

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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"YE ARE MY WITNESSES."

TELL me, pilgrim, faint and weary,
Traveling o'er this pathway dim,
Are you shedding light around you,
Are you witnessing for Him?

Are you seeking out the lost ones
Whom the Master died to win?
Are you showing them the fountain
That can wash away their sin?

Are you looking by the wayside
For the weary ones who fall?
Do you take them to the Saviour,
Who has promised rest for all?

Do you love to talk of Jesus
More than all the world besides?
Does it bring a holy comfort
With his people to abide?

Have you made a consecration
Of your time and earthly store?
If your all is on the altar,
Then the Master asks no more.

Thus, O pilgrim, should we journey,
Showing forth the Master's praise;
With our lamps all trimmed and burning,
That the world may catch their rays.

—Selected.

General Articles.

BE DILIGENT.

BY MRS. E. G. WHITE.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

THE day of the Lord is at hand, when the elements shall melt with fervent heat, and all the cities of the earth shall be destroyed. Christ, escorted by ten thousand times ten thousand and thousands of thousands of angels, shall come in the clouds of heaven. The righteous dead shall hear the voice of the Son of God and rise from their graves to immortal life, and we that are alive and remain

shall be caught up to meet the Lord in the air and so be forever with the Lord. In view of these great and solemn events we are exhorted to be diligent that we may be "found of him in peace, without spot, and blameless."

There are attractions on every hand to draw the mind away from the contemplation of the coming of our Lord and Saviour; but it is absolutely necessary to bear in remembrance that "the great day of the Lord is near, it is near, and hasteth greatly." The God of Heaven has multiplied warnings, entreaties, and instructions, that we may be prepared to stand in the time of the overwhelming destruction. We are not left in darkness. Those who meditate and act upon the instructions that God has given will cleanse themselves from all filthiness of the flesh and of the spirit. They will keep in mind the command to "be diligent," to be holy in all their conversation and life. An infinite price has been paid for our redemption that we might have an opportunity to turn to God and perfect characters that will meet the approbation of Heaven. And we should inquire as did the lawyer, "What shall I do to inherit eternal life?" Christ answered, "What is written in the law? how readest thou?" The lawyer replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Jesus said unto him, "Thou hast answered right; this do, and thou shalt live."

Christ presented the great moral standard of righteousness to the lawyer. Every man's life must meet this test in the Judgment. Now you are invited to look into the law of God. Take the ten commandments, that grow out of the principles of love to God and love to man, and see if you are in harmony with their requirements. If you are not breaking any one of them, you may ask what you will, and it shall be done unto you; for you are in the favor of God. The only way that you can determine whether you are righteous or not is by examining your heart with the light of the law and the Spirit of God. As the looking-glass reveals the defects in your appearance, so the moral mirror of the law will make plain the imperfections of your character, and the true condition of your heart. Those who are looking into the per-

fect law of liberty, and seeking a fitness for Heaven, will realize their need of divine help and will often be found before God in prayer.

Only those who are sanctified through the truth will be accepted as heirs of eternal life. The sanctification that God intends his children should have, is not of that character which leads men to boast of their holiness and reject the law of God, which is "holy, and just, and good." Bible sanctification is implicit obedience to the requirements of God. Christ did not die to save anyone in the pollution of sin. He came to "save his people from their sins," that "the righteousness of the law might be fulfilled" in his followers. The death of the Son of God on the cross demonstrates the immutable character of the precepts of Jehovah. Then how grieved should we be for every transgression and disobedience. The precious Saviour was bruised for our iniquity. There is enmity against the commandments of God in the hearts of those who claim sanctification and refuse to acknowledge the binding obligation of the law. Hatred arises in their hearts as soon as the law is mentioned. They profess to believe that the law is abolished. But if the law is abolished, what is the standard by which we shall be judged before the judgment-seat of Christ? This work of belittling the law is the work of the great deceiver. If Satan can persuade men that the God of the universe has no law by which he governs them, then he can set up a standard of his own, and turn men into the path of transgression and destruction.

Sanctification is not the work of an hour, it is the result of the constant effort of a lifetime. We must fight the good fight of faith, struggle against the powers of darkness, resist evil, subdue the natural tendencies to sin, and by the grace of God perfect holiness, and work out our own salvation. The nearer we come to Jesus and behold the purity and greatness of his character, the less we shall feel like exalting self. The contrast between our character and his will lead to humiliation of soul and deep heart-searching. We shall not desire to boast of our holiness; but the more we love Jesus, the more will self be forgotten and humbled. When our souls are filled with self-esteem and pride we cannot realize the need of divine power; but when we are

aware of our own insufficiency our hearts cry out, "Other refuge have I none," and we hang our helpless souls upon Him who is mighty to save.

Our precious Saviour gave his life that fallen man might be saved. It was impossible for those who had once weakened themselves by transgression to fulfill the requirements of God; the consequence and penalty of sin was upon the race; but the Lamb of God paid the penalty of the past transgressions, and will impart to those who believe on him power to become the sons of God, power to obey the commandments of the law. Through the grace of our Lord Jesus Christ we may be conquerors in the battle with "the world, the flesh, and the devil." Jesus says, "Without me ye can do nothing;" we are dependent upon him for divine grace and help from day to day. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." But let no one think that because Christ has died for us we are released from all personal responsibility, that we need not be particular to obey his will, to glorify God or to honor the rule of his government. "Sin is the transgression of the law," and sin is very offensive in his sight. We must put it away if we would enter the city wherein is nothing that defileth.

A true appreciation of the plan of salvation will fill us with wonder and love. Our hearts will be so melted with the love that Jesus has manifested toward us, that we cannot be taken up with the affairs of this world. When Christ is abiding in the heart and we have a true conception of the sacrifice that he has made, we shall talk about it. We shall understand something of the perfection of the law that he came to magnify and make honorable. The privilege of obedience will seem precious and gracious to our souls. We shall take no delight in the teaching of those who seek to make of no effect the law of God. We want that intelligent faith that has the word of God as its foundation, that leads in the path of righteousness, and makes every step a step Heavenward. Everything that God could do has been done that we might obtain salvation from sin and destruction. Now it depends upon us whether or not we will accept of the conditions of his mercy and co-operate with his divine aid, and gain eternal life.

"What manner of persons ought ye to be in all holy conversation and godliness?" The books of Heaven register everything just as it is. The angels make no mistakes. You cannot afford to speak evil of your brethren; this is not holy conversation. Whenever you are tempted to criticise and condemn others, close your lips, and lift up your heart in prayer to God that you may have power to resist and overcome. We have a great work to do to remove every defect of character and be a constant light to those around us, reflecting the character of Jesus, the light of the world. Those who are heads of families should do as did faithful Abraham. They should erect an altar to the Lord in their homes, and command their households after them, bringing up their children in the fear and admonition of

the Lord. I have been very careful in the education of my children that there should be no element of unbelief woven into their early teaching. They have never heard one word of questioning or doubt in regard to the word of God, the plan of salvation, or the truth for this time. I have kept the Saviour before them. I have repeated the story of his life, pictured the scenes of his suffering, humiliation, crucifixion, and death. I have sought to impress them with the importance of faith and obedience. I have presented before them the mansions of Heaven, and the future, immortal life. We should seek to make these themes attractive to our little ones.

You are to be holy in your conversation. Your homes should not be darkened by fault-finding and criticism. You must manifest love and kindness to those who are dependent upon you. You should not hold up the peculiarities of your neighbors and indulge in jealousies, evil surmisings, and evil-speaking. All your bitter speeches are registered in the books of Heaven, and you will have to meet them again, if you do not repent and put away the evil of your doings.

Christ identifies his interests with the interests of his brethren on the earth. He said to those on the left hand, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." And they answered, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" And Christ declares, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." The persons that our Lord condemned were not aware that they had dealt unjustly with their brethren. Satan had so blinded their perceptions that they did not conceive what they owed to their brethren. They might have understood their duty; the word of God was full of instruction on this very point; but instead of searching the Scriptures and doing according to the words of God, they were simply neglectful hearers. When you are tempted to find fault with your brethren, take your Bible and read what that says; for right in the church you are dealing with Christ in the person of his saints. You do not want to be among those who are blinded to the grievousness of their sin, and who when they are rebuked ask, "When saw we thee, thus?" They do not comprehend how they have mistreated their Lord. On the other hand, those who have fulfilled their obligations to their fellow-men are received into the favor of Heaven. Every word of love, every act of kindness—even the cup of cold water that has been given in the name of Christ—is recognized and rewarded.

Now let us seek Christ for ourselves, and find him precious to our souls. Let us minister to our brethren both in and out of the church. It is our privilege to be constantly strengthening those around us, and shedding an influence that will bless and elevate. Do

not sow the seeds of envy, strife, and doubt. Let your conversation be holy before God. Seek in every way that you may grow up into a fit temple for the indwelling of the Holy Spirit. You must be living stones, reflecting and emitting the light of Heaven. The truth of God has quarried you out of the world to be squared and hewed and fitted for the heavenly building. The robe of your character must be washed till it is spotless, in the fountain opened for all uncleanness. Your moral worth will be weighed in the balances of the sanctuary, and if you are found wanting, you will be at an eternal loss. All the coarseness, all the roughness, must be removed from your character before Jesus comes; for when he comes, the preparation for every soul is ended. If you have not laid aside your envy, your jealousies, your hatred one against another, you cannot enter into the kingdom of God. You would only carry the same disposition with you; but there will be nothing of this character in the world to come. Nothing will exist there but love and joy and harmony. Some will have brighter crowns than others, but there will be no jealous thoughts in any heart among the redeemed. Each one will be perfectly satisfied, for all will be rewarded according to their work; for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Everyone will know that those who have been instrumental in winning souls to Jesus have engaged in the greatest work that ever employed the powers of man. Oh! shall we not bend every energy to this great and noble work, not seeking to destroy and tear down, but by every word and act, with all the tact and influence at our command, seek to save and build up others in the most holy faith?

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." We are approaching the time when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and we must make haste to depart from all iniquity, that our calling and election may be made sure. We are looking for new heavens and a new earth wherein the righteous shall dwell throughout eternity. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

♦ ♦ ♦
"YE SEE ME."

IMMEDIATELY upon the declaration of the Saviour, "Yet a little while and the world seeth me no more, but ye see me," there came from one of his chosen disciples that question of ignorance and unbelief, "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" All through the past eighteen centuries this same question of incredulity has continued to be asked, and it is asked to-day by those who have professed a

saving faith in Christ without learning the wonderfully precious secret of that invisible but intimate communion with him, of which the world can know nothing. It is only when we come truly to walk "as seeing him who is invisible;" only when we walk side by side with the Master, feeling the precious nearness of one whom the spiritual eye alone can behold; only when we can hear a voice which the world cannot hear, and feel a presence which the world cannot feel, that we can understand this unutterably precious utterance of the Master; and know how he manifests himself to his people as he does not to the world.—*Interior.*

WANDERING THOUGHTS.

WE all know only too well, by experience, what wandering thoughts are. We reverently sit down to study the Scriptures, and in five minutes our minds are somewhere else; or perhaps we are in the prayer-meeting, and suddenly some alluring business scheme presents itself to our minds. Those are wandering thoughts; in fact, any thought that is at variance with the subject under contemplation is a wandering thought. But the worst kind of wandering thoughts with which we have to do, are those that wander from God. Of these there are two kinds, those that arise from outside causes, and those that come from within. Whatever impresses the senses will produce thought, and we are helpless to prevent it. Whatever we hear, see, or feel, will break our former train of thought; and either pleasure or pain will have the same effect.

Wandering thoughts are also produced by disease. If the blood moves sluggishly through the system, all regular thinking is at an end. Sometimes we feel too dull or too languid to gird up our thoughts. Thus for perfect concentration of thought, we must have perfect health. And lastly, as in the case of Bunyan's Christian, wandering thoughts are suggested by Satan. And often, like him, we have not the discretion either to stop our ears, or to know whence they came. Therefore we can only be responsible for these thoughts as far as we are responsible for the cause, and if they are at once repulsed, we are not contaminated by them.

The other class of wandering thoughts are those that come from within, and are certainly sinful; for the "thought of foolishness is sin," and all thoughts that come from within are foolish. Says Christ, "Out of the heart proceed evil thoughts." They arise from a sinful temper, from pride, lust, and vanity, and are earthly, sensual, and devilish. By placing his mind upon God, man would get rid of this train of thought, but the natural man cannot think about God, for he will think of what he loves, and he does not love God; for "the carnal mind is enmity against God." He finds spiritual thought irksome and distasteful, but loves to dwell on the things of this life. It is therefore only by the power of Christ that men are broken from these thoughts. God gives them the strength to obey, and then graciously says, "Let the wicked for-

sake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

The Bible teaches that the law of God is spiritual, that is, it not only takes notice of our actions, but it "is a discernor of the thoughts and intents of the heart." And Christ showed that in the eyes of that law, lust is adultery; anger is murder; and covetousness is idolatry. It therefore behooves us to guard our thoughts very carefully, whether they come from within or without, and the Bible makes ample provision for our being freed from all wandering thoughts. Paul tells us that God will so work for us as to enable us to bring into captivity every thought to the obedience of Christ. Solomon says, "Commit thy works unto the Lord, and thy thoughts shall be established." Isaiah says, "Thou wilt keep him in perfect peace, whose mind [thought or imagination, margin] is stayed on thee." And that is the peace that passeth understanding. How much allowance do these scriptures make for wandering thoughts? If they mean anything, they mean that the Lord would have us in that place where our minds are continually lifted to him, and our thoughts stayed on him. If our thoughts are stayed on God, and are in captivity to Christ, they will not be at liberty to wander.

FRANK HOPE.

THE GOSPEL OF JESUS CHRIST.

THE gospel is called "good news." It is the best of news. The human mind cannot conceive of better intelligence than the gospel brings. It is just what man wants. He is sick; the gospel proclaims health. He is dying; the gospel proclaims life. He is sinful; the gospel reveals holiness. He is mortal; the gospel brings immortality to light. How our race should shout for joy over such glad news! Suppose that the gospel came to us with temporal dominion and power for all who embrace it. Would that be better than the revelation of thrones and crowns in the eternal world? Suppose the gospel to supply gold and silver to repletion for all believers! Would that be better than the true riches which it supplies in unlimited quantities forever more? Suppose the gospel to be laden with all forms of pleasure; suppose its primary purpose to be to make people merry and gleeful as long as they live! Would that be better than the solid satisfaction the religious life affords here and the endless rapture it guarantees hereafter?

How could the gospel be better than it is? Study the question until the truth burns into your heart that this gospel of Holy Writ is the sweetest, richest, most gladsome and most glorious intelligence that could reach the ear and heart of dying man. To live forever! To be kings and priests unto God! To be no more sick, or sinful, or tempest-tossed, or weary, or harassed by pain or evil! To be filled and thrilled with blessedness! To be with Christ and God! . . . To go no more out forever! To be perpetually entertained with new themes for investigation, new services of

delight, new discoveries of capacity for joy, and new realizations of the endlessness of God's resources for heavenly bliss! This is our future! It is the future which the gospel reveals. It is the future which the gospel secures. It is the future which we cannot have without the gospel.—*Selected.*

"THE HISTORIC AND ESSENTIAL CHRIST."

SOME time since, in answer to a question, the *Christian at Work* explained that "the terms 'the historic Christ' and 'the essential Christ' are phrases called into being by Mr. Joseph Cook in one of his Monday Lectures, to describe a fact which should not for a moment be lost sight of, but which it is to be feared is not felt and recognized as it should be."

This "fact" which is esteemed of so much importance, is the assumption that while all who are saved are saved by Christ, many are saved without a knowledge of Christ. The *Christian at Work* continues: "The particular phrases cited are new; but the truth is old. It was proclaimed by Peter when he discovered that 'God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.'" Acts 10:34, 35.

This is the text quoted to prove that men are saved without a knowledge of Christ; but it comes very far short of proving any such thing. In the first part of this chapter of Acts we read of Cornelius that he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." A very good man indeed; but like the young man who came to Christ asking what he should do to be saved, he lacked one thing; namely, faith in Christ. To the young man the Saviour said, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me." And the command of the angel to Cornelius was, "Send men to Joppa, and call for one Simon, whose surname is Peter; . . . he shall tell thee what thou oughtest to do" (Acts 10:5, 6); or, as Cornelius himself stated it to Peter, "Who shall tell thee words, whereby thou and all thy house shall be saved." Acts 11:14.

The young man lacked benevolence, a practical love for his fellow-men, and of course had no real faith in Christ; and though Cornelius and his family were devout and benevolent, they lacked something which the Lord considered essential to their salvation; and so an angel was sent to tell Cornelius to send for Peter that they might hear from his lips the gospel of the Lord Jesus Christ.

The lesson which Peter learned from his experience in the case of Cornelius was that "God is no respecter of persons," but that he is equally willing to receive all who come to him through Christ. The lesson which the *Christian at Work* draws from the same case is that men may be saved without a knowledge of Christ. The apostle's conclusion is certainly

the one which harmonizes with other scriptures, while the deductions of the more modern expositor are at least open to the suspicion of being subversive of divine truth.

But the case of Cornelius is not the only one cited by the *Christian at Work*; it says: "In Hebrews 11 we are told that Noah was saved by faith. Faith in what,—in the atonement? in the trinity? or even in Christ? He knew nothing of these whatever."

But how may we certainly know that Noah knew nothing of Christ? The Bible nowhere makes any such statement; but, on the contrary, it affords the best of grounds for believing that he did. Christ had long been promised, and before the very gates of Eden, as it were, sacrificial blood had flowed, typifying the blood of the promised Saviour. Noah himself offered sacrifices, and being a preacher of righteousness, and a man who held converse with God, we can scarcely suppose that he was entirely ignorant of the significance of his own offerings; surely he was not ignorant of the great truth that the blood of bulls and of goats can never take away sins. No; we are certainly warranted in believing that Noah's faith was faith in Christ; and that the blood which he shed in offering sacrifices, simply pointed him to the blood of the Lamb of God.

But neither does the *Christian at Work* rest its case entirely upon the history of Noah; it further says: "Consider Job. He was no Jew, but an Arabian Emir who, beneath the tents of Uz, tried to solve the same awful problems which we are trying to solve to-day—what did he know of Christ?"

Do not be incredulous, dear reader, these are the exact words of the paper quoted—a paper bearing upon its title-page the name, "Christian." What did Job know about Christ? Very much more than one who would ask such a question knows about Job. But let that grand old Arabian patriarch (if indeed he were an Arabian), himself answer the question in a manner that ought to put to shame every nineteenth century skeptic. Though suffering sore affliction, and standing as it were on the brink of the grave, he exclaimed in the full assurance of faith: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

Was ever faith more perfect? How can anyone read these soul-inspiring words, and ask, "What did Job know about Christ?" Every intelligent Bible student ought to know, and it seems almost essential that every Christian should know, that God has now, and ever has had, but one plan of redemption for man. The Old Testament is full of Christ; and the ancient worshiper who did not see in his bleeding victim a type of the promised Saviour, was no less blind and unbelieving than is he who now fails to discern in the bread and the wine of the Lord's Supper, the body and blood of his Lord.

Though we proudly call the age in which we live, the "gospel dispensation," and are wont to boast of our clearer light, and feel

almost a contemptuous pity for those who lived in less favored times, it is nevertheless true that individually we know no more of Christ than did Job. The man who can truthfully say, "I know that my Redeemer liveth," knows a thousand times more of Christ than does one who, while perfectly familiar with the history of our Lord's life, has no assurance of his own acceptance with God.

We cannot doubt, and no genuine believer in revealed religion does doubt, that immediately after the fall, the plan of salvation was made known to our first parents; and that the offering of sacrifices was divinely ordained to point believers forward to the promised Saviour, is certainly a necessary conclusion. If not why was not Cain's offering just as good as Abel's? Why would not an offering of the fruits of the ground show faith in the goodness and in the fatherhood of God, just as well as a lamb? Every Christian knows the answer: "Without the shedding of blood there is no remission," and Cain's offering was absolutely devoid of anything to show that he had the least faith in the blood of the promised Lamb of God.

Noah and Job both offered sacrifices, and we have every reason to believe that they did it intelligently. Speaking of the promise of a Saviour made to Adam and Eve, a late editorial writer in the *New York Independent* well says: "Our first parents took comfort in that promise, and looked for the coming One. He did not come in their day; but, God gave them, in the sacrifice introduced there and then, from which he made a covering for their nakedness, a typical pledge."

The plan of salvation, just as it is revealed in the Scriptures, needs no apology; and it ever has been true, and ever will be true, of Christ that "there is none other name under heaven given among men, whereby we must be saved."

C. P. BOLLMAN.

THE HOLY SPIRIT OF PROMISE.

"AND I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16. "Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:32. The solemn importance of these words is increased by the consideration that they were uttered as a rebuke to the Pharisees. We learn that the Spirit of God is that awful and mysterious power which proceeds from the throne of the universe, and which is the efficient actor in the work of creation, and of redemption; and that when the earth was just spoken into existence, while yet all was desolate and void, the "Spirit of God moved upon the face of the waters." Gen. 1:2.

That the same power is active in the work of redemption, is largely shown in that the incarnation of the Saviour, his teachings, his miracles, and his resurrection, the reproving and convicting of sinners, the enlightening and comforting and sanctifying of believers, and

the resurrection of the just, are all ascribed to the Spirit of God. How greatly we are indebted to him for his operation in our behalf! When Jesus told his disciples that he was going to leave them, their hearts were sad. But he gave them a twofold consolation: First, he promised to come again, and receive them unto himself; and second, he said he would not leave them as orphans, or comfortless, in this world of tribulation; that he would pray to the Father, and he (the Father) would send them another Comforter, and "when he [the Comforter] is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16:8. As Christ came in the name of the Father (John 5:43), and therefore represented the Father inasmuch that they who had seen him had seen the Father, because the Father was in him and did the works which he did (John 14:10), so the Spirit has come in the name of Jesus. Verse 26. He is as truly the representative of Christ to us as Christ was of the Father. 1 John 2:23. Even so he that has not the Spirit has not the Son. Rom. 8:9.—*F. M. Mayes, in Sabbath Recorder.*

YE OUGHT.

MANY persons who have no difficulty in understanding the force of the word *ought*, in its ordinary use, are slow to concede the same signification when the word is applied to a certain unpopular scriptural duty. Let us briefly consider the definition of this little word, and a few instances of its use. Webster gives as a primary or original meaning:—

"1. To be under obligation to pay,—the same as owed."

True, he marks this definition as "obsolete;" but that was the current sense when King James's translation of the Bible was issued, and for a long time afterward. Then when one in authority said, you ought to do so and so, it was equivalent to saying, you *owe it*—it is an obligation you owe it to fulfill.

"2. Is fit; behooveth; is proper or necessary; should,—used impersonally."

"*Ought* is now chiefly employed as an auxiliary verb, expressing fitness, expediency, propriety, moral obligation, or the like, in the action or state indicated by the principal verb.

"SYN.—Should.—OUGHT, SHOULD. Both words imply obligation, but *ought* is the stronger. *Should* denotes an obligation of propriety, expediency, etc.; *ought* denotes an obligation of duty. We *should* be neat in our persons; we *should* avoid giving offense. We *ought* to speak truth; we *ought* to obey the laws."

When an employer tells an employe that he *ought* to do his work in a certain way; when a teacher tells a pupil that he *ought* to follow certain rules of study or discipline; when a parent tells a child that he *ought* to perform certain duties,—the idea of obligation is universally recognized; in fact the right to attach penalty for non-compliance is generally conceded.

With the foregoing standard definitions, and universally recognized customs, in view, let us turn to the Scriptures for a few illustrations. In the parable of the talents (Matt. 25) the

lord says to the slothful servant, "Thou *oughtest* therefore to have put my money to the exchangers," etc. When some of the apostles were forbidden by the council to preach the gospel in Jerusalem, Peter answered (Acts 5:29), "We *ought* to obey God rather than men." And Paul writes (Rom. 15:1), "We then that are strong *ought* to bear the infirmities of the weak." In 1 John 2:6 we read: "He that saith he abideth in him [Christ] *ought* himself also so to walk even as he walked." Also in the fourth chapter, verse 11: "Beloved, if God so loved us, we *ought* also to love one another." James 3:10: "Brethren, these things *ought not* so to be."

In all these scriptures no one pretends to deny that the word *ought* implies imperative obligation—that no stronger language is needed to show that a failure to comply with the specified requirements would be positive disobedience to the expressed will of God. But there is one prominent instance in which the large majority of professed Christians do not allow the word its usual and manifest significance. Why they so discriminate, they will have to answer for themselves. This instance is found in the thirteenth chapter of John, in the record of the washing of the disciples' feet by the Saviour.

Beginning at verse 13, we read: "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also *ought* to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Some who wish to avoid the duty here plainly enjoined, notwithstanding the imperative *ought*, and the statement that the Lord's action was an *example* for his disciples, tell us that it was merely a custom of the times. Suppose it were a custom, how would that affect the force of the obligation to obey the expressed will of the Lord? The authentic and customary use of the word under consideration stamps it here, as elsewhere, with all the force of a positive command.

For the purpose of establishing the binding obligation of this ordinance, it is no matter whether it was customary for masters to wash the feet of their servants or not; the Saviour did it for an example, and said his disciples ought to do it to one another; and that *ought* to settle the matter in the minds of all who honestly desire to follow in their Master's footsteps. But that it was not a custom, is demonstrated by three self-evident considerations: First, there is no record of any such custom. Secondly, Peter would not have been so shocked at the idea as to declare, "Lord, thou shalt never wash my feet." Verse 8. And thirdly, when the ceremony was finished, Jesus would have had no occasion to ask, "Know ye what I have done unto you?" for they would have known very well without any further explanation.

"If ye know these things, happy [blessed] are ye if ye do them." Verse 17.

W. N. GLENN.

WE count words as nothing; yet eternity depends upon them.

CAUSE AND EFFECT.

CAUSES produce their own effects, legitimate effects, and as one sows, so he shall reap. As travelers are descending through the pass of St. Bernard they are cautioned by the guide not to utter a single word, as the very vibration of the voice may loosen some part of the overhanging snow, which would result in an avalanche sweeping everything before it. Who would think of an effect so formidable from a cause so small? Yet it is not out of proportion. The voice loosens only a small piece of snow, but that in falling becomes a cause for a larger fall, until the glacier is moved, and the mountain is shaken to its foundation by the avalanche. Who can tell what moral effect a single word may have? It is a cause which starts a series of causes, and thus progressing the effect becomes tremendous. But there are very few who pay any regard to such effects; they are such a long way off that they do not affect us, and yet they are the most serious things in the universe. However indifferent we may be, these causes are at work and will bring about their results. Some day we will overtake them, we will find them real things close at hand, and traceable to us. Beware what causes you set in motion, lest the effects bring you life-long sorrow!—*Christian at Work.*

THE FOUNDATION AND CORNER.

In the second chapter of the First Epistle of Peter, our Lord Jesus Christ is called "a living stone," "chosen of God and precious." Unbelieving men have, indeed, disallowed his claim, and rejected him; but the believing disciples have seen in him a divine Saviour, have come to him, and are builded together upon him—a spiritual dwelling-place for God. For as God dwelt in Jesus Christ in all his fullness, so does he also dwell in us who are built upon him. The relation of the church, and each individual believer in the church, to Jesus Christ, is that of the edifice as a whole, and the individual stones in particular, to the foundation. We, then, who are in Christ, share in him the honor and glory that God has bestowed upon him. "Unto you therefore which believe he is precious;" or, as the margin has it, "an honor." 1 Peter 2:7.

For this beautiful figure the apostle is indebted to Isaiah 28:16. The prophet speaks of him as both foundation and corner-stone, while the apostle speaks of him only as the corner-stone; but, doubtless, he carries both truths in his mind, as it is impossible to have a corner-stone without a foundation from which it springs. These two designations of Christ give us a beautiful conception of what he is to us. The foundation-stone is that on which the building rests, while the corner-stone is that which rises or springs from the foundation, and lies at the corner of the two walls, and unites them, being that into which all the material of the building is knitted together and made strong. In modern architecture we see this ancient device retained, both in fact and by way of ornament.

It would be difficult for us to conceive of anything more comforting than this view of Christ. We are not alone permitted to build *upon* him, as our righteousness, but also to build *into* him as our life. Strong not only *on* the Lord, but strong *in* the Lord. There is not only that which he has done for us in the way of bringing in a righteousness on which we may rest, but there is also that which he is for us. He is our hope and our life. . . .

He is both the object of our faith and the substance of our faith. We look back on his finished work, and know that we are justified; we build our lives daily into him who is ever present with us, and know that our labor is not in vain. Because he lives, we live also. Therefore, the apostle says: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

As to the foundation, Isaiah tells us that "He is a tried stone;" that is, when he appeared for us, taking our place under the law, and submitting himself to all the trials to which man was subjected at the beginning, he proved himself equal to every test. The human righteousness of Adam failed under trial. The divine human righteousness of Christ resisted every assault that was made upon it. He was tried by the law, and met its every demand, both toward God and man. He was assaulted by Satan, and warded off every attack, beating him at every point. He was touched with every feeling of our infirmity, and yet yielded sinfully to none of them. He was tempted in all points, like as we are, and yet resisted successfully every temptation. When the curse of the law, due to sinners, was poured out upon him, he endured it, nor shrank from the cross on which he paid the dreadful penalty. He was numbered with transgressors, and was made a spectacle to men and angels; and yet, for our sakes, he despised the shame. He was delivered over to death, and yet he rose triumphant from the grave, having secured by this victory the keys of death and the under world. God having taken him back into Heaven in our nature, in which he was tried, now sets him forth as the foundation upon which sinners may build.

When Paul saw this tried foundation, he abandoned the shattered foundation of human righteousness, which he had zealously sought to repair, upon which he had hitherto been building, and flung it from him with disgust and contempt, and flew to the tried stone, and henceforth built thereon. He thereafter based all his teaching upon this sublime truth: "Other foundation can no man lay than that is laid, which is Jesus Christ;" and declares that he that builds thereon shall be saved. Over and again the Scriptures give us this assurance. What can a sinner want more? God has laid in Zion the foundation and corner-stone. He has bidden us to build thereon, giving us assurance that, so building, we shall never be confounded, but shall be as Mount Zion, which cannot be moved.—*Independent.*

The Signs of the Times.

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

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OAKLAND, CAL., SIXTH-DAY, FEBRUARY 10, 1888.

THE SPIRIT OF ANTICHRIST. NO. 8.

SOME may think we have made a wildly extravagant statement in saying that the time is not far distant when the majority of professed Christians will be enrolled under the banner of Spiritualism, but we shall present ample proof to show that the so-called orthodox churches are even now ripe for Spiritualism, and wait only till it shall have put on a little more of the livery of Heaven, in order to accept it. In proof of this assertion, I shall quote only from those who are authorized to speak for the churches.

First, let it be remembered that with almost all the religious denominations of the world, the doctrine of the natural immortality of the soul, is a cardinal point of faith; and we have shown that this doctrine is the corner-stone of Spiritualism, and that a belief in it logically tends to all the vagaries and abominations of heathen Spiritualism. A writer in the *World's Advance Thought*, speaking of the phenomena of Spiritualism, says:—

"I can understand why materialists are unable to believe the possibility of such startling proofs of immortality; but why they should be called in question by Christians, when they come to prove the very foundation claim of their faith, and the one of all others which most taxes credulity, I cannot understand."

That is, he can readily understand why Spiritualism is not accepted by those who do not believe in immortality at all; but he cannot see why those who believe in natural immortality for all men, and that there is no such thing as death, should refuse to accept the testimony which proves (?) it. But we shall see that they are not so skeptical as some think.

A writer in *New Thought*, under the heading, "Who Are Spiritualists?" says:—

"As a matter of fact Spiritualists are found among the advocates of almost every system of religion, and all the peoples of the earth. It is received alike by orthodox and so-called heterodox Christians, by theists and deists, on its own testimony of facts. Thousands who believe in a personal God and the divine inspiration of the Hebrew and Christian Scriptures, are as really Spiritualists as those who deny both.

"Thousands do not think it necessary to leave their churches in order to consistently advocate the spiritual philosophy. Very many would be more active in the cause were it not for the wholesale denunciations of the churches, and of all Christian Spiritualists especially, by some who make themselves offensively conspicuous in our ranks, both as writers and speakers."

That this is not the vain boasting of an enemy who wishes to cast a reproach upon the churches, will be seen by what follows. We begin with the largest body of professed Christians, the Catholics. When Monsignor Capel, the famous agent of the Roman Propaganda, and sometime chaplain to Pope Pius IX., was lecturing in California, he had something of a discussion with one G. P. Colby, a Spiritualist. Colby set forth the beliefs of Spiritualism, and charged Capel with misrepresentation. The following is a part of the *Chronicle's* account (Sept. 7, 1885) of the priest's reply:—

"Monsignor Capel took up Mr. Colby's chief statements *seriatim*. He at first expressed surprise that the latter had not tried to ascertain what he in the first place had said before replying to it. Much that was attributed to him was the merest parody of his real words. He was a believer in immortality. If he were not, the Catholic Church would not tolerate him within her bosom for a moment. It was brought against the Catholics that they believed themselves in daily communication with the angels and saints. But the angels and saints were spirits. To Catholics the spirit world was as clear as the light of a gas jet. They walked the streets accompanied by guardian

angels. The dead were in their eyes disembodied spirits who surrounded the throne of God. They prayed to them as well as to the saints and angels. To say that they did not hold communication with the spirit world, would be contrary to the whole evidence of the history of the church. Monsignor Capel denied that he had expressed a disbelief in spiritism. He had simply left out of the category of possible supernatural manifestations all biological phenomena. Aside from these, Spiritualism was but a misrepresentation of Catholic teaching, and it had been in the world from the beginning."

Thus we find that, on the testimony of one of its foremost representatives, the Catholic Church is wholly Spiritualist. But we should know that without this testimony, for its prayers for and to the dead, and its host of "saints" to whom adoration is paid, are sufficient evidence of the fact. In his "Life of Pope Leo XIII." (page 44), Dr. Bernard O'Reilly says of the habit that Catholics have of naming their children after Scripture personages and churchmen:—

"It was thought, in the firm and universal belief of the real though invisible communion between the spiritual world of the blessed in Heaven and their brethren still struggling on earth, that the bestowing of these dear and honored names on children in baptism secured them special protectors in Heaven, and was to them a powerful motive, when grown to manhood and womanhood, to honor by Christian lives the sainted names they bore."

And on page 83 he speaks of Stanislas Kostka as "the boy saint whom Catholic Poland reveres as its patron and protector in Heaven." There is probably not a reader of these lines who could not from his own knowledge of the Catholic Church add many like evidences. So we have the great Roman Catholic Church as essentially a Spiritualist church, and claiming to be such. We turn now to Protestantism.

The *Sunday School Times* has undoubtedly as wide a circulation as any religious journal in the land, and possibly larger than any other. It is undenominational, although its leading editor is a Methodist, but it is taken and read by Sunday-school teachers and scholars of all denominations, and among its correspondents are the leading divines and educators of both Europe and America. In an editorial in the issue of August 29, 1885, we find the following under the heading, "What Our Dead Do for Us:—"

"Much of the best work of the world is done through the present, personal influence of the dead. And in our estimate of the forces which give us efficiency, we ought to assign a large place to the power over us, and in us, of loved ones whom we mourn as wholly removed from us. When death takes away one on whom we have leaned, . . . the temptation to us is to feel that his work for us is done, and that henceforth, while we live on here, we must live on without his presence or aid. Yet, as a practical fact, and as a great spiritual truth, our dead do for us as constantly and as variously as they could do for us if they were still here in flesh; and they do for us very much that they could not do unless they were dead.

"Some of the saintly faces of fathers and mothers, which are a benediction to all who look at them, could never have shone as now with the reflected light of Heaven, unless they had been summoned to frequent upward lookings through the clouds, in loving communion with their children in Heaven. There are manly and womanly children, who are more serious and earnest and devoted in their young life struggles, because of their constant sense of the overwatching presence of their dead parents. . . . And so the dead live on here, for, and with, and in, those who mourn and remember them as gone hence forever."

"Our living friends do much for us, but perhaps our dead friends do yet more."

"In the bitterness of our keenest grief over the loss of our loved ones, there may be the consoling thought that we do not lose the stimulus and the inspiration of their memories, nor part, even for the time being, with the more sacred influence of their example, and of their spiritual fellowship."

The most ardent professed Spiritualist could not give utterance to more pronounced Spiritualist doctrine than this. The *Sunday School Times* has an "Open Letter" Department, in which correspondents may freely ask questions or express their opinions on any subject. It often contains sharp criticism on statements that have appeared in the paper, but no criticism on the sentiments quoted above, has ever appeared. On the contrary we have seen quite a number of commendatory notices of the article.

The *California Christian Advocate* of September 2, 1885, contained a letter from the editor, who was visiting in Oregon. In giving an account of his doings, he said:—

"We visited the cemetery, and enjoyed for a little while communion with the dead."

The *Advance*, of Chicago, is the Congregationalist journal of the West, and is one of the leading church papers in the country. In the issue of July 9, 1885, the editor said:—

"God's people never work alone. No child of his is ever left unaided. A great company which no man can number is sent forth to minister unto those who shall be heirs of salvation. Just what they do, or how they help, we may not know, but that they do help and interpose to protect and guide us, we surely believe."

After referring to Heb. 1:14, which teaches that the angels are all ministering spirits sent forth to minister for those who shall be heirs of salvation, the editor continues:—

"But are our departed friends among the number of those engaged in this ministry? Do those who have once lived in the flesh, and on this earth, form a part of this great host? A fair inference from the Scriptures will, it seems to us, give an affirmative answer to this question. We do not say that this is an authorized doctrine, but such inference is a fair one. No one has authority, either from nature or revelation, for the assertion that when the good die they cease to have any interest in the affairs of this world. [Compare Job 14:19-21.] The assumption that they never return to this earth is wholly unwarranted. Indeed, no one can be sure that they ever leave its busy scenes. They may simply pass beyond the range of our few senses. That 'undiscovered country from whose bourne no traveler returns,' is good Shakespeare, but it is not good Scripture."

And the above extract from a Congregationalist journal is "good" Spiritualism. If it is not out and out Spiritualism, then there is no such thing. But we have more. The *New York Observer* is a staunch Presbyterian journal, one of the oldest and most influential in the United States. The following Spiritualist verses appeared in its issue of July 22, 1886:—

"How cheering the thought that spirits in bliss
Do bow their bright wings to a world such as this.
They leave the sweet joys of the mansions above,
To breathe o'er our bosoms the message of love."

"They come when that pilgrim has rested from woe,
To gild the dark couch of the mourner below.
They smile on the weeper, and brightly appears
The rainbow of hope through the mists of his tears."

"Oh, blessings upon them wherever they fly,
To brighten the earth or illumine the sky.
Heaven grant us, when parted from life and its cares,
A pinion of light, and a mission like theirs."

No more direct Spiritualist doctrine was ever taught in any Spiritualist paper. Yet there are few professed Christian believers in the natural immortality of man, who would not call it orthodox. Then how far is the Christian world to-day from Spiritualism? Who can tell? w.

PROTESTANT PRAISE OF CATHOLICISM.

THE *New York Independent*, one of the most well-known and influential religious journals in the world, gushes after the following style over the Pope's Jubilee:—

"To Joachim Vincent Pecci, Bishop of Rome, and Pope of the Catholic Apostolic and Roman Catholic Church, health and an evangelical benediction! A priest of blameless life for fifty years, wise, moderate, successful as priest, governor, archbishop, nuncio, cardinal, Pope, we send him our Christian salutation. Prelates, priests, and peoples of his own communion, gladly pay him homage. We simply offer him kindly greetings in the name of Christ, to whom both Pope and Protestant bow in reverent adoration. Gifts and congratulations pour in upon him from Christian, Turk, and pagan, in honor of the jubilee of his priesthood. . . . The time was when Popes hurled their unapostolic anathemas against followers of Christ, and Protestants hurled them back with access of intensity, if possible. But Leo XIII. is a kindly Christian gentleman, who loves light, and peace, and purity, and progress. *Lumen in Caelo* is his motto; and that his reign will be as a light in the Catholic heavens, is in no wise improbable. He has been Pope just ten years, and these years have been so many years of progress for his church. . . . He has made peace with France, and Germany, and Switzerland; he has brought about an era of better feeling in Italy; he has reformed many abuses, raised the tone of the church, and gained a strong influence in the councils of Europe. . . . And so we wish Pope Leo, of that

name the thirteenth, continued health, a long reign, and Godspeed in his liberalizing policy."

Can our readers believe that the above, and considerable more of the same, is from a professedly Protestant journal? Where is the Protestantism? What is said about the prosperity of the church, and the progress of its influence, under Leo XIII., is all true; but is that something to rejoice over? If in time of war, a leader on one side should report with every appearance of joy, that since General X had taken command of the enemy's forces, they had made rapid and continual progress, would he not be considered as harboring traitorous feelings toward his own country? Let it be remembered that the liberties of the people have never been more trampled upon than when wise, learned, and personally upright Popes have ruled, and that the triumph of Catholicism always means death to civil and religious liberty.

We have no fear that the Pope will ever be regarded in this country as he is in Europe, or that the Catholic Church, as such, will ever gain the supremacy in the United States; but what we do fear, and with good reason, is that Protestantism will become so saturated with the principles of Catholicism as to overthrow the liberties of the American people. We do not mean that Protestantism will ever pray to the virgin Mary, or adopt the confessional, or any other Romish dogma that it has not now, but that it will become intoxicated with the lust for power, which is the distinguishing characteristic of Romanism. Catholicism, stripped of its belief that the church should be recognized as supreme in politics, as well as in religion, would be nothing to be feared. If there is to be a union of religion and State, as the National Reformers now put it, we would just as willingly see the Catholic religion elevated to that position as the Protestant. The American people do well to look out for the encroachments of the Papacy; but we fear lest while they are watching the enemy that is approaching from Rome, degenerate Protestantism will steal a march on them and gain the citadel of their liberties.

w.

THE IMAGE OF THE PAPACY.

We have already shown in our examination of the Sunday question as connected with the image of the beast that death to dissenters is the logical result of dissent from the National Reform doctrines, when that doctrine shall have been given a legal basis; and that thus the scripture will be fulfilled which says that "he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." We shall now show the same thing from their false doctrine of the coming and kingdom of Christ.

We have shown by their own words that they intend by constitutional amendment to acknowledge Christ as king of this nation, and so to make this republic the kingdom of Christ. When that shall have been done, then, Sunday being the supreme test of Christianity, to refuse to keep it will be the denial of Christ as king, and consequently will be treason to the State. We have this in their own words. July 4, 1887, "Rev." Wm. Benton Greene, Jr., pastor of the Tenth Presbyterian Church, Philadelphia, preached a sermon which the *Christian Nation* commends as containing "sound National Reform doctrine." In that sermon, after having to his own satisfaction proved that this should be a Christian nation, Mr. Greene proceeded to call attention to some of the consequences flowing from it, and said:—

"Indifference to Christ is treason to the State."

This being so, then it surely follows that anyone who persists in showing what these men pronounce to be indifference to Christ, will have to suffer the penalty of confirmed treason, which is death. But this ardent "reformer" is not willing even to wait for a constitutional acknowledgment of Christ as king; he is willing to count it so already, and to carry into effect his evil principles and their infamous consequences. He says:—

"Let him [the citizen] see to it that all civil enactments harmonize with the spiritual law of his King. . . . If deliberate failure to do this be treason to the State, we have among us many traitors. Those there are who oppose the observance of the Sabbath [Sunday]; who demand that the law be not controlled by the gospel; that the Government must be administered on the principle that Christ has nothing to do with the State. The secularists are more numerous and more dangerous than the infidels. Professedly aiming at keeping asunder Church and State, they aim chiefly at secularizing public education, as if there were no God and no future for the human soul. . . . Such education must be equally false and unscientific, and when we permit it we are sanctioning the worst treason, the most oppressive tyranny, and conniving at the destruction of our nation."

If this is the way in which these men talk now, when they are powerless to act, what will be the result when they shall have secured the constitutional authority to make their principles effective in acts. Woe then to the man who is so presumptuous as to have any opinions of his own, and thence woe to him who shall be guilty of the treason of uttering dissent. If there be any of our readers who think yet that we are not living in a time of which the Third Angel's Message speaks, or who think that we are talking at random when we speak of persecution coming, and of an image of the Papacy arising here, we only hope that something may occur that will wake them up before it is too late.

Nor is this all. The Saviour says that "there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. This shows that those who show these great signs and wonders will do so under the pretense that they are Christ; in other words, these signs and wonders will be shown under the form of false Christs. Now the very greatest of those wonders are to be wrought by Satan (2 Thess. 2:9); therefore as these wonders are to be wrought by false Christs, and as Satan is to work the greatest of the wonders, it follows that Satan will at that time reveal himself, and do his great wonders in the form of a false Christ. Then, as the National Reformers expect Christ to come as soon as they shall have finished their testimony, when they shall have succeeded in making this nation a kingdom of Christ, and stand expectantly waiting for Christ to come into his kingdom, Satan through the mighty working of his great power will appear as an angel of light, and say, "I am Christ," and all the multitude—infidels, atheists, anarchists, Spiritualists, all—with the National Reform D. D.'s at their head, will receive him as Christ and king. Then will be indeed fulfilled the scripture that tells of "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." Then to speak against their devil-king will be blasphemy, and to refuse to receive him as king will be treason, to be visited only with death. Yet there will be some who will refuse to receive him, and will openly say that he is the devil. These will be those who have received the love of the truth of the Third Angel's Message, that they might be saved, and who utterly refuse to worship either the beast or his image. They will refuse to worship the Papal Church by keeping Sunday, and they will refuse to acknowledge the devil as either Christ or king.

To refuse to do either of these things will be treason, and to refuse to do both will be doubly so. These alone of all the people will so refuse, and they will be but a "little flock." What then shall be done with them? They will be but confirmed traitors. It will be argued that they are only bringing destruction upon the nation, and above all that they refuse to acknowledge Christ as king. What shall be done? The prophecy tells: "He had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Besides this, did not the Saviour say that when he should return, having received the kingdom, "those mine enemies, which would not that I should reign over them, bring hither, and slay

them before me"? And when Satan shall have come a false Christ, and shall have been received as the true, this scripture will be enforced by the National Reformers in his behalf. They have already quoted it in this very connection, and with this very meaning. National Reform Secretary M. A. Gault, in replying to one who is opposed to National Reform, said to him:—

"Have you forgotten that the day is coming when all professed Christians who deny the kingship of Christ over the nations, together with their infidel confederates, will at Christ's command be slain before his face, because they would not have him to reign over them?"

Nor is this all. When Satan, as a false Christ, shall have come, then among the "great signs and wonders" that he will show, there will be fulfilled Rev. 13:13: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Now Elijah was a prophet of the true God, and fire came down from heaven in testimony that he was the servant of the true God, and in testimony that what he taught was the commandments of God. 1 Kings 18:17-39; 2 Kings 1:10, 12. But in this test that is coming, this same miracle is to be performed to prove that the devil is God, and that the one distinguishing institution of the Papal Church—Sunday—must be kept instead of the commandments of God. There will be those who out of love to the truth of the Third Angel's Message will be keeping "the commandments of God, and the faith of Jesus." They will be keeping the seventh day according to the commandment, and will be waiting for the Lord from Heaven. On the other hand, there will be the multitude saying that Sunday is the Sabbath and that those who keep it are the servants of the true God.

Then to those who keep the commandments of God and the faith of Jesus, Elijah's challenge will be made by those who keep Sunday. It will be said, If Sunday is the Sabbath of the Lord, and if we be the servants of the true God, let fire come down from heaven. And fire will come down from heaven. But instead of accepting the evidence, those who have received the love of the truth of God will reply, "The seventh day is the Sabbath of the Lord thy God," and the seventh day is the Sabbath of the Lord, even though heaven itself comes down. Then these people, having refused to accept the evidence of such a stupendous wonder, and still persisting in their "rebellion" and "treason,"—what can be done with them? Nothing at all but to go on with the perversion of the story of Elijah, and exclaim, Take these traitors, let not one of them escape. And then as the prophets of Baal were slain, so will those be commanded to be who receive the love of the truth of the Third Angel's Message, and through it keep the commandments of God and the faith of Jesus. But not one of them will be slain, for, says the prophet, "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

And so the contest will be finished; and thus those who have received the love of the truth, and keep the commandments of God and the faith of Jesus, will gain the everlasting victory through him "that hath loved us and washed us from our sins in his own blood."

To some of our readers, these things may seem very strange. But they are true, nevertheless. These things will come to pass as surely as this nation runs into the iniquity of religious legislation, and the union of religion and the State. These things will come to pass as surely as this nation makes Sunday the national sabbath, and that is as certain as that the word of God is true. And the only protection for anybody on earth is to "keep the commandments of God and the faith of Jesus" with such a love for the truth that all the power and signs and lying wonders of Satan cannot swerve him from it in the least degree. This nation is going to make an image of the Papacy. The Papacy made war with the saints, and

the image of the Papacy will do likewise. The Papacy blasphemed God, and his name, and his tabernacle, and them that dwell in Heaven; and the image of the Papacy will do likewise. Rev. 13:6, 7, 14-17. This war with the saints is because they keep the commandments of God, and have the testimony of Jesus Christ (Rev. 12:17); and with the purpose of making all men worship the Papacy. But God says: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

Reader, we beseech you to take heed to the message; receive the love of its truth; stand firmly for the righteousness of God; and so obtain a part in the promised victory.

J.

ORIGIN OF SUNDAY OBSERVANCE.

(Continued.)

HAVING written thus much, and considering that the matter of Leo the Great has been so greatly misunderstood, I think I could not do a better service to the reader in this connection, than to give him the benefit of a translation of this letter of Pope Leo. It is from an authorized and commended edition of the letters of the popes, in German. It is No. IX. of Leo's letters, and is in two chapters; but the second chapter relates altogether to the mass, and that is of no interest in this discussion. It is as follows:—

"Leo, the Bishop, sends to Dioscorus, Bishop of Alexandria, Greeting:

"What great love in the Lord we cherish for your love, you can gather from this, that we wish to establish more firmly the beginning of your office, in order that nothing may be wanting to the perfection of your love, since, as we became convinced, the merits of spiritual grace attend you. The fatherly and brotherly conferring (of the office) must accordingly be most desirable to your holiness, and be so received by you as you see it proceed from us. For we must be *one* in thought and action, in order to verify what we read, (to wit,) that we have *one* heart and *one* soul. 'For inasmuch as Peter received from the Lord the apostolic primacy, and since the Roman Church adheres to the institutions of this apostle, it is not to be supposed that his holy disciple Mark, who was the first to lead the Alexandrian church, shaped his institutions in accordance with other rules, for undoubtedly did the spirit of the disciple and that of the master both draw from *one* and the same fount of grace, and the ordained could teach nothing else but what he received from him who ordained him.' (7 Decret. cf. C. XXIV. qu. I, c. 16.) We do not therefore suffer that we, who indeed profess the same faith in *one* body, should differ in anything from one another, nor that the institutions of the disciples should be distinguished from those of the teacher.

"I CHAPTER. On which day the consecration of priests and Levites is to be held.

"That which therefore, as we know, has been observed by our fathers with a devoted care, we wish to know to be likewise cherished by you, namely, that the consecration of priests and Levites be not undertaken on any day indiscriminately, but that [for this purpose] after the Sabbath day, the beginning of that night be chosen in which the morning of the first day of the week begins to dawn, when the *ones* to be consecrated, fasting, will receive the holy consecration by those who [themselves have] fasted. But the rule will even then be observed, when the consecration will be given, under a continuation of the fasting of Saturday, on Sunday morning, from which time the beginning of the preceding night is not distant, which no doubt, as becomes evident from the Passah of the Lord, belongs to the day of the resurrection. [8 Decret. cf. D. LXXV. c. 4.] For besides the authority of custom, which evidently springs from the teachings of the apostles, the Holy Scriptures also state very plainly, that the apostles, at the time they sent Paul and Barnabas by command of the Holy Spirit to proclaim the gospel among the heathen, laid their hands

upon them by fasting and prayer, in order that we might know with what devotion the one giving and the one receiving it must take care, lest a sacrament so rich in blessing should appear to be performed thoughtlessly. For this reason you will observe the apostolic institutions in a devout and commendable way, when you observe this rule in the ordination of priests, in the churches over which the Lord has made you overseer, namely, that the one to be ordained receives the consecration solely and only on the day of the resurrection of the Lord, which, as you know, begins from the evening of the Sabbath, and is made sacred by so many divine mysteries, that whatever of greater prominence was commanded by the Lord, took place on this exalted day. On this day the world had its beginning; on it, through the resurrection of Christ, death found its end and life its beginning; [9 Decret. cf. D. LXXV. c. 5;] on it the apostles received their commission from the Lord to proclaim the gospel to all nations, and to dispense to the entire world the sacrament of the regeneration. On it, as the holy evangelist John testifies, the Lord, after he had joined the assembled disciples by closed doors, breathed upon them and said: 'Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' On this day, finally, came the Holy Spirit, which the Lord had promised the apostles, in order that we might recognize, as it were, inculcated and taught by a divine [heavenly] rule, that we are to undertake on that day the mysteries of the priestly consecration, on which all gifts and graces were imparted."

How much has been drawn from this letter that is not justified by its words, the reader can judge for himself. Though it is made almost the gospel of Protestant Sunday-keeping, it certainly was not written to prove that it is a day of general observance.

I have already noticed that there was no specific law in the Eastern empire against Sunday labor in the country, until the decree of Leo VI., called The Philosopher, near the close of the ninth century. I do not speak of the effect that may have resulted from the general enforcement of the Catholic faith; but only of Sunday law. In the West this work began with the third Council of Orleans, A. D. 538; and it is an interesting fact that this council, which was first to give a decision in favor of refraining from labor in the country on Sunday, gave as the reason that the people might attend the services of the church, and also proceeded to mitigate the rigors of the observance of the day, which many had superstitiously thrown over it. But from this time forward there was a greater restraint placed upon Sunday labor, and the severity of the penalties was greatly increased. The emperors and kings, being the guardians and actual heads of the churches, were often most forward to advance the Sunday cause, granting even more than the church dignitaries had asked in the way of legal exactions; but there was little modesty on either side in this respect, for the history of the enforcement of Sunday and of opposition to the Sabbath, is one of remorseless cruelty, from the very time when the Council of Laodicea showed the true spirit of the Papacy in its curse upon Sabbath-keepers.

And it was not Sunday alone that was thus cared for; "other festivals of the saints" were enforced with no less rigor than was Sunday, and they were justly classed together in imperial and church action. And they were so classed together by the reformers. Coleman gives the following testimony to their faith in this respect:—

"The Augsburg Confession classes the Lord's day under the same category as Easter, Whitsuntide, and the like; merely human ordinances."

The reformers were deeply versed in the history and literature of the church, and were well qualified to judge whether the Sunday Lord's day was an institution of the Papacy. Speaking of the Puritan idea of a Christian Sabbath, Coleman further says:—

"The law of the Sabbath was indeed a religious principle, after which the Christian church had, for centuries, been darkly groping. Pious men of every age, had felt the necessity for divine authority for sanctifying the day.—*Anc. Chr. Exem.*, p. 533."

Yes, and as far as any divine authority for sanctifying the Sunday is concerned, the necessity is no less deeply felt at the present time. This is manifested by the straits into which they are brought to defend the day; the contradictions which abound in the arguments of its advocates; the frauds by which it has been popularized, which are indorsed

even in this enlightened age. And this is a most striking confession from Coleman. It is strange indeed that the piety and erudition of almost fifteen centuries, from the time of the apostles to the rise of the Puritans, had not succeeded in discovering the law of the Sunday Sabbath, if such a law existed by divine authority.

The Papacy is always best prepared to meet such emergencies, and this was met in its own peculiar way. In the year 1201 was produced the law, in the form of a letter sent down from Heaven. Absurd as was this pretense, and ridiculous as was the law itself, it had more to do with establishing Sunday-keeping on a permanent basis in England and Scotland than any other cause. And Protestant churches are eating the fruit of this shameful deception at the present time.

And this law did not stand alone. Miracles, such as the Papal Church always has on hand for times of need, were freely produced, in the line of terrible calamities which befell those who neglected to obey this letter, in not keeping Sunday and the other festivals of the church. But the want of truly divine or scriptural authority for keeping the Sunday Sabbath, still remains.

From this flood of falsehood and wickedness of worldly power, we turn, as has been said, with just satisfaction to the record of the Sabbath of the Lord, and to the means of its proclamation. Its history is untainted by deception, unstained by crime. No contradictions, no subterfuges, are found in its advocates. Resting upon the broad and solid basis of the commandment of God, it needs no emperors, no Popes, no councils, to add to its dignity, its sacredness, or its authority.

Although I have noticed but a small part of the edicts, canons, exactions, and especially of the penalties, with which the history of Sunday abounds, I have done all that is necessary to meet my present purpose. I did not propose to give an extended view of these matters; it is enough that I have furnished the most incontestible proof that the Catholic Church, and it alone, changed the Sabbath. And I will repeat what I affirmed, that of all the unscriptural institutions foisted upon the church, none is so distinctively Papal as the Sunday Sabbath,—the preceptive rest of the so-called Lord's day. No other institution of human origin can so clearly be traced to the Papal power. If anyone doubts this statement I shall be pleased to see a comparison of evidences instituted. If this were not the case—if other traditional precepts could be more clearly traced to that source—that would not invalidate a single point of my argument. Whatever may be said of other innovations, our position stands strong; our proof is clear and well defined. The question, Who changed the Sabbath? is sufficiently answered.

And now I appeal to the reader; of all the proofs presented, how much have I relied upon the Catholic Catechism? Who that reads the mere culling of proofs that I have furnished, can give any credit to the statement that Sabbatarians, in searching two hundred years, have not been able to find an item of reliable history to prove their position—that their sole reliance is the Catholic Catechism? I truly pity the man who has had the ability and the opportunity to read, who can find it in his heart to make such a reckless statement.

J. H. W.

(To be continued.)

WHY NOT BELIEVE?

WHY not believe the promises of God? Are those things which are still future any more wonderful than that which has been in the past? Is not the death of the Son of God a sufficient pledge for the fulfillment of everything that God has promised? Says the apostle: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" How can anyone believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and not believe that the provision is ample, the sacrifice sufficient, and that Christ "is able also

to save them to the uttermost that come unto God by him"? To believe the former and not the latter is certainly to be governed by caprice rather than by reason and sound judgment.

But that which is true, in this respect, of spiritual things is also true of physical things; and many as fondly contradict themselves in the latter as in the former. Not a few who are quite ready to avow their belief that God created the world, yea, that he spoke into existence the whole material universe, find themselves unequal to the task of believing that which the pen of inspiration has recorded relative to the destruction of this earth by fire, and its final renewal as the dwelling-place of the righteous. Thousands who believe that God placed the worlds in their orbits, and set the machinery of the universe in motion, and that he sustains it by his divine power, are staggered at the simple statement that "the holy city, New Jerusalem," is to come "down from God out of heaven." Rev. 21:2.

Very many accept without question the fact of the resurrection of our Lord, and yet have no faith in the final resurrection of all who "sleep in Jesus." Others have apparently full faith in the gospel narrative of the first advent of Christ, of his literal sufferings and death, and yet seem to be utterly incapable of believing the plain predictions of his second coming. The prophecies concerning his first advent they believe were all literally fulfilled; the equally plain predictions of his second advent they spiritualize and explain away till they are altogether meaningless. Surely in these facts are confirmed the words of the prophet: "The heart is deceitful above all things, and desperately wicked; who can know it?"

C. P. BOLLMAN.

DID HE INVADE IT?

SUNDAY evening, January 15, the Rev. Dr. Barrows, of the First Congregationalist Church, San Francisco, preached on the subject of "Futurity." He prefaced his sermon with the statement that he had been repeatedly requested to direct his thought to this subject for a sermon, but that he had a "disinclination to accede to this request, as the question is one of considerable moment, and he did not care to invade it." This is a queer sort of a confession for a Doctor of Divinity to make. What is he there for if it is not to invade questions of considerable moment? There is not the least doubt, however, that the Doctor's statement expresses the exact truth, not only in his own case, but also in the cases of the great majority of the popular divines of the present day. So long as they can pass off a mass of glittering generalities and paltry platitudes, that touch nobody and interest nobody, that relieve nobody's difficulties and comfort nobody's sorrows, they are happy. But just as soon as a question is presented, even by request, in which somebody is interested, then they are troubled, and repeated requests must be made before they can be persuaded to touch it, because it is a question "of considerable moment" and they don't "care to invade it;" and when at last they do muster up sufficient courage to "invade" it, the invasion only ends in defeat, as did this of Mr. Barrows.

After talking awhile about skepticism, he stated fairly enough that "Christ's mission to earth was to prepare an effective method of repentance by extending to man, through his own sacrifice, an atonement in which to have faith. Absolute and unwavering faith in this fact and in the virtue of the atonement is a prerequisite to salvation. The futurity of all hangs in the balance of faith in, or discredit of, the truth that Christ died to save sinners." And then as if to make perfectly sure that no one who heard him should get any good from even this much truth, the report says:—

"In urging that Jesus fairly offered this opportunity to all, the speaker advanced the old but ever novel theory that after his mission to men, Christ went to the land of shades, and there through the crowded hosts that had lived on earth since the origin of man and to the rebellious spirits cast out of Heaven, he preached his gospel. The best biblical commentators, Mr. Barrows claimed, upheld that construction of the word which signifies that after

his death, resurrection, and ascension, Christ went to the place of detention for departed spirits to announce the scheme of redemption and preach his plan of salvation."

It may be impertinent in us, but we would inquire, Who are these "best biblical commentators"? We suppose, however, that it is with him as it is with the most of the "advanced" theologians—the best biblical commentators are those who agree with his views. But whatever the best biblical commentators may say, it is certain that the word of God teaches no such doctrine. The Saviour did not die for devils, nor does he preach the gospel to either devils or dead men. The living it is who have hope for the truth of God, "they that go down to the pit cannot hope for thy truth" (Isa. 37:18); because "the dead know not anything." Eccl. 9:5. Then:—

"Dr. Barrows, in closing, addressed the congregation with a warm invocation to seek their future reward through the prescriptions of the Holy Text, and to avoid chimerical wanderings in the realms of alleged philosophy."

Amen! Such an "invocation" was sadly needed, and was most decidedly appropriate, after such a sermon as that. And yet the question remains, Did the Doctor invade the question or did he evade it?

The same evening, Rev. John Gray, rector of the Church of the Advent, of "paper carnival" fame, invaded a subject which, no doubt, was to him of "considerable moment"—he took for his text *the title of the prayer-book!*

J.

The Missionary.

THE KINGDOM OF CONGO AND THE ROMAN CATHOLIC MISSIONARIES.

(Continued.)

BUT whatever may have been the character of the civilization of Congo, there is no doubt but Roman Catholicism was, for a period of at least two centuries, the ostensible, acknowledged religion of the realm. Paganism was interdicted by law; and the severest penalties were inflicted upon those who were known to participate in the observance of any of its rites. There were periods, too, in the history of the country, when it would have been difficult, if not impossible, to find one adult in the whole kingdom, who had not, in infancy or afterwards, been introduced by baptism into the church.

It is impossible to say how many missionaries at different times were sent to Congo. Father Merolla incidentally mentions at least one hundred, among whom were Jesuits, Dominicans, Franciscans, Capuchins, St. Augustines, Bernardians, Carmelites, and those of almost every other order in the church. The number of churches and other places of public worship was very considerable. In San Salvador there were eleven; in Sony, the capital of Sogno, there were six; and in the whole province eighteen. In the entire kingdom, it is probable there were not less than one hundred consecrated churches, and perhaps two or three times as many other places where the priests were in the habit of performing baptism and celebrating the mass. The king and his chiefs always vied with each other in their attendance upon mass, and there was scarcely a single outward ceremony of the church which they did not scrupulously perform.

Wherever the priests went, it was the duty of the chief to send a messenger around the village to notify the people of his arrival, and

direct them to come and have their spiritual wants attended to. If he failed to perform this duty, he was displaced from office, or compelled to do penance. Nor were the common people behind their chiefs in outward zeal for their adopted religion. They might be seen in long trains bearing logs of wood to the convents, or scourging themselves with unrelenting severity in the churches, as acts of penance. One of the missionaries stated that the women, in one of the villages he entered, rushed upon him "like mad women" to have their children baptized. Another expressed great surprise when an adult woman presented herself for baptism, that there was one in the country who had neglected the ordinance so long; and at the same time he complained that he could find no children to baptize, because he had been preceded by a fellow missionary, who had done the work up so effectually that nothing was left for him to do.

The authority of the priests, too, in matters political as well as ecclesiastical, was established on the firmest basis. There were no acts of penance or humiliation inflicted upon the sovereigns of Europe, when Rome was at the zenith of her power, that these missionaries had not the satisfaction of seeing the humbler chiefs of Congo subjected to. And one can readily imagine with what awe it must have struck the simple-minded Africans, to see the count of Sogno, the most powerful chief of the kingdom, prostrated at the church door, clothed in sackcloth, with a crown of thorns on his head, a crucifix in his hand, and a rope about his neck, while his courtiers were looking on, clothed in their most brilliant robes.

Nor was the Papacy established in Congo in a hasty or superficial manner. It was a work at which successive companies of missionaries labored with untiring assiduity for two centuries. Among these were some of the most learned and able men that Rome ever sent forth to the pagan world. It was a cause, too, that always lay near the hearts of the kings of Portugal, when that nation was at the climax of power and wealth. The royal sword was ever ready to be unsheathed for its defense, and her treasures were poured out for its support without stint.—*Bibliotheca Sacra.*

THE EMPLOYMENT OF TIME.

"Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil." Eph. 5:15, 16, Revised Version.

WHAT servants of the Saviour would wish to be found by their divine Master, at his coming, wasting their hours in idleness and sloth?

The value of time, as a talent, for which a strict account will be required in the day of reckoning, is, I fear, adequately appreciated by very few, even of those who know that its most glorious destination, yea, the very purpose for which it is bestowed, is to spend it in the service of the Lord! How few, alas! even of them, so jealously economize, and so judiciously arrange it, as not to have reason to mourn over many, many wasted hours, the faithful consecration of which might have pro-

duced results, in their own souls, or those of others, that would have furnished matter for grateful joy throughout eternity!

Christian reader, how stands the account, in this respect, between you and your God? Does the retrospect of your past life fill you more with thankfulness and joy, or self-reproach and shame? Whichever it be, resolve that for the future, *far* more than in the past, the motto of your life shall be, "Redeeming the time;" and, as a general guide to the occupation, seek that it shall be always *such* that, if the Saviour were personally to appear, and ask you the solemn question, "What doest thou here, my servant?" you might be able, with cheerful confidence, to look up in his face and say, "The work, gracious Lord, which love to thee prompted me to engage in, for the advancement of thine own glory."—*Rev. Hugh White, Dublin.*

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

THE RICH YOUNG RULER.

(February 26.—Matt. 19:16-26.)

"AND, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" Matt. 19:16. From the parallel accounts in Mark 10:17-27 and Luke 18:18-27, we learn that it was a young man who asked this question, that he was a ruler, and that he came running, and kneeled down before the Saviour. This would indicate real earnestness on the part of the young man. He really wanted eternal life, but, as the sequel proved, he wanted it in his own way. He thought that he could earn eternal life by his good works, and he wanted those good works to be such as should be agreeable. There are many thousands who will come short of eternal life, who would like to have it, and who would have it if they themselves could make the conditions.

BUT before Jesus paid any attention to the young man's question, he asked him one, in turn. Jesus caught up the expression, "Good Master," and asked: "Why callest thou me good? there is none good but one, that is God." He who sees in this any tendency on the part of Christ to depreciate himself, or to disclaim the possession of absolute goodness, comes far short of learning the lesson intended to be conveyed. Jesus was good. Peter says that he "did no sin, neither was guile found in his mouth;" and that "when he was reviled, [he] reviled not again; when he suffered, he threatened not." 1 Peter 2:22, 23. Isaiah's prophetic description of him was that "he had done no violence, neither was any deceit in his mouth." Isa. 53:9. John says: "Ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:5. Paul says that God "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. If there had been the least trace of sin in him, he could not have been manifested to

take away our sin, and we could not in him attain to the perfect righteousness of God. The fact that we may be made the righteousness of God in him, shows that his righteousness was nothing less than the righteousness of God. To his disciples he declared that Satan had nothing in him (John 14:30), and to the curious, prying Pharisees, who did nothing else but play the spy upon him, that they might find something against him, he asked, "Which of you convinceth me of sin?" John 8:46. It will not do to say that Jesus was one jot below divine perfection.

It must be held as a settled fact, then, that Jesus was absolutely good; that he was the perfection of goodness. Then since, according to his statement to the young ruler, "there is none good but one, that is, God," it must be that Jesus is God, and that this was the fact that he wished to impress on the young man's mind. And the Scriptures everywhere bear out this conclusion. Says John: "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. And Isaiah, foretelling his birth, said: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace." Isa. 9:6. Thus it is that his righteousness was the righteousness of God. The law of God was in his heart, because it was his own law, emanating from him as well as from the Father. "In him dwelleth all the fullness of the Godhead bodily." Col. 2:9. Christ's object in asking the young man, "Why callest thou me good?" and then making the statement that he did, was to see whether he called him "good" as a polite compliment, or because he recognized him as God. Moreover, this question and statement showed that he spoke with authority, so that when the young man turned away, he knew that he was turning his back on the Son of God.

"BUT if thou wilt enter into life, keep the commandments." The man who does this is perfect, for "the law of the Lord is perfect, converting the soul." Ps. 19:7. They are "the righteousness of God," which we are to be made in Christ Jesus. Almost the last words of Revelation are: "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." Rev. 22:14. To keep the commandments is the highest ideal that any man can set for himself, it is the divine ideal. God himself requires no more of any man, for we read: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:14.

THE young man was surprised at the answer which he received from Jesus. "He saith unto him, Which?" He knew the commandments of God, and felt sure that he had always kept them perfectly; and so he doubtless thought that Jesus must have reference to some higher commandments. He could not imagine that

anyone would tell so good a man as he was that he must keep the commandments. To his astonished inquiry, Jesus replied: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself." Matt. 19:18, 19. All of the commandments of the second table of the law were quoted by Jesus, except the tenth, "Thou shalt not covet," and that was included in the summary of the entire six, "Thou shalt love thy neighbor as thyself." Nothing was said of the first table of the law, which specifies our duties to God. This was not by any means because any one of those precepts is unnecessary, for these four commandments combined make the first and greatest commandment. But Jesus quoted the second table, because the keeping of that, or the failure to keep it, could be most readily seen. Jesus would try him on the lesser duties, and if he failed there, he would of course come short on the greater. Says John: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20.

To Christ's enumeration of the commandments, the young man replied: "All these have I kept from my youth up; what lack I yet?" This was a great deal to say, yet the young man said it in all sincerity; and there is no doubt but that so far as any man could discern, his life had been above reproach. That there was something attractive about the man, is evident from Mark's statement that, "Jesus beholding him loved him." Of course Jesus loved all men; but this specific statement implies that Jesus loved this young man in an especial manner. He loved him for what he was, and for the possibilities of usefulness that he saw in him; and therefore he wished him to take the one step lacking to make him perfect.

"JESUS said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." Mark records the thought a little more fully in these words: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up thy cross, and follow me." Here we have a refutation of the idea that Jesus taught that any man could gain Heaven simply by his own efforts to keep the commandments. The man who thinks that this can be done is at least in as bad condition as the young man was, and he may be a good deal worse off. Yet the fact remains that he who keeps the commandments shall have eternal life. To keep them is the whole duty of man, and God requires nothing more. Then why was not the young man sure of eternal life? Because he had not kept the commandments perfectly. He thought that he had kept them, but he had not. He had kept them as perfectly as it is

possible for any man to do by himself, and that was all. The one thing needful to round out his life, and to make him a perfect commandment keeper, was to follow Jesus Christ, the sinless one, who was made to be sin for us, "that we might be made the righteousness of God in him. 2 Cor. 5:21. "Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. Those who go about to establish their own righteousness will ever fall far short of attaining to the righteousness of God. We can be complete only in Christ. Our best efforts are far below perfection; but when we humbly follow Christ, divine grace comes down to meet our efforts, and thus, through faith, we out of weakness are made strong. See Heb. 11:34. Nothing is required of any man, but that he should keep the commandments; but no man can keep the commandments except by the help of Christ.

In the young man's question, "What lack I yet?" we see evidence that he thought that eternal life could be purchased by good works. This is a sad mistake. Because of this mistaken idea, many men have gone on pilgrimages, have afflicted themselves, have done penance, and many other things all in vain. The Catholic Church has taken advantage of the natural cry of the soul that is anxious for eternal life, "What must I do to be saved?" to turn the attention of men to certain works. Thus it exhibits the spirit of antichrist, because it turns men away from the Lamb of God, who alone can cleanse from sin and make men righteous. Eternal life cannot be earned, it is too valuable. No man can give an equivalent for it. It cannot be obtained without good works, yet no amount of good works will buy it. "The gift of God is eternal life, through Jesus Christ, our Lord." Rom. 6:23. After we have done all, we are still unprofitable servants, and whatever we receive must be as the free gift of God.

"But when the young man heard that saying, he went away sorrowful; for he had great possessions." This shows that he had not kept the commandments. He had not loved the Lord with all his heart, and his neighbor as himself. His ideas of eternal life were altogether too low. He wanted eternal life with full possession of his earthly estate, not realizing that the riches of Heaven infinitely surpass the treasures of earth. And those riches are obtained only through self-denial. If anyone would share "the unsearchable riches of Christ," he must be willing to become even as Christ, who though he was rich yet for our sakes became poor, that we through his poverty might be made rich. See 2 Cor. 8:9. In the parable in Matt. 13:45, 46, we learn the only way that the kingdom may be obtained: "The kingdom of Heaven is like unto a merchant-man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." The young man had found the pearl of great price, but he was not willing to part with his present possessions, which were paltry in comparison, in order that he might gain it.

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of Heaven. And again I say unto you, It is easier for a camel

to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matt. 19:23, 24. This statement must be accepted as literally true. The supposition that Jesus referred to a gate in Jerusalem, called the needle's eye, through which a camel might with great difficulty pass, is sheer nonsense. Jesus meant just what he said. A rich man cannot enter the kingdom of Heaven. The apostle tells us whom God hath chosen: "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5. The man who can live in this world of sorrow and want, and still hoard up great possessions, cannot be a follower of the meek and lowly Jesus, who though he had not where to lay his head, went about doing good.

YET it is not a sin to be rich. Abraham, the friend of God, "was very rich in cattle, in silver, and in gold." Job, of whom God said, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil," was "the greatest of all the men of the East." But these men did not trust in riches, which is the great sin. See Mark 10:24. They had wealth, yet they did not consider it as their own, but were simply stewards for God. Yet in spite of all their liberality their property increased. Bunyan quaintly puts it thus:—

"A man there was, though some did count him mad, The more he gave away, the more he had."

If God pours wealth upon such a person, he cannot be counted rich in the sense that the word is used in our Saviour's words. Such a man may enter Heaven, but not as a rich man. He enters it because he is poor in spirit, in nowise puffed up because of his possessions, but regarding them as only the Lord's. He will be his own executor, distributing his property in his life-time, and not "leaving it" when death forces him to leave it. w.

THE PATRIARCHS.

LESSON 7.—SABBATH, FEBRUARY 18.

1. How long was it from the creation of Adam till the birth of Seth?

"And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." Gen. 5:3.

2. How long from the birth of Seth till the birth of Enos?

"And Seth lived a hundred and five years, and begat Enos." Verse 6.

3. How long from the birth of Enos till the birth of Cainan?

"And Enos lived ninety years, and begat Cainan." Verse 9.

4. How long from then until the birth of Mahalaleel?

"And Cainan lived seventy years, and begat Mahalaleel." Verse 12.

5. How long after the birth of Mahalaleel was Jared born?

"And Mahalaleel lived sixty and five years, and begat Jared." Verse 15.

6. How old was Jared when Enoch was born?

"And Jared lived a hundred and sixty and two years, and he begat Enoch." Verse 18.

7. How long did Enoch live before the birth of Methuselah?

"And Enoch lived sixty and five years, and begat Methuselah." Verse 21.

8. How long did Methuselah live before Lamech was born?

"And Methuselah lived a hundred eighty and seven years, and begat Lamech." Verse 25.

9. Then how long was it from the creation of Adam till the birth of Lamech?—874 years.

10. How long did Adam live?

"And all the days that Adam lived were nine hundred and thirty years; and he died." Verse 5.

11. Then how long did he live after Lamech was born?—56 years.

12. How long did Adam live contemporary with Methuselah?—233 years.

13. Was there not, then, ample opportunity for Methuselah to learn of Adam all about the institution of the Sabbath, the fall, etc.?

14. How long did Lamech live before Noah was born?

"And Lamech lived a hundred eighty and two years, and begat a son; and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Gen. 5:28, 29.

15. How old was Methuselah when Noah was born?—369 years. Compare verses 25 and 28.

16. How old was Methuselah when he died?

"And all the days of Methuselah were nine hundred sixty and nine years; and he died." Verse 27.

17. Then how long did Methuselah live contemporary with Noah?—600 years.

18. How long did he live contemporary with Shem?—98 years. See Gen. 11:10.

19. How long did Shem live after the flood?

"These are the generations of Shem; Shem was a hundred years old, and begat Arphaxad two years after the flood; and Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters." Gen. 11:10, 11.

20. How long after the flood was Abraham born?—352 years.

21. Then what opportunity had Abraham to learn all the events of the antediluvian world?—He lived for 150 years contemporary with Shem, who had lived 98 years with one who had lived 233 years with Adam.

22. Before the flood, had there been more than one language?

"And the whole earth was of one language, and of one speech." Gen. 11:1.

23. Soon after the flood what did the people begin to do?

"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Verses 2-4.

24. What was their object in doing this? Verse 4.

25. What evil motives prompted them to do this?—Pride and presumption. They thought that by their own efforts they could frustrate any possible attempt on the part of God to punish them for their wickedness.

26. What did the Lord do?

"Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of the earth; and they left off to build the city." Verses 7, 8.

27. What was the tower called, and why?

"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth." Verse 9.

28. Is it possible for men by combining together to avert the judgments of God?

"Though hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered." Prov. 11:21.

The Home Circle.

DO YOU THINK TO PRAY?

ERE you left your room this morning,
Did you think to pray?
In the name of Christ our Saviour,
Did you sue for loving favor,
As a shield to-day?

When you met with great temptations,
Did you think to pray?
By his dying love and merit,
Did you claim the Holy Spirit,
As your guide and stay?

When your heart was filled with anger,
Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
Who had crossed your way?

Oh, how praying rests the weary!
Prayer will change the night to day;
So, when life seems dark and dreary,
Don't forget to pray.

—Selected.

MY MAN, JOHN.

"WILL ye gang to meetin' the night, sir-r?"

It was my man, John, who stood in the doorway, tall, broad, and brawny, with a rich brogue to his Scotch voice with its burry r's, but trusty and faithful as ever man could be to earthly master. It was a mile from our suburban home to the place of worship, and as it was beginning to snow, John knew I would not be likely to walk, as on pleasant evenings I often preferred doing.

"Yes," I replied, "you may get out the carriage, as no one else will go of the family."

Of course John expected to drive me over; the spirited horse needed attention, and I felt no compunction whatever about having John outside; he had cronies at the great livery stable just across the way from the chapel. It would be impossible to tell why it was, but on alighting from the carriage that night there was a decided impression on my mind that John wanted to say something to me, yet he did not say it.

Well, we had an excellent meeting! Dr. Willard, our pastor, read passages of Scripture bearing upon our personal obligations in the matter of bringing others to Christ; and the tone being given, all who spoke followed in the same line of remark; and all seemed very much in earnest. I remember being so warmed up by the spirited conference which followed the pastor's appeal, that I arose and stated feelingly and honestly my fixed purpose to do all in my power to bring some souls to a knowledge of Christ, and the effort should be made without delay.

And so engrossed was I with my reflections and resolves that it escaped my particular notice at the time, that John was holding the horse close by the chapel door as I emerged; nor did it occur to me in any other light than a most commonplace remark, when John observed in his usual respectful tones, "There were a likely mony at the place the night, sir'r, with the storm and a'!"

"Yes, quite a good many out, John."

Then I fell to musing deeply and wondering also; for good and true as my intentions had been in speaking as I had, yet now the pertinacious inquiry kept forcing itself, "With

whom will you begin this blessed work?" and the inquiry puzzled me. There was Mr. Herbert Holyoke, my next-door neighbor, evidently rather a godless man; his Sundays were spent in riding or boating, or some other sport, but he would be a difficult case to begin with. Then there was Mr. Simeon Styles, my opposite neighbor; but here my reflections were broken in upon by John, who said, briefly, "It's a bonny fine voice has the parson, sir-r."

"Yes, a very fine voice indeed, John;" yet it never occurred to me that my man must have been listening quite recently to the ministerial tones, thus to comment upon them! Well, where was I? Oh, Mr. Styles—he attended church once in a while, and although affable to a delightful degree as a neighbor, still he was a proud man and belonged to a very aristocratic old family, and was there not danger of his resenting what he might consider as a meddlesome piece of impertinence on my part? On the train every day I saw Colonel Parsons, an entertaining gentleman of no very fixed principles, if report said true; we were very good friends, but undoubtedly he would ridicule any advances on the subject of his soul's salvation—it almost annoyed me when John's deep, honest voice intruded itself for another brief observation: "I suppose, sir, the kirk is open to a' alike when needfu'."

Flitting memories of the fact that my wife had imagined of late that John was much interested in Kittie Malcom, waitress at Mr. Styles's house, floated through my mind, as I thought, half regretfully, "I suppose the man wants to marry Kittie some day," so I replied somewhat shortly, "Yes, John, I presume anyone can have the use of the church who wishes it."

Was it my fancy, or did John really sigh heavily as he drew in the reins and soothed Mattie the mare, who seemed inclined to shy and stumble in an unwonted manner, as she trotted briskly through the snow?

"I guess Mattie must be sharp-shod to-morrow, John," I said, coming somewhat out of my reverie.

"Aye, aye, sir-r; its gude care ye gie the horse, no fear-r!"

Was there really a tinge of bitterness in the voice of my always respectful John? Oh no! it was simply my imagination. There was never anything but hearty good-will in John's voice and John's answer. Only a little bridge to cross, and we should be at home; then I would tell wife all about the meeting, and ask her help in selecting some suitable object on whom to begin my Christian endeavors. Only a little bridge! but how should I know that Mattie would suddenly plunge and rear, tossing us both like snowballs against the hard railing!

But she had not been sharp-shod in season, and the laborious effort of keeping her springing trot without slipping had fretted her in the first place, and the sudden upstarting of a man on the bridge had frightened the nervous creature beyond control, and the next moment she dashed home without either

master or man, for both were prostrate on the bridge.

But John was only stunned, it appeared, for in a few moments he was carrying me in his strong arms to my own house and my own room. The doctor was called, and my injuries proving only slight, in a few days I felt able to go out again. My wife acted strangely; evidently had something on her mind she dreaded to tell, but to my repeated request, "Please send for John," she at length said, tearfully: "Poor John! for once he could not come, sent we ever so urgently; he fainted away the other night just outside your chamber-door, and is now lying at the point of death. The doctor said you were hardly able to go out yet, so cautioned me against telling you; but oh, my dear," she added, "he so wanted to see the minister last night when he became conscious, that someone went for him in the night, and he told of having stood in the chapel that night of the meeting, and how on the way home he wanted you dreadfully to 'say a gude word for his puir soul,' as he expressed it, and Dr. Willard thinks he is a Christian, and fully prepared to die."

But I waited to hear no more, as, dashing from the room, regardless of needed caution, I sped with wondrous strides to the side street where John lay in his lowly bed. Ah! God be pitiful, I saw it all now. The man who sat by my side that night was longing for the pearls I was thinking of casting, as it were, before swine. My golden opportunity was close at hand, and I, too blind to see, too deaf to hear—had even been more solicitous concerning the needs of my fine horse than for the needs of this man's soul.

But I was at his bedside. There he lay—his head thrown back on the pillow, his lips pallid, and the eyes closed, "dead!" I thought, and with a mighty regret too great for endurance I called aloud, "Oh, John! come back!" As if impossible to hear my voice and not respond with prompt respect, the pale lips murmured feebly, "Aye—aye—maister-r; an' I'll try, sir-r."

And he *did* come back, my faithful John—came back to be the same dear old comfort he had been for ten long years. But I had missed the "golden opportunity" of claiming him as my first convert, when, alas! so easily, "it might have been." But now I never look around among my neighbors to discover, if possible, who most needs a word in season, and wife never has had to help choose a suitable person on whom to bestow my Christianizing endeavors; I always try *the person nearest me*, and never find opportunity lacking for constantly exerting a Christian's influence. And zealous and true in his great Master's service, among the most useful and valued members of our pleasant little church, ranks—my man, John.—Selected.

"LET all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32.

THE SPILT BEANS.

A POOR, hard-working boy was going along with a bag of beans on his shoulder. All of a sudden the beans burst a hole through the old bag, and came rattling down on the foot-path. Several other boys were close by at the time of the accident, with a velocipede. I wondered what they would say. Boys, you know, have generally something to say or do on such occasions. Do you want to know?

One began to stamp on the beans with his heavy boot, and clear them off the pavement into the mud. Another laughed, and shouted, "Halloa! upset your apple-cart?" Two others scarcely noticed the mishap—they were engaged with the velocipede.

A fifth ran to the spot. "Get out, you Joe Marsh!" he cried, to the boy who was making the accident worse; "you mean, miserable fellow, get out!—I'll help you to pick them up, Tommy. How did it happen? Never mind; we'll save all we can;" and he began to scrape up the beans with both hands, then to examine the hole and stop it; and never left until the bag was safe on Tommy's back again.

"I am very much obliged to you," said Tommy with tears in his eyes. "Father won't beat me now; do you think he will? not many are lost."

"Beat you? no!" cried the boy brightly; "it was no fault of yours." Each went his own way, Tommy repeating once more, "I am ever so much obliged to you."

It made me think that all boys do not know that they were made to be kind, generous, and unselfishly helpful, while some do. Let me repeat to you a bit of advice which a good man, who has done much for the elevation of the young, gives, especially to boys:—

"If there is a poor boy in school who has a club-foot, don't let him know you ever noticed it. If there is a boy with ragged clothes, don't talk about rags when he is within hearing. If there is a lame boy, give him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to learn his lesson."

Is not that the way your heavenly Father expects you to behave? An unfeeling heart, I am sure, grieves him. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—*British Juvenile.*

It is a curious fact that though the Revolutionary War ended 106 years ago, there are still thirty-eight widows of Revolutionary soldiers now drawing pensions. The oldest of these widows is 94 and the youngest 69. The former was therefore born 12 years after the war closed, and the latter did not arrive at marriageable age until a half century after peace was declared.

PIN factories in this country turn out annually 18,000,000,000 pins, or about one pin a day for every inhabitant of the United States.

Health and Temperance.

HOME HYGIENE.

THERE is a feature of juvenile temperance instruction to which I would like to call the attention of every mother in the land, as she must be the teacher in this line of the work. I allude to the preparation of food for our tables—not the use of brandies and wines in our pickles and pies, but the use of other stimulants, such as pepper, mustard, salt, etc., in large quantities, and spices. These create an appetite for other and stronger stimulants, till, finally, no relish is found in plain, healthy food and drinks. The temptation to indulge in something stronger will grow and grow, till the person, ignorant of the cause, perhaps, and innocent of all evil intent, is led to indulge in alcoholic beverages. It is the duty of every house mother to inform herself in hygienic science, and instruct her family, convincing them of the propriety of her course; then supply them with good, wholesome, nutritious diet. If we could but be brought to see the importance, as well as to feel the pleasure of good health, we certainly would pay more attention to the means of bringing it about, and retaining it.—*Elizabeth H. Coale.*

APOPLEXY AND BRIGHT'S DISEASE.

THE increasing prevalence and fatality of these diseases of late years, have attracted special attention to their causes. Both are the result of overeating—of overtaking the digestive organs—and of reckless and unhealthy personal habits. A reporter of the Philadelphia *Evening Bulletin* recently interviewed several prominent physicians of that city, and their solution of the cause was generally to the following effect:—

First, as to apoplexy. It was declared that high living had much to do with it, as well as the haste with which people eat, not taking time to masticate their food. Business and worry were also said to lead to an unusual rush of blood to the blood-vessels of the brain, which, not being able to distend sufficiently to admit of the increased flow, caused a rupture and consequently congestion and death. Rich solids and liquids thickened the blood and increased the circulation. Impaired or retarded digestion caused an unequal flow of the life currents, which flowed sluggishly at the extremities and accumulated in the head.

There is, it was declared, much greater indulgence in stimulants and excesses, even in proportion to population, than formerly, while men are more burdened with business cares and anxieties. They accomplish more in less time than formerly. Worry and anxiety hasten the brain's activities and the cerebral flow of blood. Apoplexy is the result of irregular and fast modes.

As to Bright's disease, it is a kidney trouble caused by destruction of the tissues or inability to perform its functions by reason of the stoppage of its sponge-like construction.

The fluids we drink affect the kidneys most. The Schuylkill water contains no lime or alkaline deposit which would tend to disturb the normal action of the kidneys, but lager beer is, it is declared, the fruitful cause of the great increase in deaths from kidney troubles. It taxes the kidneys, and leaves a sedimentary deposit which in time becomes a permanent obstruction and causes destruction of the tissues, which, being irreparable, causes death. It is a significant coincidence that the increase in the deaths by Bright's disease dates from the time lager beer first came into general use, and has increased proportionately with the increase in consumption of that beverage.—*Lutheran Observer.*

SOOTHING SYRUPS.

THE habit of intemperance is often formed in infancy by the use of soothing syrups containing opium in some one of its various forms. The tender mother cannot bear to hear the baby cry, and, unable to quiet it, resorts to anodynes that put the brain of the child in a comatose condition, and thus prepares the way for another and larger dose on the morrow. For when the temporary comatose condition is past, there is an abnormal sensitiveness of all the nerves and tissues utterly inconsistent with any pleasurable activity of the faculties, and it may require days for the child to recover its normal tone. No intelligent and tender mother can fasten on her child so cruel a habit as the opium habit. It is well-known that the "pains of opium" exceed in intensity and severity those even of delirium tremens, yet many a child when its teething days are over, and the soothing syrup is no longer given, has to endure these "pains" as best it may. One mother, unable to listen to the cries of her child during this period, went on a trip to Niagara Falls, leaving the little sufferer in charge of the nurse to go through its woes of recovery, and writhe in pains that quell the courage of the strongest man. She was only ignorant, not cruel, but the baby suffered as though her ignorance had been malice.

The mother who gives her child opium is preparing a victim for the rumseller, the tobacco vender, or the opium den. One mother, whose sons as they grew to manhood became one after another confirmed inebriates, could only wring her hands and say:—

"Poor boy, he can't help it. I laid the foundation of the appetite when he was in the cradle. I gave him soothing syrup."

But what shall one do when the baby cries? Give it a warm bath, with plentiful rubbing afterward, or take it out-of-doors and let it have the free air to breathe. Perhaps it is crying for cold water, babies often suffer from thirst; perhaps its clothes are too tight somewhere; perhaps it is overfed. When everything has been done that can be devised to quiet the crying, in vain, let it cry, but don't give it opium.—*New York Christian Advocate.*

HEALTH can be bought, but it has to be paid for with temperance at the highest rates.

DID NOT KNOW IT WAS THERE.

A WELL-TO-DO deacon in Connecticut was one morning accosted by his pastor, who said, "Poor Widow Green's wood is out. Can you not take her a cord?"

"Well," answered the deacon, "I have the wood, and I have the team; but who is to pay me for it?"

The pastor, somewhat vexed, replied, "I will pay you for it, on the condition that you read the first three verses of the forty-first psalm before you go to bed to-night."

The deacon consented, delivered the wood, and at night opened the word of God and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

A few days afterward the pastor met him again, "How much do I owe you, deacon, for that cord of wood?"

"Oh!" said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants."—Selected.

News and Notes.

RELIGIOUS.

—The Methodists propose to raise, during the coming year, \$1,200,000 for missions.

—Dr. Somerville, of Scotland, is said to be having extraordinary success among the Jews in Austria.

—A wealthy man in this country, whose identity is not disclosed, has given \$300,000 for the establishment of a Christian University at Nankin, China.

—The old brick church in Smithfield, Va., built in 1632 and used constantly since, is being repaired and will still continue to be used as a house of worship.

—The *Christian at Work* says that in a certain area in New York City having a population of 360,000 souls, there are 3,018 saloons and only thirty-one Protestant churches.

—One-half of the church members in America never give anything for foreign missions; and nine-tenths of the contributions for that object are given by one-tenth of the members.

—According to the British Roman Catholic *Directory*, there are now in England and Wales 2,314 priests, as against 1,728 in 1875. The estimated Catholic population of the United Kingdom is 5,640,000.

—Last year the average salary of the ministers of the Southern Presbyterian Church was only \$552. One hundred and sixty ministers received more than \$1,000 each, while 956 received an average of only \$358 each.

—January 22d the Pope received a delegation of Austrian nuns whom he told that his present position is "intolerable." He said that temporal power is essential to the prosperity of the church and exhorted Austrian Catholics to be ready to help other Catholics to regain it.

—The amount given for missions in 1850 represented one and one-tenth mills on each dollar held by the church. Since then the amount given annually has been increased fivefold, but the proportion is now about six-tenths of a mill, or one-half of what it was forty years ago.

—The *Lutheran*, of Philadelphia, says the Lutheran Church is losing many of its young people on account of the language. They do not go out of German-speaking Lutheran Churches into English-speaking Lutheran Churches, as might be expected, but into other denominations.

—Presbyterianism is said to be spreading rapidly among the Germans in the Northwest.

—There are said to be in India 135,000 lepers, and a society is devoting itself exclusively to relieving their sufferings, and proclaiming to them the gospel. Hospitals are provided in which the victims of the dreadful disease can find shelter, and in one asylum there are ninety inmates and in another sixty.

—Statistics show the number of churches in the United States to be 132,000; of ministers, 92,000; and of church members, 19,000,000. The Methodists have 41,271 churches; the Baptists, 37,150; the Presbyterians, 11,783; the Catholics, 6,241; the Lutherans, 6,130; the Congregationalists, 3,936; the Episcopalians, 3,100.

SECULAR.

—The work of survey on the Nicaraguan canal is in progress.

—A fire on Broadway, New York City, the 30th ult., caused a loss of \$1,500,000.

—Quite perceptible earthquake shocks were experienced in New England February 1.

—A fire a few days since in the Richmond, Va., penitentiary destroyed property valued at about \$200,000.

—Considerable Oregon lumber is now shipped to Omaha, and special orders are filled even as far east as Chicago.

—January 31 a huge ice gorge in the Mississippi at St. Louis, destroyed property, mostly steam-boats, to the amount of \$1,500,000.

—A fire in the Government stables at Fort Leavenworth, Kan., on the 31st ult., suffocated thirty-six horses, valued at \$11,000.

—Two cow-boys recently attempted to "run the town" of Buffalo Gap, D. T., and the citizens turned out in force and killed them.

—The large dry goods establishment of Barnes, Hengerer & Co., Buffalo, was burned the 1st inst. The estimated loss is \$1,200,000.

—It is proposed to tunnel Popocatepetl, the great Mexican volcano, in order to reach the immense sulphur deposits within the crater.

—The Massachusetts Senate has decided by a vote of twenty-three to eight, to submit a prohibitory amendment to the people of the State.

—During the year 1887 the Dead Letter Office handled 5,578,965 pieces of mail matter. These figures represent a great deal of carelessness.

—The total value of merchandise exported from the United States during 1887 was \$727,000,000. The imports for the year amounted to \$712,000,000.

—There is in all parts of this country a scarcity of potatoes such as has not been since 1881. Large importations are being made from different European countries.

—Two dynamiters, Callan and Harkins, both Americans, recently on trial at "Old Bailey," London, were convicted the 3d inst. and sentenced to 15 years' imprisonment.

—A syndicate of Philadelphia and Chicago capitalists proposes to supply the latter city with natural gas from wells near and remote, some of which have been lately discovered.

—So urgent has become the demand for coal on the Northern Pacific road west of Duluth that the railroad officers have ordered the entire freight facilities to be employed in abating the famine.

—The Bradford oil field in McKeon County, Pa., has since 1875 produced 140,000,000 barrels, or 6,964,000,000 gallons, of crude petroleum. This has been the richest petroleum field ever discovered.

—It is said that the only buffaloes remaining at large in the United States are a small herd of about thirty now in the Yellowstone Park. While they remain there they are protected by federal law.

—Efforts to convict the Haddock murderers are indefinitely postponed. Arensdorf becomes Western agent for the Milwaukee Brewing Co., and will locate his business at Covington, Neb., opposite Sioux City, Iowa.

—Robert Treat Paine is authority for the statement that fully seven per cent. of the population of Boston receive aid from some source outside of their own labor. The principal cause of this poverty is the rum-shop.

—The Merced, Cal., irrigating canal was opened February 1 with appropriate ceremonies. It conveys water from the Merced River a distance of 27 miles, through a hilly country, to an artificial lake named Lake Yosemite. The canal cost over one and a half million dollars.

—The opening of the first cable-car line in St. Paul, Minn., last week was attended by a distressing accident. A "grip" lost its hold while descending a sharp decline and the passenger coach was overturned, seriously injuring several of its inmates and killing one man.

—In 1887 there were in the United States 887 labor strikes, involving 340,854 employes. About one-quarter of the strikes were to enforce "union" demands rather than directly in the interests of the strikers, and 495 of the strikes were unsuccessful from the laborer's standpoint.

—The prolonged strike in the Pennsylvania coal regions is resulting in serious trouble. The attempt to operate the mines with non-union men is being met with armed opposition. Rioting occurred in Shenandoah, Pa., the third and fourth inst., and further trouble may be expected.

—Twelve hundred prisoners in the New York State prison are now idle and will be locked in their cells until the Senate makes an appropriation for prison manufacturing purposes. One million dollars has been turned into the State Treasury from prison industries since July 1.

—The continuation of peace in Europe is rendered still more uncertain by the publication of the treaty between Germany and Austria, establishing the alliance of those powers against Russia. It is thought that this will either precipitate war or compel the Czar to retract his warlike measures.

—The stone arch ceiling of the Assembly chamber in the capitol at Albany, N. Y., shows evident signs of weakness, and has been declared unsafe by a commission of architects and engineers appointed to inspect it. They report that the whole ceiling will soon fall without warning and recommend that that wing of the building be vacated.

—Out of 121 cases brought to trial in New York last year by the Society for the Suppression of Vice, 118 convictions were secured. This is a remarkable record, and, as the *New York Observer* remarks, "goes a long way of itself towards vindicating that organization from the unjust attacks which have been made upon it by the newspapers."

—Sherman County, Kansas, is involved in a county-seat war between two towns, Eustis and Goodland. A recent election resulted in a victory for Goodland. But Eustis having previous possession refused to deliver the county documents and records. Goodland then armed and forcibly took them. Further trouble is expected as both towns are arming, and Governor Martin has ordered out the militia to enforce the law and quell disturbance.

—It is expected that the Lick Observatory on Mount Hamilton, fifty miles southeast from San Francisco, will be fully complete and ready to turn over to the State Board of Regents by the first of March. It is over eleven years since the will of Mr. Lick provided for the building of the observatory. Several years have been employed in perfecting the lenses for the great telescope, the largest in the world. The instrument is fifty-six feet six inches long, and four feet in diameter in the center. The object glass is thirty-six inches in diameter.

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The Signs of the Times.

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THE New York *Observer* puts the matter of communism in a nutshell, thus: "Christian communism is the cure for infidel communism. They are antipodes. The spirit of the one is stewardship—it says, 'Mine is yours.' The spirit of the other is selfishness—it says, 'Yours is mine.'"

We hope that none of the readers of the SIGNS will skip the "Notes on the International Lesson," for the reason that they may not be studying those lessons. The notes are designed to be of a practical nature, and of no less importance to the general reader than to the Sunday-school scholar. All who are interested in the consideration of Bible truth should read these notes.

THE United States Commissioner of Labor has just rendered a report on strikes and lockouts. It appears that there has been a steady increase in strikes each year since 1881, except that there were fewer in 1887 than in 1886. The total number of employes involved in all the strikes for the entire seven years, is 1,318,674. In forty-six per cent. of the cases, the strikers gained their object. The result of the strikes, however, was a wage loss to employes of nearly \$60,000,000, besides taking from the pockets of other employes, in supporting their fellow-laborers while on a strike, the sum of \$4,430,595. It is extremely doubtful if a strike ever pays, while it is absolutely certain that, as a whole, they are decidedly unprofitable.

THE *International Record* furnishes some statistics concerning pauperism in the United States, which will doubtless surprise many. It shows that pauperism is more common among men than among women, and that it is much more common among white men than among negroes. The ratio of pauperism is greater in the North than in the South, and in the East than in the West. Tables and statistics are given to verify the following statement: "If New England or Massachusetts be taken as a starting-point, it matters not in what direction a line be drawn, the largest amount of pauperism will be found to exist in Massachusetts, and the smallest in the State farthest removed from Massachusetts; while the intervening States will exhibit, with scarcely an exception, a gradual decline in something like the degree of their removal from the extreme northeast." Much of this may be accounted for by the fact that the foreign-born population furnishes three-fourths of the paupers, and that the worst of these naturally cluster about the point near which they land.

In an article on Church Union, in the *Christian at Work* of January 12, Prof. George L. Crooks, D. D., of Drew Theological Seminary, said:—

"The objects to be attained by a co-operative union are not far to seek. We name here a more thorough evangelism, the protection of marriage as a divine institution, the protection of the Lord's day as a Christian ordinance, and the repression of intemperance. The first of these was sufficiently discussed at the recent Washington conference. In the protection of marriage, the churches will be called on to deal with the loose divorce laws of many of our States. Their churchly function here will be to create a wholesome public opinion, to revive the Christian idea of marriage, which is in danger of perishing, and to prepare the way for legislation. In the protection of the Lord's day, I, for one, should be glad if the united American churches were to give emphasis to the declaration that this is a Christian country, historically and politically. If we cannot

unite on that, we can at least do something to revive the sense of obligation to observe the Lord's day as sacred. We can do much to prevent the sweeping away of the legal protection which our American Sunday has hitherto enjoyed."

Question—If, as we are sometimes told, the only object of Sunday laws is to insure needed rest to workmen, and that they are only "police regulations," having no likeness whatever to religious legislation, why is it that the churches are so interested in the matter? and how is it that it is thought necessary that they should combine "to revive the sense of obligation to observe the Lord's day as sacred"? He who cannot see that the current is setting toward religious legislation, does not discern the signs of the times.

AN INCENTIVE TO WICKEDNESS.

THE somewhat trite saying, "While there's life there's hope," contains more truth than most people realize. When Satan beguiled "the mother of all living," almost his first words were, "Ye shall not surely die," and Eve, seeing "that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise," and willing to incur the divine displeasure if only she might gratify her curiosity and still live, "took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

Satan's greatest incentive to wickedness was sprung upon our race in the words, "Thou shalt not surely die." "This secret dread and inward horror of falling into naught" is a most fearful thought, and with that removed, a vast majority of our race are willing to gamble, as it were, upon the chances of attaining felicity in some way, and at some time, in the eternity of conscious existence promised them by the enemy of all righteousness.

"The soul that sinneth, it shall die," is the divine sentence, and whoever he be, whether philosopher or theologian, that teaches the natural and unconditional immortality of the soul, only re-echoes the words of the despoiler of Eden, and arrays himself against an eternal truth that underlies the very government of God. The poet sings:—

"The soul secure in her existence smiles
At the drawn dagger, and defies its point."

And alas! true it is, that millions of souls, supposing themselves secure in their existence, have defied the God of Heaven, stimulated by the delusive thought that, whether righteous or wicked, their lives would measure with the life of the self-existent and eternal Creator of all things.

MORE PROTESTANT FLATTERY.

ON another page we have quoted and commented upon the *Independent's* servile flattery of the Pope. The *Christian at Work* does not "gush" quite so much, yet it glorifies the head of "the mother of harlots and abominations of the earth," in the following manner:—

"Pope Leo XIII. may well feel profoundly grateful, and in the best sense happy, over the splendid and successful celebration of his Jubilee in commemoration of fifty years of service in his church as a Priest, Archbishop, Nuncio, Cardinal, and Pope. His life has been, even by the testimony of those who hate the papacy, above reproach and honest criticism. The whole Christian world, Protestant as well as Catholic, in looking upon this venerable man whose loyalty to God and zeal for the welfare of humanity are as conspicuous, as his freedom from many of the errors and bigotries of his predecessors is remarkable, is ready to exclaim, 'The hoary head is a crown of glory if it be found in the way of righteousness.' Nearly fourscore years of age, this great Ruler of a Church which Dr. Hodge, of Princeton, clearly recognized, without, however, endorsing its errors, as a branch of the true church of Christ, has richly earned the honors so lavishly bestowed the other day upon him."

It speaks of him as the "Holy Father" and "his Holiness," and says further:—

"Allying himself with boundless perseverance to the best elements in the historic creed of his church, and with the wisest and most pacific living authorities among his brethren; and bringing to these the cumulative force of a world-known character for integrity, moderation, discretion, and downright ear-

nestness in doing good, he has been able to revolutionize in a large degree the retrogressive policy of the Roman Catholic organization."

Says the inspired prophet: "And all the world wondered after the beast." "And they worshiped the beast, saying, Who is like unto the beast?" We may not say that this prophecy is yet fulfilled, but such utterances as we have quoted from influential journals, professedly Protestant, certainly indicate its speedy fulfillment. When Protestants can glory in the advance of the Papacy, it must be that we are in danger from professed Protestantism.

THE *Michigan Christian Advocate* says:—

"The civil authorities of Boston are said to be already planning for a magnificent reception for Sluggish Sullivan upon his return from England. In the meantime, a preacher of the gospel of Jesus Christ lies in a Boston jail for the awful crime of preaching in a public square without a permit, which the same civil authorities refused to grant. And this in the proud city of the Puritans! The preaching of the gospel shamefully entreated, as at old Ephesus or Philippi, and the chief gladiator of the town honored by the highest officers!"

To this might be added the fact that a marble statue of the prize fighter has recently been unveiled, and the school-children of Boston have marshaled around it to admire it. Thus is art, for which so much is claimed as a refiner and civilizer, made to serve as a brutalizer; for it is certain that all of the children who are taught to admire the statue of Sullivan, will insensibly be led to admire the methods by which he obtained such celebrity. Those who think that progress in art or in science will necessarily tend to elevate this generation, are trusting in a vain hope. Art did not save Greece from moral degradation, but the lesson seems lost upon this generation.

THE SIGNS OF THE TIMES is in no sense a political paper, and takes no sides in any party contest. Nevertheless it keeps watch of the political field, especially noting those phases which promise "reform." A question which will soon claim general attention, as incidental to the National Reform, prohibition, and W. C. T. U. work, is that of women-suffrage. The benefit that it is expected will be derived from this measure, is expressed as follows by a correspondent of the *Christian Cynosure*:—

"It should be emphasized every day in the week, that the women of our land, with the ballot in their hands, would 'fix things,' and sweep the country of beer and whisky, and secret societies into the bargain."

As we said before, we take no sides; but we can't help thinking of this curious fact, namely, that Maine, Iowa, and Kansas have prohibition, and have no women suffrage, and that Wyoming Territory has long had women suffrage, but has no prohibition. Does this signify anything in the case?

It is stated that "Father" S. Wagener, of Chicago, has renounced Romanism, and will, with Evangelist Harris, establish in that city a church of "Progressive Christians." True Christians are always progressive, ever pressing "toward the mark for the prize of the high calling of God in Christ Jesus." Whether it means this in the case of the proposed Chicago church remains to be seen.

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