work too hard, carrying water and helping me lift the washtubs, and things like that."

"Is his father dead?"

"No, he ain't dead. He used to be a good workman, and we had a comfortable home. But all he earns now—and that ain't much—goes for drink. If he'd only let me have

what little I make over the washtub. But half the time he takes that away from me, and then the children go hungry."

She took the child off her shoulder. It was asleep now, and she laid it across her lap.

"Tommy has been crazy to go to school. I never could spare him till this winter. He thought if he could get a little education he'd be able to help take care of Sissy and baby and me. He knew he'd never be able to work hard. So I fixed up his clothes as well as I could, and last week he started. I was afraid the boys would laugh at him, but he thought he could stand it if they did. I stood in the door and watched him going. I can't ever forget how the little fellow looked," she continued, the tears streaming down her face. "His patched-up clothes, his old shoes, his ragged cap, his poor little anxious look. He turned round to me as he left the yard, and said, 'Don't worry, mother; I ain't going to mind what the boys say.' But he did mind; it wasn't an hour till he was back again. I believe the child's heart was just broke. I thought mine was broke years ago. If it was, it was broke over again that day. I can stand most anything myself, but, oh, I can't bear to see my children suffer!" Here she broke down in a fit of convulsive weeping. The little girl came up to her quietly, and stole a thin little arm around her mother's neck. "Don't cry, mother," she whispered, "don't cry."

The woman made an effort to check her tears, and wiped her eyes. As soon as she could speak with any degree of calmness, she continued:—

"Poor little Tommy cried all day; I couldn't comfort him. He said it wasn't any use trying to do anything. Folks would only laugh at him for being a drunkard's little boy. I tried to comfort him before my husband came home. I told him his father would be mad if he saw him crying. But it wasn't any use. It seemed like he couldn't stop. His father came and saw him. He wouldn't have done it if he hadn't been drinking. He ain't a bad man when he is sober. I hate to tell it, but he whipped Tommy. And the child fell and struck his head. I suppose he'd a' been sick, anyway. But, oh, my poor little boy! my sick, suffering child!" she cried. "How can they let men sell a thing that makes the innocent suffer so?"

A little voice spoke from the bed. One of the ladies went to him. There he lay, poor little defenseless victim. He lived in a Christian land, in a country that takes great care to protect sheep, and diligently legislates over its game. Would that the children were as precious as brutes and birds!

His face was flushed, and the hollowed eyes were bright. There was a long purple mark on his temple. He put up one little wasted hand to cover it, while he said:—

"Father wouldn't have done it if he hadn't been drinking." Then, in his queer, piping voice, weak with sickness, he half whispered: "I'm glad I'm going to die. I'm too weak ever to help mother, anyhow. He turned his head feebly on his pillow, and said, in a low tone: "Some day—they ain't going—to let the saloons—keep open. But I'm afraid—poor father—will be dead—before then." Then he shut his eyes from weariness.

The next morning the sun shone in on the dead face of little Tommy.

He is only one of many. There are hundreds like him in tenement houses, slums and alleys in town, in country. Poor little martyrs, whose tears fall almost unheeded; who are cold and hungry in this Christian land; whose hearts and bodies are bruised with unkindness. And yet "the liquor traffic is a legitimate business, and must not be interfered with," so it is said.

Over eighteen hundred years ago it was also said:—

"Whoso shall offend one of these little ones which believe in Me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea."—*Common School Education.*

MOTHER AND SONS.

Does any boy who reads this paper feel that he has a hard time with his chores about the house? I wish he would read this account of a family of four—father, mother, and two sons—who lived years ago "in a small house situated in the roughest locality of the rocky town of Ashford, Connecticut."

The family was very poor; a few acres of stony land, a dozen sheep, and one cow supported them. The sheep clothed them and the cow gave milk and did the work of a horse in plowing and harrowing; corn-bread, milk, and bean porridge were their fare. The father being laid aside by ill health, the burden of supporting the family rested on the mother; she did her work in the house, and helped the boys do their work on the farm. Once in the dead of winter, one of the boys required a new suit of clothes. There was neither money nor wool on hand. The mother sheared the half-grown fleece from a sheep, and in one week the suit was on the boy. The shorn sheep was protected from the cold by a garment made of braided straw. The family lived four miles from the "meeting-house," yet every Sunday the mother and her two sons walked to church. One of these sons became the pastor of a church in Franklin, Conn., to which he preached for sixty-one years; two generations went forth from that church to make the world better. The other son also became a minister, and then one of the most successful college presidents; hundreds of young men were moulded by him.

The heroic Christian woman's name was Deborah Nott; she was the mother of the Rev. Samuel Nott, D. D., and of Eliphalet Nott, D. D., LL.D., president of Union College.—*Canada Presbyterian.*

THE WATER SUPPLY FOR LIVERPOOL.

LIVERPOOL, England, needed an additional water supply, and the Government went into Wales, seventy miles away, and bought a large valley, including the village of Llanwyddyn. This valley is now being filled with a body of water five miles long and eighty-four feet deep. It is understood that all the houses, the church, two chapels, tavern, and post-office are to remain as they were, and are gradually being submerged under the collecting water that pours into the valley. A new village has been built near by, and all the Llanwyddyans have removed to it.—*Selected.*

Health and Temperance.

PLAIN AND POINTED LOGIC.

I WISH to say that the clergymen of the Church of England are positively doing more against the temperance cause than dissenters; and the same is true of their wives. I was invited to lunch with a clergyman, who is now bishop of Carlisle, and we had a discussion for two hours. A titled lady was present, and she helped him. I was alone, and had to bear the brunt of the battle in scriptural argument.

"The Bible permits the use of wine," said he.

"Very well," said I, "suppose it does?"

"The Bible sanctions the use of wine."

"Very well, suppose it does?"

"Our Saviour made wine."

"I know he did."

"Why, we thought you were prepared to deny this."

"I do not deny it. I can read."

"Wine is spoken of in the Bible as a blessing."

I replied, "There are two kinds of wine spoken of in the Bible."

"Prove it."

"I do not know that I can, but I will tell what it is: the wine that is spoken of as a 'blessing' is not the same that is a 'mockery,' and the wine that is to be drunk in the kingdom of Heaven cannot be the wine of the wrath of God. So that, although I cannot prove it learnedly, I know it is so."

"Now, there are others who go farther than I can go, but you will please let me go just as far as I can understand it, and if I cannot go any farther, don't find fault with me. I hold the Bible permits total abstinence; and I would rather search the Bible for permission to give up a lawful gratification for the sake of my weak-headed brother, who stumbles over my examples into sin, than to see how far I can follow my own propensities without committing sin, and bringing condemnation upon anyone's soul."

Another gentleman who came to me for a long talk, said: "I have a conscientious objection to teetotalism, and it is this: Our Saviour made wine at the marriage of Cana, in Galilee."

"I know he did."

"He made it because they wanted it."

"So the Bible tells us."

"He made it out of water."

"Yes."

"Then he honored and sanctified the wine by performing a miracle to make it. Therefore," said he, "I should be guilty of ingratitude, and should be reproaching my Master, if I denied its use as a beverage."

"Sir," said I, "I can understand how you should feel so; but is there nothing else you put by, which our Saviour has honored?"

"No, I do not know that there is."

"Do you eat barley bread?"

"No," and then he began to laugh.

"And why not?"

"Because I don't like it."

"Very well, sir," said I, "our Saviour sanctified barley bread just as much as he ever did wine. He fed five thousand people with barley loaves, manufactured by a mira-

cle. You put away barley from the low motive of not liking it. I ask you to put away wine from the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ." I wish to say that the man signed the pledge three days afterwards.—*John B. Gough.*

HATES DRUNKARDS.

THE drunkard maker always hates his oldest and most liberal customers, and is proud of cursing them and kicking them out. How we should be surprised to hear a shoe-maker slam the door against an old customer and say, "You villainous old scamp, I've made boots and shoes for you and your family for twenty years, and you have paid me for them, and here you are again after more shoes; get out, and don't let me ever see your face again." How funny it would look to see a tailor basting an old school-mate into the gutter because, after getting his clothes there for fifteen years, he wants to buy an overcoat! or a minister assaulting an old stand-by because he has been twenty-five years a communicant and elder in his church, and therefore must be unfit company for anybody. But that is the way the League of Freedom and the Grocers' Protective Union treat their old patrons. By the way, it is time the old drunkards were beginning to get ashamed of the drunkard makers, who are ashamed to call their own business by its own name.—*Rescue.*

A TOTAL abstinence journal called *La Feuille de Temperance* has been established in France. In a recent issue, Prof. G. Bunge, who is considered an authority upon alcoholic subjects, referring to the advance of total abstinence principles, says that when once established they suffer no arrest by obstacles, but are continually progressant. He reviews the prohibition movement in America, and says that in England there are 5,000,000 total abstainers; in Norway, 100,000; in Sweden, 60,000; in Denmark, 30,000. He continues: "The society of the Blue Cross, at ten years of age, counts 5,000 members, and the movement gains from day to day. They have established the fact that where the principle of total abstinence is once accepted the movement stops for no obstacles; it continually progresses, until at last it secures a strong majority in the Government and attains its end,—the prevention by law of the sale of alcoholic beverages."

THE nucleus of a race trouble in the South is in almost every case a whisky saloon. The parties to it are usually the most vicious elements of both races. A drunken white man and a drunken negro have in them the conditions of combustion wherever they come in contact. When drunkenness does not exhibit its effects in low fun and obscenity, it is apt to take the form of brutality. The whisky bottle and the pistol are the devil's twin agents. We know of no case in which a race difficulty has originated among the sober, respectable element of either race. The respectable, industrious element of both races could live together to the end of time without serious trouble.—*Nashville Christian Advocate.*

(Continued from page 251.)

attendance of Seventh-day Adventists, we have ever had in that part of the State. There were seventy camping-tents upon the ground. In these there were, by actual count, three hundred and twenty-seven campers. There were also many of our people living in Fresno, near to the camp, who attended the meeting but did not camp upon the grounds. Our camp-meeting Sabbath-school, held the morning of Sabbath, April 6, numbered four hundred members, and was divided into forty-seven classes. The Sabbath-school contribution, all going to the Russian Mission, amounted to \$57.10. The services of the camp-meeting were held in a pavilion, 60x100 feet, which was well filled each evening of the meeting; on some occasions many went away because there was not room for them in the tent. There was deep interest on the part of the people of the town. Twenty-two sermons were preached during the camp-meeting; these were given by Elders E. J. Waggoner, E. P. Daniels, N. C. McClure, Isaac Morrison, and the writer. Brother J. H. Cook conducted a class of workers, whose special business it was to give attention to the spiritual interest of the camp. This class had one or two meetings each day for instruction in the important branch of labor for complete conversion to God. Brother Leland conducted a canvassing class each day, except Sabbath. This class not only had opportunity for instruction, but a practical application of that instruction in a canvass of the camp for our various periodicals.

The children's meetings, which were conducted by Elder McClure, were a success in that many souls were led to give their hearts to God. Each day of the meeting there was also a young people's Bible-class, conducted by Brother Guilford, Jr., and others; this comprised those between the ages of sixteen and twenty-five, and was full of interest.

The spiritual interest of the meeting was good from the first, and with the first day of the meeting calls were made for those desiring to get nearer the Lord, or to give their hearts to him. The afternoon service on most of the days of the meeting was a revival service, comprising a brief sermon, a call, and labor for those seeking God. Sometimes as many as one hundred and fifty were forward at once upon the front seats. There were many hopeful conversions, and many obtained a richer experience than ever before in the pardoning love of God. At the close of the camp-meeting, there were thirty-six baptized in the baptismal font of the Christian Church, and others residing in Fresno will be baptized soon. The interest among the citizens of the place was such that, at their earnest request, and that of our own people, the pavilion was left standing for another week, and Brother Daniels is conducting services each evening.

There was one new feature connected with this camp-meeting, of which I wish to speak, it was a "cooking school," conducted by Sister F. L. McClure. This was held in the restaurant tent for six afternoons, from 3:30 to 5 P. M. This class was attended by one hundred ladies, some of them citizens of the place who were not of our faith. All expressed themselves as highly benefited by these practical lessons. They were not only taught the theory of hygienic cooking, but practical demonstration was made before them in preparing and cooking the various dishes. In this the class took part, thus obtaining experimental instruction in properly cooking the various grains and vegetables that they may be both wholesome and palatable, as also lessons in that most important branch of cookery, bread making.

I look back upon this camp-meeting as a bright spot in my experience. And I think all of our people there thus regard it. As they left the camp they were happy in God, and many of them expressed themselves as richly paid for all their labor and painstaking in preparing for and coming to the camp.

There has been a very thorough canvass of this central district during the last few months, with the remonstrance to the Blair bills, and this has awakened an earnest desire in many places to hear on the present truth. If it were possible to do so, there are a dozen places in that district where they desire tents erected immediately for the proclamation of the truth. Brother D. C. Hunter will start out with a forty-four-foot tent next week, and others will labor either in Bible reading, colporteur work, or preaching at two other points. As we look over that, and other fields, ripe for labor, we can only call the attention of our readers to the words of our Lord: "Lift up your eyes, and look on the fields; for they are white already to harvest." "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." "The harvest truly is plenteous, but the laborers are few."

J. N. LOUGHBOROUGH.

LOCKWOOD, MONTEREY COUNTY, CALIFORNIA.

We feel very grateful for the good work accomplished here, and for the blessings of God vouchsafed during the past week; Elder Wm. Ings reached here March 29, and remained until the 5th inst.

Sabbath, March 30, the Lord's Spirit came divinely near, sins were confessed and difficulties removed that had previously hindered the work.

For six days, during Elder Ings' stay, we enjoyed such a feast as this people had never before had. Nearly all work was laid aside, some bringing their lunches and remaining from morning until night.

On Thursday, the 4th inst., nine adults were baptized upon the profession of their faith, afterward a church was organized and the ordinances of the Lord's house celebrated. A Tract and Missionary Society was also organized.

We feel that the little vine here planted will be an honor to the Husbandman, and we pray that it may be found with an abundant harvest, ripened, when he shall send his angels to gather the vintage.

GEO. E. HOLLISTER.

SAN JOSE, CAL.

APRIL 5-11 Brother Wm. Ings was with the church at this place. He held two Bible-readings, gave five discourses, attended the ordinances of the Lord's house, conducted a Tract Society meeting, and a church business meeting. The closing meeting was one of deep interest, confession of past wrong being witnessed to by God's holy Spirit.

The meeting for the celebration of the ordinances was also a very precious season. God's sweet Spirit rested upon us to that degree that it seemed, indeed, as one sister said, "as though we had dropped anchor in still waters."

The instruction given was good, beneficial, and timely. Much good was also accomplished by Brother Ings in visiting the different members. To God belongs all the praise and glory.

J. F. BAHLE.

ALWAYS hold fast to love. We win by tenderness, and conquer by forgiveness.—F. W. Roberston.

News and Notes.

—Rio Janeiro is afflicted with an epidemic of yellow and typhoid fevers.

—One hundred and forty Alsations have been fined 600 marks each for failing to report for service in the German army.

—The Michigan House of Representatives on the 11th inst. passed a bill prohibiting the manufacture sale, or giving away of cigarettes.

—Scores of families are threatened with eviction from their homes in Donegal, Ireland, and are making defensive preparations, which may end in bloodshed.

—The Spanish Government has refused China's request for permission to establish Consulates in Manila, and at other points in the Spanish colonies in the Pacific.

—Heavy thunder, wind, and hail-storms visited Western Pennsylvania, Eastern Ohio, and Maryland the 12th inst., doing considerable damage to stock and buildings.

—The Southern Pacific Company has established several new hospital stations along its line of road in New Mexico and Arizona Territories, for the benefit of its employes.

—Secretary Windom has given orders to again start the mint at Carson City, Nevada, which will hereafter run on regular time, on gold and silver coinage, as in years past.

—Owing to the suspension of labor on the Panama Canal, over 3,000 persons on the line of works are in a destitute condition, several deaths from starvation having already occurred.

—As the Provincial Treasury of Quebec is absolutely empty, it is difficult to see where the money is to come from with which to pay the \$400,000 provided for in the Jesuits' Estate Act.

—The five States of Central America are taking measures to establish a confederacy. A code of international law is being formulated, and other important features are to be introduced.

—It is authoritatively stated that no opinion will be rendered in the Chae Chang Ping case until early in May. The U. S. Supreme Bench is divided upon several material points connected with the case.

—Chevreul, the distinguished French chemist, is dead. For several years he has been one of the foremost scientists in France, as well as the most distinguished centenarian. He was 102 years old.

—Evidently Boulanger is still an object of fear to the French Government, as at latest accounts it was determined to crush him and his associates, seventeen of whom will be indicted by the Senate court.

—The Mormon Conference, just closed, elected Welford Woodruff president of the church, with George Q. Cannon and Joseph T. Smith as counselors. Lorenzo Snow becomes president of the Twelve Apostles.

—The State Department at Washington announced officially April 10, that there would be a cessation of naval demonstrations in Samoan waters. Bismarck has proposed that the two Governments maintain only one vessel each at Samoa, instead of three, as at first contemplated.

—It is rumored that the operators employed by the Western Union Telegraph Company have again banded themselves together in a secret organization. It is not improbable that before the summer closes there may be a sudden stoppage of all the Western Union business, and a general strike among its thousands of operators.

—The Catholic Total Abstinence News, the organ of the Catholic Temperance Union of Pennsylvania, has come out violently opposed to the Prohibition Amendment. It says it will make the evils of the illegal traffic a hundred-fold worse, and quotes the utterances of high Catholic dignitaries in favor of license and against Prohibition.

—Won Kwang Pei, formerly of the Chinese Embassy at Washington, advocates the expulsion of every American in the service of China as a reprisal for the exclusion of Chinamen from America. In a memorial on the subject he refers with contempt to the American navy, which he declares would be powerless in an aggressive movement.

—Many will remember the great overflow of the Yellow River, in China, last year, which caused such loss of life. Recent advices state that after almost superhuman effort, the breach has at last been closed, and the river runs in its accustomed channel once more. It is possible, however, that a further outbreak may occur in the next month as a result of the melting of the snow in the mountains.

The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, APRIL 22, 1889.

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

A CABLE dispatch from Basel, Switzerland, received the morning of the 17th brings, in the briefest possible terms, the sad news of the death of my father, Elder J. H. Waggoner, formerly editor of this paper, and for the last two years editor of *Les Signes des Temps*, at Basel. He lacked but little more than two months of being sixty-nine years of age, and for over thirty-seven years he was an active worker in the cause of Sabbath reform and in the advocacy of the soon coming of Christ. As a minister he labored in the United States from Maine to California, and was from the first intimately connected with the publishing work. We have no particulars concerning his death, but know that he must have labored almost, if not quite, to the last, because at the writing of the last letter received from him, only a few days ago, he was in his usual health. In his death the cause has lost a faithful worker, and we have lost a most kind and loving parent. But we know that he rests in the blessed hope, which he loved so long. We stop the presses to make this brief announcement. We are anxiously waiting more definite news, and hope to be able to give a more detailed notice in the next issue. E. J. WAGGONER.

On account of the regular annual meeting of the Pacific Press Publishing Company and the other meetings in connection therewith, we will issue no paper next week. No. 17 of the SIGNS will bear date of May 6. However, as the volume consists of fifty numbers, our subscribers will lose nothing by this omission, while printers and editors will obtain a much-needed rest, and be afforded an opportunity to attend the meetings.

It was stated at the Fresno camp-meeting that the missionary contributions from the Sabbath-schools the present quarter are to go to the establishment of a city mission in Hamburg, Germany. This was a mistake. According to the vote of the International Association, the Russian mission is to be the recipient of the Sabbath-school missionary contributions for the present quarter. We hope that it may be bountifully remembered.

THE religious press of the country is wont to advocate Sunday laws as a temperance measure, but the fact that two of the leading religious weeklies of the country, namely, the *Congregationalist* and the *Christian Union*, are opposed to prohibition in Massachusetts should open the eyes of the people to the fact that with very many the exaltation of Sunday as a religious institution is the first, and, indeed, the only, object of Sunday legislation. The only effectual prohibition is that which closes all saloons 365 days every year, and that is the kind which the SIGNS advocates.

THE Young Men's Christian Associations' "prayer-meeting topic" for April 22 is one worthy of more than an evening's consideration. It is, "If Christ were not risen, what? 1 Cor. 15:13-19." We earnestly hope that this scripture may be considered apart from dogmatic, man-made creeds. It will throw some light on the source of immortality, and when this boon is given; it will show that men will utterly perish without the resurrection, even those who sleep in Jesus. Power to overcome sin and death, and everlasting life in the kingdom of God depend on the resurrection of Christ and our resur-

rection through him. Why should the glorious doctrine and fact of the resurrection be hidden by the unscriptural doctrine of the inherent immortality of the soul? Is not the Bible view worthy of serious regard? But if dead men now live, why the resurrection? why so much in the Bible concerning it?

THE Roman Catholic Church in Great Britain is well organized. In England and Wales there is 1 cardinal archbishop, 16 bishops with 2 suffragans, and one cardinal (Newman); there are 2,380 priests, serving 1,306 chapels, churches, and stations, with a considerable number privately employed. In Scotland there are 2 archbishops, 4 bishops, and 341 priests. Ireland has 4 archbishops, with 28 bishops. And, as is generally the case, Rome is making its influence felt not only in religious but also in political circles.

THE article in the new constitution guaranteeing religious liberty in Japan is to the effect that "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief," which means that the subjects of that empire shall believe just as they please provided the Government is willing. The provision is, of course, about as valuable as an exemption clause in a Sunday law allowing Sabbath-keepers to do ordinary work on the first day of the week, provided it does not disturb others, and leaving the "others" the judges of what constitutes disturbance.

It is announced that Wilbur F. Crafts, the Secretary of the American Sunday Union, will visit this State in June next to labor and lecture in the interest of that association. Referring to Mr. Crafts and his proposed visit, the *California Voice* says: "He should receive here every possible help and encouragement, or, rather, we should avail ourselves to the utmost of his valuable services to rid our State of its unprofitable, demoralizing, and indecent [liquor traffic, we would naturally expect a temperance paper to say, but the *Voice* says] desecration of the Sabbath." It is beginning to look very much as though the whole strength of the so-called Prohibition party was to be given, not to the suppression of liquor selling, but to the securing of Sunday laws.

ARE not the words of the psalmist, "If I regard iniquity in my heart, the Lord will not hear me," the solution of unanswered prayers? "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps. 34:18), but "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. To turn away from hearing the law is to cling to those things which the law condemns, and that is to regard iniquity in the heart. The precious promises of God are for the broken of heart, those who are penitent, who loathe their sins, and desire to turn away from them; such have the blessed assurance: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Ps. 68:13.

THE Roman Catholic archbishop, the "Most Rev. Dr. Riordan," of San Francisco, is on his way back from Rome. While passing through England, he spent several days at Liverpool, during which time he gave his views on the American public-school system, as reported in the *Catholic Times* of that city, of February 8. Below we give some quotations which show what this American prelate says of our public schools:—

"Of course the battle is a serious and a difficult one. The public schools are thoroughly equipped for the work of instructing youth, and it is a strain upon us to find resources to enable us to compete with them."

After complaining that no religious instruction is given in the schools, he says: "Of course, the result is deplorable. . . . In our country there is an atmosphere not favorable to the growth of religious

sentiment amongst the young, and, as a matter of fact, a good many Catholics are impregnated by it."

But if religious instruction were given, the archbishop would be still more dissatisfied than he is now, unless that instruction was Roman Catholic. That is the secret of it all. Rome is a foe to our public schools because they teach the youth to think, and thinking is not favorable to Roman Catholicism. The result of no religious instruction in our schools is deplorable from a Catholic standpoint only, whether that standpoint is held by Catholic or Protestant.

A LEADING London clergyman recently asked the question, "Why do the working-people not attend church?" and, according to the *Christian World*, received, among others, the following replies:—

"You ministers despise the workingman, and side with the robber landlords and capitalists."

"The workingman is quite willing to go to places of worship, and to take his wife and family, if the minister will go to him. The workingman don't want controversy. Let the churches be open every night, the same as the public-houses, for singing, lectures, and similar meetings."

"The workingman sees that his interests are neglected in the churches, and he therefore goes to halls, clubs, societies, the open arch, the park—the workman's chapel. The school-master is abroad—but not in broadcloth. We have learned that we must go to men of our own class if we want to better ourselves."

"We workers are beginning to understand some of the past history of the country, and we find that the representatives of the churches and chapels have always been against the workmen."

"We work such long hours that we don't care to go to church on Sundays. We go into the country."

A CARD OF THANKS.

EDITOR SIGNS OF THE TIMES: You will please allow me to thank, through your very appreciated columns, an unknown person for sending me your most excellent journal regularly since last December. I remember receiving a postal requesting me to read the papers and then hand them to my friends, but unfortunately I have lost the card. If my unknown friend should read this notice, I earnestly desire the name and address, as I very much wish to thank the individual personally for placing such splendid reading in my home, and either pay for the paper or send one in return. I have endeavored to place every copy that I have received in the hands of friends who I thought would take the most interest in, and probably subscribe for, it. May the choicest blessings of our heavenly Father be strewn about the pathway of this unknown person, who is doing much lasting good by scattering such words of cheer and comfort in the homes of many. And I cannot refrain from saying, God bless the editors of the SIGNS OF THE TIMES. Sincerely,

MISS ANNA MOORE.

Willow City, Gillespie Co., Texas.

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THE first number of this publication lies before us. It is entitled, "Bible Sanctification, a Contest of True and False Theories," by Mrs. E. G. White. This pamphlet ought to be widely circulated everywhere. It contains eleven chapters, the last of which, "The Christian's Privilege," is alone worth the price of the pamphlet, which is only ten cents. But the better way to obtain this publication is to subscribe for the *Library*, \$3.00 per year, fifty-two numbers. Each number is a separate treatise on some important Bible theme. Address, Pacific Press, Oakland, Cal., or 43 Bond Street, New York.

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ARE contained in the Sabbath-school Lesson Pamphlet, published by the International Sabbath-school Association. This is a neat little pamphlet of 64 pages, breast-pocket size. It contains the Sabbath-school lessons for the first six months of 1889. All should supply themselves with copies of this pamphlet for review lessons and for future reference. Many excellent explanatory notes accompany the lessons, and this pamphlet preserves them in convenient form for reference. Address, PACIFIC PRESS PUBLISHING CO.,
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Appointments.

THE Upper Columbia Tract and Missionary Society will hold its annual session in connection with the camp-meeting to be held at Colfax, W. T., May 22-29, 1889. H. W. DECKER, Pres.

THE Upper Columbia Conference will hold its annual session for the transaction of business, in connection with the camp-meeting to be held at Colfax, W. T., May 22-29, 1889. Let all churches see that delegates are elected and provided with credentials. CONF. COM.

NEVADA CAMP-MEETING.

THE annual camp-meeting for the State of Nevada will be held in Reno, beginning Wednesday morning, June 5, and closing on the morning of June 12. We earnestly hope that there will be a full attendance of all the Sabbath-keepers in the State of Nevada, with as many of their friends as may be induced to come. A good supply of ministerial aid will be furnished. Sister F. L. McClure will give, in the afternoon of six days of the meeting, practical lessons in hygienic cookery. These lessons were received with high appreciation by a large class at the recent Fresno camp-meeting, and cannot fail to be productive of much good.

J. N. LOUGHBOROUGH.

TENTS FOR THE RENO MEETING.

THOSE wishing to rent tents for the Reno camp-meeting should write at once to Elder N. C. McClure, 1591 Telegraph Avenue, Oakland, Cal. The rents will be the same as usual: 10x12, \$4.00; 12x16, \$6.00. All orders for tents should reach Brother McClure by May 26, so as to give time to ship the tents in season that they may be erected before the meeting commences. J. N. LOUGHBOROUGH.

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