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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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UNDER THE SCULPTOR'S HAND.

FEAR not, my brother, 'tis the Sculptor's hand;
Hard though the blows, they fall by his command;
-We, in our blindness,
Would spare thee each blow;
God, in his kindness,
Doth not so.

Shrink not, my brother, surely he knows best
What tools to use, and when to let them rest;
Let not our willfulness,
Strong though it be,
Hinder his skillfulness,
Perfecting thee.

Thank him, my brother, that he comes so near,
Giving this proof that thou to him art dear;
Thy ways demolishing—
These are "his ways"—
Cutting and polishing
Thee for his praise.

Patience, my brother; in the temple there,
The Sculptor sees the place he did prepare
From all eternity
For thee to fill.
For this he fitteth thee,
Working his will.

—*Christian Weekly.*

General Articles.

THE VALOR AND HUMILITY OF DAVID.

BY MRS. E. G. WHITE.

AFTER the rejection of Saul as king of Israel, David was anointed by the prophet as the future ruler of the people of God. But although he was aware of the high position which he was to occupy, he continued his employment as a simple shepherd, content to await the development of the Lord's plans in his own appointed time and way.

When King Saul realized that he had been rejected of God, and when he felt the force of the words of denunciation that had been addressed to him by the prophet, he was filled with bitter rebellion and despair. His health was affected by the mental worry in which he indulged, and at times he was almost insane with the thought of coming disaster to himself, and his household. His counselors ad-

vised him to seek for the services of a skillful musician, in the hope that the soothing notes of a sweet instrument might calm his troubled spirit, and turn his thoughts away from his grief.

In the providence of God, David, as a skillful performer upon the harp, was brought before the king. The shepherd boy was employed to play before the ruler of Israel, and, if possible, to charm away the brooding melancholy which had settled, like a dark cloud, over the mind of Saul. The king was ever occupied in anticipating the ruin that had been brought upon his house by his own course of disobedience and rebellion. It was not true repentance that had bowed the proud head of Saul. He had no perception of the offensive character of his sin in the sight of God, and he did not arouse to reform his life and character. His heart was not humbled because he had disregarded the express injunctions and commands of the Ruler of the universe; therefore he did not return to his allegiance to the Head of all kingdoms, but brooded over what he thought was the injustice of God in depriving him of the throne of Israel, and in taking the succession to its privileges away from his posterity. He felt that the valor which he had displayed in encountering his enemies, should offset his sin of disobedience. He did not accept with meekness the chastisement of God; but his proud spirit became desperate, until he was on the verge of losing his reason.

David came before Saul, and played with all the skill that his long practice had given him; and his lofty and Heaven-inspired strains had the desired effect. The evil spirit seemed to be driven away, and the king was restored to his usual calmness. As David stood, for the first time, in the presence of Saul, there were many thoughts that filled the mind of the young musician, and served to fasten this scene upon his memory with an indelible impression. When his services were not required at the court of Saul, David returned to his flocks on the hills, and continued to maintain his simplicity of spirit and demeanor. Whenever it was necessary, he was recalled to minister before the king, to soothe the mind of the troubled monarch till the evil spirit departed from him. But although Saul expressed the greatest delight in David and his music, the young shepherd went from the king's

house to the fields and hills of his pasture, with a sense of relief and gladness, to care for his flocks with a tender and faithful care.

David was growing in favor with God and man. He had been instructed in the way of the Lord, and he now set his heart more thoroughly to do the will of God than ever before. He had new themes for thought. He had been in the court of the king, and had seen the responsibilities of royalty. He had discovered some of the temptations that beset the soul of Saul, and had found out some of the mysteries in the character and dealing of Israel's first king. He had seen the glory of royalty shadowed with a dark cloud of sorrow, and he knew that the household of Saul in their private life were far from happy. All these things served to bring serious thoughts to him who had been anointed to be king over Israel. While he was absorbed in deep meditation, and harassed by thoughts of anxiety, he turned to his harp, and called forth strains that elevated his mind to the Author of every good, and the dark clouds which seemed to arise in the horizon of the future were dispelled and dispersed.

On one occasion, as the evening shadows gathered, and he laid aside his harp, he saw a dark form moving stealthily upon his flock. It was a bear, fierce with hunger, that sprang upon the sheep of his care; but David did not flee for his life. He felt that it was the very hour when his charges needed his protection. He lifted his heart to God in prayer for wisdom and help, that he might do his duty in this time of peril. With his strong arm he laid the bear in death at his feet. At another time he discovered a lion with a bleeding lamb between his jaws. Without hesitation the youthful shepherd engaged in a desperate encounter. His arm, nerved by the living God, forced the beast to release its bleeding victim, and as it turned, mad with disappointment, upon David, he buried his hand in its mane and killed the fierce invader. His experience in these matters proved the heart of David, and developed in him courage, and fortitude, and faith. God was teaching David lessons of trust. As Moses was trained for his work, so the Lord was fitting the son of Jesse to become the leader and guide of his chosen people. In his watch-care for his flocks, he was gaining an appreciation of the

care that the great Shepherd has for the sheep of his pasture.

When war was declared between Israel and the Philistines, three of the sons of Jesse went to follow Saul in the army of Israel; but David remained at home. On one occasion his father sent him with a message to visit the camp of Saul, and to learn whether or not his elder brothers were still in safety and health. Jesse sent with his son a present to his absent ones, which was to be divided among their companions in the camp.

As David drew near to the army, he heard the sound of commotion, as if an engagement was about to begin. He felt his spirit stirred within him, and he hastened on his way. And "the host was going forth to the fight, and shouted for the battle." Israel and the Philistines were drawn up in array, army against army. David ran unto the army, and came and saluted his brothers. While he was talking with them, Goliath, the bold champion of the Philistines, came forth, and with insulting language, defied Israel, and challenged them to provide a man from their ranks who would meet him in single combat. He repeated his blasphemous challenge, and David heard him, and when he saw that all Israel was afraid of him, and would do nothing, and that his defiance was hurled in their faces day after day, without arousing anyone to go forth and silence the voice of the boaster, his spirit was stirred within him. He was fired with zeal to preserve the honor of the living God, and the credit of the children of Israel. He could not endure to see this bold idolater permitted day after day to mock the chosen of the Lord, without making an effort to overthrow his proud vaunting and derision.

The armies of Israel were becoming depressed and discouraged. They said one to another, "Have ye seen this man that is come up? surely to defy Israel is he come up; and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel." To be sure that he understood them, David inquired of the men that stood nearest to him, "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?"

Eliab, David's eldest brother, when he heard these words, knew well the feelings that were stirring the young man's soul. Even as a shepherd of the flocks of Bethlehem he had manifested daring, courage, and strength not easily accounted for; and the mysterious visit of Samuel to their father's house, and his silent departure, had awakened in the minds of the brothers suspicions of the real object of his visit. David was not regarded with the respect and love due to his integrity and brotherly tenderness. He was looked upon as merely a stripling shepherd, and now the question which he asked was regarded by Eliab as a reflection cast upon his own cowardice in not silencing the giant of the Philistines. In passionate language the elder

brother exclaimed, "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle." The answer of David was decided and respectful: "What have I now done? Is there not a cause?"

Someone carried the words of David to the king, and the youth was sent for, to appear in the royal presence. Saul listened with astonishment to the words of the shepherd, as he said, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." Saul strove earnestly to turn David from his purpose, saying, "Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he is a man of war from his youth." The young man was not to be turned from his desire. He remained firm, courageous, and determined, only waiting for the permission of the king. He replied in a simple, unassuming way, relating his experiences while tending the sheep. "And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock; and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee."

THE CHRISTIAN AND THE MODERN DANCE.

"And thou saidst, I shall be a lady forever; so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleasures." Isa. 47:7, 8.

The Bible lifts no voice against any legitimate recreation for body or mind. I suppose you have thought of the meaning of the word "recreation"—*re-creation*. It is the process of restoring to normal power and ability the exhausted, overtaxed, and worn-out nature. But that class of pleasures and amusements which tends to exhaust our natural powers, that wears out and dissipates mental, physical, moral, and spiritual force, can in nowise be called recreation.

The pleasures that the Scriptures denounce are those that have their root and inspiration in the superficial, worldly, and sensuous sides of our natures, in which are "the lust of the flesh, and the lust of the eyes, and the pride of life." 1 John 2:16. These are the pleasures—these in which the carnal and not the spiritual, or even the intellectual, man takes delight—that are condemned by the Bible.

We have not a word to say against anything a Christian can do under the following law: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving

thanks to God and the Father by him." Col. 3:17. But anything that leads to the forgetfulness or the permanent subordination of the moral or spiritual nature of the Christian is a *dissipation*, and not a *recreation*; is a pleasure to be reprobated rather than indulged in. These are simple propositions in Christian ethics which no one who thinks calmly for a moment will pretend to contradict.

I wish now to refer you to a few passages of Scripture. Turn to 2 Tim. 3:2-5. Paul is speaking of what will come to pass in the last days, when men shall become "lovers of their own selves, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." You will notice that this love of pleasure is one of the forms which the latter-day apostasy will take; and that the apostle here speaks, not of the non-professing world, but of formal professors of religion—"lovers of pleasures more than lovers of God."

I do not care what the pleasure is, be it dancing or what else, when it dominates us, absorbs our interest, controls our actions in this world more strongly than the love of God controls us, then that pleasure or passion, be it what it may, is palpably under the condemnation of the Scriptures. What pastor ever heard of any of these pleasure-loving, ball-room professors serving God with half the zest and zeal with which they give themselves to their "pleasures"?

Take another passage—Titus 3:3: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers *lusts and pleasures*, living in malice and envy, hateful, and hating one another." Here the apostle speaks of himself and other Christians before they had come to the knowledge of Christ as a personal Saviour, and puts down "living in pleasures" as one of the characteristics of the unregenerated nature.

Again; James 4:1, 4: "From whence come wars and fightings [wranglings] among you? come they not hence, even of your lusts that war in your members?" "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Here, again, we see the reference is to the dominating influence of the pleasure-loving side of our nature.

Again; James 5:5: "Ye have lived in *pleasure* on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." This is a part of the testimony of God as to the effect of the pleasures of the world and the flesh upon his professing people.

Once more; 1 John 2:15, 16: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Nothing could be plainer or more unmistakable than this. Moreover, nothing can be more certainly a pleasure in the world and of the world than the modern dance of fashionable

society, with all its unnatural excitement of the entire nature, physical, mental, and moral.

The love of worldly pleasure is a scriptural line that divides between the children of God and the children of this world. They, on the one side, have not the love of God in them; on the other hand, those who have this love in their hearts, have no place in their lives for these pleasures.

But you will say, "We must have some amusement. We are so constituted that we need some kind of recreation, and you yourself say that the bow cannot be always bent." Very true; but it does not follow that because an angel must have food, he must go down and consort with serpents, and eat serpents' food. It does not follow that because a Christian stands in need of recreation, and is not debarred from any innocent and recuperative pleasure by his profession and calling, he must go over to the world and consort with worldlings and enemies, and participate with them in their godless amusements, especially those which are as popular and more universal with unbelievers in the lowest grades of society than they are in upper circles. . . . I protest, in the name of God's word and Christian experience, that the Christian life is the happiest life—fullest of pleasures—and that it is happy and pleasant in exact proportion as we come away from iniquity and maintain close fellowship with the Lord.

See, also, what we are told of the child of God in Psalms 1. The worldling and his enjoyments are in the counsel of the ungodly, in the way of sinners, in the seat of the scornful. But the blessed, *i. e.*, happy, child of God has his "delight in the law of the Lord, and in his law doth he meditate day and night." "Dear me," you say, "I could never find any delight in reading the Bible day and night." But, my friend, if you would diligently study your Bible, you would soon feel as did the prophet when he said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

Moreover, if you once get a taste of the "joys of God's salvation," you will lose all desire for these worldly intoxicants, called pleasures, that only leave a deeper thirst, which in turn drives you further afield in the world for the pleasures that satisfy not. The sweet waters are not in the broken cisterns of your own hewing, but in the deep well of God's salvation. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:12, 13. Is not this a vivid picture of those who have wearied of fellowship with God, and gone over to the world for their pleasures? This is the way and the walk of the backslider. Is God such a "way in the wilderness" that you must needs cry out for the onions and leeks, the melons, the fish, flesh, and garlic of Egypt, and rush down onto the ground of Satan for pleasures?

Do you say, "I know nothing of those 'joys of salvation' and 'pleasures forevermore' that you speak of"? Of course not. And how can you expect to? *They are not found in the ball-room and theater, among the world's people, who are at enmity with God.* Such joys are found in God's highway of holiness, where the redeemed of the Lord walk, the Lord himself walking with them in the way. . . .

I venture now to say that those Christians who have walked most constantly in fellowship with the Lord, and have had the deepest communion with him, will say that his ways are ways of pleasantness, and all his paths are peace. Prov. 3:17. I tell you, believers, if we should show forth these joys in our lives more than we do, the unconverted would say, "Truly these Christians have something that we know nothing about. They have sources of joy that seem altogether above the world, joys that leave no dregs of sorrow or disappointment in their cup." Once more I protest that God has not left us without pleasures; and that out-and-out devotion to him does not rob us of a single pleasure, but gives something so much better than the world has, that its joys never come into the mind by comparison, and therefore lose their attraction.—*Rev. G. F. Pentecost, D. D., in Words and Weapons.*

FETISH.

THE African believes that there are everywhere evil spirits who are amenable to charms or incantations, or, as he calls them, "fetishes," and that certain unknown or half-known persons whom he calls wizards are acquainted with these charms and use their occult knowledge for nefarious purposes. He believes further that certain other persons are gifted with the power of tracking or "smelling out" the offenders. So universal is this belief that almost every village of pagan Africa, particularly toward the west coast, has its fetish house, a grim and ghastly building, often ranged round with human skulls in every stage of decomposition, and a fetish man, who is its high priest.

No human being, surely, ever had a more terrific power committed to him, and few have used it more unsparingly or unscrupulously. The fetish man is bound by no law; he recognizes no rules of evidence. Anything which happens, even in the most ordinary course of nature, he may pronounce to be the work of a fetish or a wizard, and to need his assistance to ferret it out. A heavy rainfall or drought, a murrain among the cattle, a pestilence or a conflagration, a child devoured by a wild animal, an illness or a death, each and all of these may be pronounced to be "fetish"—somebody has done it, and he must be detected.

So possessed are the natives by this belief, it so forms part of their being, that it never occurs to any one of them, though he knows that his own turn may come next, to question the reality of this uncanny power; and in the panic terror which waits upon the movements of the fetish man and his decisions, the negro

loses for a time some of his most essential and amiable characteristics, his frivolity, his light-heartedness, even his family affection. A son will join in putting his father to death; a brother will help to tear in pieces a brother.

If the accused dares to deny the charge—which he seldom does, however preposterous or impossible it may be—he has to submit to some terrible ordeal, such as the running at full speed under an avenue of hooped arches about half his height, when, if he stumbles, or, rather, as soon as he stumbles, he is hacked to death; or the drinking of some deadly decoction, such as the caska bark, when his one chance of escape is handsomely to bribe the fetish man to give him the exact quantity or quality which will make him desperately sick before the poison has well begun its deadly work.

In Ashantee and Dahomey, at Bonny and Calabar, in the Fan country and throughout Angola, this terrible belief prevails, and, as may well be imagined, it ramifies out into every kind of villainy and crime.—*The Nineteenth Century.*

CONSCIENCE NOT A SURE GUIDE.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

It is evident from this text that a man's conscience is not a reliable guide, as a part of his faith or practice may seem to be right to him, while in reality he is in the way of death. God evidently designed the conscience for a very important work; but he also gave man a regulator for it, which it is as important for him to consult as it is for him to consult the sun to keep his watch right. It matters not how good a watch may be, the better it is the surer it is to stay wrong if it be set wrong. So a man may have a very good conscience, very tender, and very faithful in its admonitions, and yet constantly misleading him, because it has been wrongly instructed.

A good conscience might permit us to be very careless of very important and serious matters, simply because it is ignorant of them; but as soon as it is instructed it still proves itself to be the same faithful monitor upon this, as well as other subjects.

Some may go quite in the opposite direction, and make many things a matter of very conscientious action which are altogether imaginary, a result of false education. Both extremes one would think all would gladly avoid, but they only may be faithfully instructing and regulating their consciences by God's unerring word.

It is necessary to concede the truth of this, in order to explain the presence of the word of God in the world, for why should the Lord have been to the trouble of giving it to us if it was all right for each to take the course he thought was right. "Thy word is a lamp unto my feet, and a light unto my path." "Through thy precepts I get understanding; therefore I hate every false way." "Thy word have I hid in mine heart, that I might not sin against thee."

GEORGE B. STARR.

THE HARD PLACES ARE THE TESTING POINTS.

IF there were no hard places in the way, Christianity would be much more popular than it is. But a popular Christianity is not the genuine faith. While the foundation of the gospel on God's part is love, on the sinner's part it is faith. Now real faith can be developed only by heavy trials. It is necessary that "patience have her perfect work," in order that the Christian "may be perfect and entire, wanting nothing." In John's vision of the last scenes of this world's history, the angel said to him, "Here is the patience of the saints." Rev. 14:12. Patience, then, is a necessity—indispensable to final success—but whence comes it? James answers, "The trying of your *faith* worketh patience." The biblical records of the exercise of faith are all accompanied by instances of the most trying nature.

We see, then, that in order to develop a people "perfect and entire, wanting nothing," it is absolutely necessary that there be some hard places along the road for the trying of faith. These hard places are testing points. If the obstacles thus presented are bravely met in the spirit of faith, they invariably yield, giving the overcomer the encouragement incident to victory. But if faithful effort fails just when and where it is especially needed, there consequently follows the discouragement of defeat.

Sometimes these testing points arise in the pathway of the individual disciple; sometimes they come up before particular societies or communities; and not infrequently they confront the whole body. The experiences of Abraham, Moses, Daniel, Paul, and others mentioned in the Scriptures, are striking examples of personal test and personal victory. Saul, as he saw his army deserting him on every hand, and waited for the prophet to come and offer sacrifice before he could move, was no doubt in an apparently strait place. It was a testing point for him, and had he remained steadfast he would have won a noble victory; but at the trying moment his faith failed him, he fell, and was lost.

There are many instances in the history of ancient Israel of their being brought face to face with heavy burdens and most discouraging situations, from a human standpoint. They were frequently called upon to do that which was apparently impossible, and which was impossible for them in their own feeble way. In such emergencies God's great power, resources, and willingness to help his dependent creatures in ways unthought of by them, were demonstrated to his glory. When they had done all they could, and struck out in the name of the Lord, victory was always with them. When they faltered, murmured, and complained that the burden was too heavy or the requirement too great, they just as surely failed. The need of the church to-day for such tests is as imperative as it ever was. The natural inclination being the same in all ages, the treatment must be the same.

Whatever the nature of the requirement,

the naturally deterring feature involved will be the sacrifice connected with it. Sacrifice for God, in its true sense, is the one thing that the unregenerate heart cannot do. Jesus says, "The prince of this world cometh, and hath nothing in me." As it is with the prince, so it is with his subjects. The true Christian's covenant relation with God is a covenant of sacrifice. God took the initiative, and made a sacrifice for man far beyond anything that man can do for him. And he has always led the way in every particular; and when he comes to gather his saints together, it will be those who have made a covenant with him by sacrifice whom he will recognize. Ps. 50. "If any man have not the Spirit of Christ, he is none of his," and he will not be gathered in that company, no matter what pretensions he may have displayed.

But God also permits his people to come into hard places sometimes for the purpose of demonstrating their dependence upon him. "Without me ye can do nothing," is just as true to-day as when the Saviour spoke the words eighteen hundred years ago. It is, however, a lesson hard for man to learn, that he is utterly helpless of himself, and must needs humble himself before God and petition for aid, to accomplish any good. Hard, trying places are necessary to practically remind us that we cannot walk alone. When men attain to a fair measure of success in a worldly sense, they are very apt to attribute their good fortune to their own abilities. And many of the professed followers of Christ who may have served the world to middle age or past that point with no pecuniary success, are wont to imagine that but for the restrictions of the faith they might yet do some great thing for themselves. A few real hard places have a decided influence in dispelling such illusions.

There are often mistakes made as to what sacrifice is. An individual spoken to upon the subject, replied, "We do sacrifice all the time; we have to sacrifice in order to get what we need." Now a straightened financial situation does not necessarily imply a spirit of sacrifice; such a condition might result from misfortune or mismanagement. The requirement of the covenant is *sacrifice for God*, not for self. Again many are disposed to measure themselves by what others do,—especially with those who do little or nothing as compared with what it is thought they might do. There is but one true pattern, and that is Christ. Because someone else has not shown a willing mind, or come up to an appreciation of what sacrifice for God really means, that will not warrant my recognition in the great gathering day. Says one: "If I had as much as this one or that one, I could do as much as he, *and not feel it.*" Such a sentiment comes not of a spirit of sacrifice. What one does with small means is a good indication of what he would do with greater opportunity. No one knows what he would do in another's situation until he is tried.

Nor does pride manifest a spirit of sacrifice. There is more pride among poor folks than

they are aware of. They often withhold the little they might do because they think it appears insignificant beside the larger offering of others. It is the aggregate of the small amounts given by the poor that makes up the bulk of the available means for the Lord's work. Giving for show is not sacrifice, and has no divine promise attached to it; such givers *have their reward*. The cause has often been in need for lack of the small amounts that poor people were too proud to give, and they have missed the blessed approval bestowed by the Saviour on the poor widow.

Jesus didn't say to the woman who cast in her last mite, "Now you ought not to have done that; you needed that money yourself; I don't want to take all you have." Nor did he say, "That little mite don't amount to anything, you might as well have kept it; nobody expects you to do anything; let those rich men stand the expenses, they can give and have plenty left." Instead of talking in that strain to her, and thereby to all others in like circumstances, the Lord put his blessing upon her and upon her offering, which proved a large interest on the investment. It was literally true that she had "cast in more than they all," for her act has been an incentive to give to the Lord's treasury, and has been used as a successful lever for raising means for the gospel work, unto this day. And her example will not cease to bear fruit till the work has been fully accomplished. That was doubtless a hard place for the poor widow, but she lifted, and won a great victory for the truth.

W. N. GLENN.

PRAYER A SOLEMN BUSINESS.

THE weakness of faith which characterizes many Christians, and the ill success which marks many religious enterprises, may be traced to erroneous ideas as to the nature of prayer, to vague and general forms of prayer, and to neglect of prayer.

All Christians admit that prayer is an important duty, and that there can be no religion without it, but how few there are who make the most of this, the greatest privilege which has been given to mortals in this state of being. . . . What then is it to pray? It is to present our desires to God; to elevate our thoughts and wishes above men, above departed and glorified saints, above the angelic hosts, above all subordinate existences on earth and in Heaven, to enter into communication with the infinite and eternal, and implore the beneficent attention of the uncreated, the invisible God. It is a transaction so great that the illustration of a man rising in an instant from our world to the most distant star that twinkles in the vault of night, and holding there communion with its inhabitants, falls far short of the reality. It is for a man, weak, sinful, made of dust and to return to dust in a few days, to attempt to attract the attention of the principal being in the universe; to declare in the plainest manner that he intends to venture alone into the presence and speak to the Almighty as he would address his friends. . . .

Were we without the knowledge of Christ Jesus, the Mediator between God and man, it would be a dreadful thing to pray to a God who is a consuming fire, and to present a sin-laden petition in the presence of omnipotent holiness. Hence the doctrine of the mediation of Christ Jesus, who ever liveth to make intercession for us, has been the hope of the devout and the joy of all pious souls in all the ages of the Christian church. Christ knows our infirmities; he knows the love of God, and through him, the cleanser of our polluted offerings, the all-prevailing High Priest in the temple built without hands, we can pray even with boldness and expect a gracious answer.

It is on account of the sacrifice of Christ that a sinner can pray at all; it is through the intercession of Christ that his prayers receive attention and are effectual. . . . This belief in a Mediator whose intercession cannot fail, gives strength and force to the Christian's petitions. It was not until man was unfit to commune with God on account of sin that a mediatorial dispensation was established. It was when all else had failed, when every mode of communication was cut off, and men were like shipwrecked mariners clinging desperately to a wave-beaten rock, that this connection was established which was to save them from perdition—a Mediator, who, in the midst of ruin and desolation, rises, conspicuous and omnipotent, to retrieve the wreck and prepare the way for a perfect recovery of the lost treasure of access to God. He who taught rebellious and sinful children to say, "Our Father which art in Heaven," is himself our way to the Father, and through him we can draw near to God.—*New York Observer*.

THE TWO IMMUTABLE THINGS.—HEB. 6:18.

WHAT are these unchangeable things mentioned in the passage? They are not defined in plain words, side by side, yet we may conclude pretty certainly from the context. Verse 17 speaks of "the immutability of his [God's] counsel," and the confirming or fastening of the same with an oath or a declaration of certainty. The oath relates to the Abrahamic covenant. The Lord made oath by himself. Verse 13; Gen. 22:16. This promise was to be effected through Jesus. Luke 1:69-79; Gal. 3:29. The Lord swore by his holiness that he would not lie unto David. Ps. 89:35. "As I live saith the Lord," is a statement of the divine certainty.

The Lord has pledged his existence, if we may so speak, that he will fulfill his gracious promises. The most honorable and trusted of men may, by compelling circumstances, violate their promises. The Lord, who is over all circumstances, cannot fail. He cannot lie. The two immutable things of the text seem to be the promise of eternal salvation through Jesus, based upon the simple declaration of redemption, first; and the oath of confirmation, certain as the divine existence that it will be fulfilled, secondly. No wonder the apostle spoke with such confidence and hope of the "exceeding great and precious promises" by which we become "partakers of the divine

nature." 2 Pet. 1:4. "Let us hold fast the profession of our faith without wavering, for He is faithful that promised." Heb. 10:23.

N. J. BOWERS.

THE WORLD OF BOOKS.

BEHOLD! the world of books is still the world,
And worldlings in it are less merciful
And more puissant. For the wicked there
Are winged like angels; every knife that strikes
Is edged from elemental fire to assail
A spiritual life; the beautiful seems right
By force of beauty, and the feeble wrong
Because of weakness; power is justified,
Though armed against St. Michael; many a crown
Covers bald foreheads. In the book-world, true,
There's no lack, neither, of God's saints and kings.
True, many a prophet teaches in the roads.
But stay! Who judges? Who distinguishes?
Who . . . can tell true seers
From conjurers? The child, there? Would you leave
The child to wander in a battle-field,
And push his innocent smile against the guns?
Or even in a catacomb, his torch
Grown ragged in the fluttering air, and all
The dark a mutter around him? not a child.

—Mrs. Browning.

THE REPROACH OF CHRIST.

1. How great was the reproach which Christ suffered for us?

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree." Gal. 3:13.

2. Should the disciple receive greater honor than his master?

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." Matt. 10:24, 25.

3. What did Christ lay down as the only possible condition of discipleship?

"Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27.

4. What trials did the Saviour teach his followers to expect?

"Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matt. 10:34-36.

"They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think that he doeth God service." John 16:2.

5. What great sufferings were the early Christians called to endure?

"And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:36-38.

6. Is there *always* a cross to be borne for Christ?

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

7. Why does the world hate Christians?

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19.

8. How should we regard the trials we are called to endure?

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4:12, 13.

9. How is Christ reproached in the person of his followers?

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on *their* part he [Christ] is evil spoken of, but on *your* part he is glorified." Verse 14.

10. Are we worthy of any special accept-

ance when we suffer in consequence of our own misdeeds?

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth." 1 Pet. 2:20-22.

11. What should be our constant care?

"Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12:14, 15.

12. How are trials a mark of God's favor?

"As many as I love, I rebuke and chasten; be zealous therefore, and repent." Rev. 3:19.

13. When called to endure chastening at God's hand whom should we consider?

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Heb. 12:3, 4.

14. How does God regard those who persecute his children?

"He that toucheth you toucheth the apple of his eye." Zech. 2:8.

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you." 2 Thess. 1:6.

15. When will they receive their just recompense?

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Verses 7, 8.

16. What will be their punishment?

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Verse 9.

17. In that day whom will the Lord gather?

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5.

"I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden." Zeph. 3:18.

18. How are we encouraged while we await the coming of our Lord?

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you." Isa. 35:3, 4.

19. When passing through affliction for conscience' sake, to whom should we commit ourselves?

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." 1 Pet. 4:19.

20. What will at last be the joyful inheritance of all who faithfully follow Christ, bearing his reproach?

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 25:8; 35:10.

AUGUSTA W. HEALD.

EVIDENCES of one's own Christianity often appear not merely from inward assurance, but from a realization of the help the Christian faith affords in the ordinary relations of life. A young man appearing before an examining committee was asked how he knew that he was converted. "I find it easier to control my temper," was the modest reply. And another young man to whom a similar question was once put, said that he could get along better with his employer. That is the kind of faith which would suit the apostle James. —*Congregationalist*.

The Signs of the Times.

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

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OAKLAND, CAL., SIXTH-DAY, AUGUST 3, 1888.

FORGIVENESS REAL, NOT PRETENDED.

LAST week we made some comments on an article which claimed that Paradise was that part of *hades* in which the souls of the righteous dead were detained until the resurrection of Christ, when it was abolished. We showed from the Scripture that *hades* is not and never was a half-way house to Heaven, that it is a place of unconsciousness where both righteous and wicked remain until the resurrection, and that Paradise has no connection with it, but is the dwelling-place of God, the place where the saints will be gathered when they receive their final, eternal reward. We gave all that was necessary to show the folly of the position that Paradise was an intermediate place of abode for God's people; but there is another position taken in the article, as the basis of the one already noticed, which is so utterly opposed to divine revelation that it must have some attention. The writer says:—

"The necessity for an intermediate place of abode for the Lord's people, grew out of the fact that sin was not actually forgiven till the blood of Christ was actually shed."

We are sorry to see that this most unscriptural doctrine is being received with considerable favor of late. We wish that such would give special heed to the following texts:—

Micah 7:18: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy." This is the language of one who knows the joy of actual forgiveness. The prophet extolled the Lord as one who did actually forgive sin.

Ex. 34:6, 7: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." At that time the Lord declared what then he was, and not simply what he would be at some future time.

The Old Testament is full of promises of forgiveness. When one of the people sinned, he was to make the proper sin-offering, and the promise was, "and it shall be forgiven him." Lev. 4:26. So the prophet Isaiah said: "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:6, 7.

These words were as true when they were written as they are now. The people were told that if they would turn to the Lord he would "abundantly pardon" them. To say that they did not receive pardon when they turned from their sins, is to say that God held out to them a false hope; to say that the pardon was not real, is to discredit all the promises of God. The promise of pardon could not have been made any stronger.

But we can refer to facts as well as promises. Read the following: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Ps. 32:5. Here we have pardon actually granted. See also Ps. 85:2; 99:8 and Num. 14:19, where it is expressly stated that God forgave the iniquity of the children of Israel.

Some have thought that pardon before the death of Christ was not real but only typical, though what

sort of a thing a "typical pardon" might be, they have not told us. But the pardon which David received was so real as to cause him to exclaim: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Ps. 32:1, 2. The forgiveness which David received was such as took away the sin so that the Lord did not any longer account him guilty. If that was not actual forgiveness, we should like to have someone tell us what more than that actual forgiveness could do for a man.

This blessedness was Abraham's when his faith was counted for righteousness. Abraham was the father of the faithful, for he "against hope believed in hope." He had faith in Christ, who, it had been promised, would be descended from him, when he had no child, and when it was utterly impossible, humanly speaking, that he should ever have one. He is called the father of the faithful, because he exercised stronger faith than any other man who ever lived. But faith nowadays always brings the fullness of pardon, and Abraham's greater faith must have brought the same thing to him. And so it did, as the Scriptures plainly declare.

Abel likewise, by his sacrifice of faith, obtained witness that he was righteous. Heb. 11:4. But if he was righteous, he had been cleansed from sin, for no man can be righteous before his sins are forgiven. Of Enoch we read that he walked with God. That is the same as saying that he was at peace with God; for two cannot walk together except they are agreed. But peace comes only after the faith which brings pardon. Enoch could not have walked with God, if his sins had been upon him; but if his sins were not actually forgiven, then they were actually upon him. Forgiveness must precede a righteous life; therefore to say that there was no actual forgiveness before Christ came, is the same as saying that there were no men who were actually righteous before the resurrection of Christ, but that all were hypocrites. Thus the theory of typical or pretended pardon dishonors both God and men.

There is, however, a real difficulty in the minds of some who have no notion of denying God's word, which declares that from the earliest ages men were actually forgiven, and were actually righteous. That difficulty is this: All the blessings that come to men, come by virtue of what is called the "second covenant," of which Christ is mediator; but that covenant was not ratified until the death of Christ, and Paul says: "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:17. Then how was it possible for men before the days of Christ to receive the blessing of forgiveness, which is promised only in the second covenant?

A verse in the fourth of Romans will serve to answer this. The apostle, after telling how Abraham received the righteousness of faith, says that he believed God, "who quickeneth the dead, and calleth those things which be not as though they were." Verse 17. God can make a thing that is not just as real as though it actually existed. How is that? The answer is in Heb. 6:13-18:—

"For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

The promise which God made to Abraham was confirmed in Christ. His faith was counted for righteousness, by virtue of the Seed which was to come. And although God cannot lie, he confirmed his immutable promise by an oath, and so made it doubly unchangeable. So although all pardon is granted solely by virtue of the blood of Christ, after Christ had been promised it was the same as though

he had actually been slain. So sure is the promise of God, that Christ is called "the Lamb slain from the foundation of the world;" for the promise that was made to Abraham was nothing more than the promise made to Adam.

There is but one plan of salvation. Jesus Christ, the same yesterday, and to-day, and forever, is the center of that plan, and the grace of God through him has been equally abundant in all ages since sin entered into the world. "For the same Lord over all is rich unto all that call upon him." w.

GOD LOVETH A CHEERFUL GIVER.

"God loveth a cheerful giver," is the statement of Holy Writ. This seems rather a singular expression, in view of the Scripture declarations that God loves all the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Although this is true that God so loved all the world that while they were yet enemies, he gave his Son to die for them, yet there are certain ones whom he says he loves, which shows that between him and these there is a closer bond of love than that which exists between him and the wide world for whom he even gave his dear Son to die.

To illustrate: Jesus said, "If a man love me, he will keep my words; and my Father will love him." John 14:23. This shows clearly that, though God loves all men, yet there is a closer bond of love between him and those who love Christ than there is between him and those who do not love Christ.

Again: The psalmist says: "A Father of the fatherless, and a judge of the widows, is God in his holy habitation." Ps. 68:5. Other scriptures show that God is the Father of all, and the Judge of all. And although this is true, yet this text shows that there is that in the condition of the fatherless and the widow, which brings God especially near, and leads him to single out these as special objects of his fatherly and judicial care.

And again: One of the twelve is mentioned as "that disciple whom Jesus loved." But did not Jesus love all of his disciples? Assuredly he did. He loved all men. While beholding the wicked city which was about to take him, and with wicked hands crucify and slay him, his great heart of love burst forth in an agony of grief. And when suspended upon the cross, while they jeered and scoffed at him, his dying love prayed for their forgiveness. Jesus loved all. Then why should this one be spoken of as "that disciple whom Jesus loved"? Because in the spirit of this one there was that which more readily responded to the chords of love that thrilled in the heart of the Saviour. There was a bond of love between him and that disciple that was closer than between him and the others. And when we know the great love of Christ for all, what a world of meaning lies in those words, "that disciple whom Jesus loved."

These scriptures illustrate the meaning of the text, "God loveth a cheerful giver." Where there is one who sets his heart upon the cause of God, thinks about it, and studies and plans how he may help it forward in the earth, gives to the cause of that which God has bestowed in blessing upon him, and does it cheerfully, that is the man whom the Lord specially singles out as one whom he loves. And although he loves all men as only he can who is Love, yet between the Lord and such a man there is a bond of affection which draws from him the assurance that here is a man whom God loves. "God loveth a cheerful giver."

That which called forth this expression was the fact that there were a number of Christians who had given all they had for the gospel's sake, to send it abroad to all the world. In a few years a dearth came throughout all the land, and they were found in need. Then those who had been reached by the gospel through their love for it, were called upon to give for the gospel's sake to those who had made themselves poor for the gospel's sake. And it was said to them, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or

of necessity; for God loveth a cheerful giver." 2 Cor. 9:7.

Now how is it with you, brethren? The cause of the Third Angel's Message is the cause of the "everlasting gospel." Rev. 14:6-12. Means is required now, as well as at the first, to send it, according to the great commission, "into all the world," and "to every nation and kindred and tongue and people." Money must be furnished to send forth the gospel; this everybody knows; but how do you give it? grudgingly, or of necessity? or do you give it cheerfully? Does the work of the "everlasting gospel" have an important place in all your plans? or is it only the subject of occasional attention? The word of God has formulated a plan by which the work of the gospel shall become an important part of all our business transactions. On this subject this direction is written, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."

There are no people more familiar with this text than are Seventh-day Adventists. It is a text that is always used by those who advocate the keeping of the first day of the week instead of the Sabbath; and we are constantly being called upon to show that there is in it no shadow of authority for substituting the observance of Sunday for that of the Sabbath. We all know that that is what the text does *not* mean. But in our duty of showing what the text does *not* mean, have we not neglected to show what it *does* mean? Has the text any meaning at all to the people of this age? We are perfectly assured that it has. The epistles of the apostles of Christ were not merely local communications, whose authority and instruction were to expire with the age in which they were written; they are divine communications to the church of Christ in all places and all ages, divine directions for the guidance of the church in all its work in fulfillment of the commission to preach the gospel to every creature. This proposition no Seventh-day Adventist will for a moment dispute. Then is there not something which this text does mean? And if it has any meaning, does it not mean what it says? Does it not mean that on the first day of the week every one of us shall lay by him in store as God hath prospered him, that portion of means which is to be devoted to the work of the church in spreading abroad the truth of God embodied in the everlasting gospel? Who will say that the text means nothing to us? Not one. Well, then, if the text does mean something to us, it must mean what it says, and is it not high time that we began to obey it? We as a people make a profession of being strictly obedient to the Scriptures as they are written; *but do we obey this scripture?* Does every one of us lay by him in store, upon the first day of the week, as God has prospered him, a portion of means for the work of the Lord? If not, why not?

At the General Conference of 1887, this matter was duly considered, and obedience to this scripture was recommended to the whole body of Seventh-day Adventists, the proceeds to be devoted to foreign missions. Some had already been practicing it for years. Since this action of the General Conference many more have been obeying the scripture. But we know that there are many yet who are not obeying it. We are sorry that it is so, but so it is. These we would ask, How long are you going to continue to disobey? And if you are going to continue in that way at all, what reason have you for it? and how do you expect to meet the Saviour without spot and blameless when he comes? It is only a plain, simple, scriptural, moral, and business proposition. There is the word of God which says, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." That word assuredly has a meaning to the church. The meaning is clearly expressed in the words themselves. The only question that remains is one of obedience. Shall we obey this word of God? or shall we not? Who will assume the responsibility of saying that we shall not?

Brethren, we pray you to consider this matter in the light of the word and Spirit of God; and then, "every man according as he purposeth in his heart,

so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver."

NOTE.—Let no one make the mistake of supposing that obedience in this text is to take the place of obedience to those Scriptures which enjoin the duty of tithing. This means referred to in 1 Cor. 16:2 is spoken of by Paul as a "contribution." The tithe is in no sense a contribution; it is the Lord's already. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30. The tithe is the Lord's, and not ours, and no man can make a contribution of that which does not belong to him. 1 Cor. 16:2 is speaking of our own means, and gives directions how we may give systematically of that which is our own, "to prove the sincerity of our love." J.

MEMBERS ONE OF ANOTHER.

WE noticed last week those scriptures which set forth the church as the body of Christ, and the members of the church as members of the body of Christ, and therefore members one of another, as they by "joints and bonds" are "knit together in love." As the members of the church are members of the body of Christ, and also members one of another, how can it be but that there shall be unity in the church. If I am a member of the body of Christ and you are a member of the body of Christ, then if we have any respect for Christ how can it be that we shall have any disrespect for one another? If we love Christ how can we have anything but love for one another? But more than this, we are also members one of another, and as "no man ever yet hated his own flesh," how then can it ever be that we should not love one another.

This is the very test of our love for Christ: "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. No man can appreciate the love of Christ while he is cross and spiteful and cruel to his brother, for whom Christ died. Church-members therefore cannot expect to honor Christ while they dishonor one another. In dishonoring one another they do dishonor Christ, because "we are members of his body, of his flesh, and of his bones." But when each one sees in his brother one for whom the Saviour died, and one who is a member of the body of Christ, then each one will treat his brother tenderly, lovingly, as the Saviour is tender and loving. When each one sees in his brother a soul so precious as that Christ died for him, he is not going to treat him slightly, nor needlessly cause him pain. To cause a brother pain cannot be without causing Christ pain, for we are members of his body, and he is the Head of the body, and it is the head always which is really conscious of any pain in the body. The Scripture would have us realize the closeness, the intricacy, of the relationship between Christ and the church, and between the members one with another in the church.

Paul sets this forth as follows:—

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more

feeble, are necessary; and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." 1 Cor. 12:12-27.

In this it is shown that in the church—the body—of Christ, the members make up the body, as in the human body the eyes, the hands, the feet, etc., form the body. And as in the human body the different members are joined one to another, each in its proper place, to form the perfect body, so also is the body of Christ. And God hath "set the members every one in the body as it hath pleased him." And as in the human body one dislocated member disconcerts and deforms the whole body, so also is it in the body of Christ. As in the human body each member can properly fulfill its function only by working in the place in which it belongs, so also is it in the body of Christ. For each member to know his place, and keep it, in the church, is just as essential to the efficient working of the church as that each member of the human body shall properly be set in its proper place, in order to the easy, comfortable working of the human body. But "all members have not the same office;" all cannot be hands, all cannot be eyes, all cannot be feet. Let the eye and the hand change places, and the good of both would be destroyed, and each would be an evil to the whole body. Let the hands and the feet change places, and the efficiency of all would be destroyed. But with all the members—eyes, hands, and feet—in their proper places, each can be efficient in its own place, and all working together can do that which the hand finds to do. The eye sees that which is to be done, the feet carry us within reach, and the hands perform the task, and each is essential to the working of the other. Except they all work together no task can be efficiently executed. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." To no part of the body can any other part of the body say, "I have no need of you."

Thus it is with the human body, as everybody knows; and thus it is with the body of Christ—the church—as everybody ought to know. Each member of the church, *in his place*, is necessary to every other member of the church. Yea, even "those members of the body, which seem to be more feeble, are necessary." And those members of the body which we think to be less honorable, upon these we should bestow more abundant honor. Christ has honored them with a place in the church, shall we despise them? "The members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Or as it is said in another place: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." Heb. 13:3. "Now ye are the body of Christ, and members in particular." And, oh, that everyone who is a member of the church would realize how sacred is the relationship into which he has entered! Then indeed would the disciples of Christ be one, and the world would believe that God sent him.

For the edifying—the building up—of the church, the Lord has placed certain gifts in the church. "When he ascended up on high, he led captivity captive, and gave gifts unto men." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of

the stature of the fullness of Christ." Eph. 4:8, 11-13. In another place it is written of these gifts, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28. Thus we see that the gift of teaching the word of God is only third in importance of the gifts of the Spirit of God to members of the church. It is second only to the gift of prophecy, and is before miracles, or gifts of healings, or diversities of tongues. Paul expressed the matter thus: "I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." 1 Cor. 14:18, 19.

But though all could speak with the tongues of men and of angels, if they have not charity—the love of God—they are but as sounding brass or a tinkling cymbal. Though all had the gift of prophecy, and the gift of wisdom to the understanding of all mysteries and all knowledge; and though all had faith that could remove mountains, if they have not charity they are nothing. And though all were so benevolent as that they would bestow all their goods to feed the poor; and though they were all so perfectly assured of what they believe that they would die at the stake as witnesses to it, if they have not charity it will profit nothing. Charity is love. It is the love of God shed abroad in the heart by the Holy Ghost. It is that love which keeps the commandments of God, "for this is the love of God, that we keep his commandments;" and "love is the fulfilling of the law." Therefore, though all have all these wondrous powers, and have not the keeping of the commandments of God, they are nothing. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But if there be in the church the love of God, keeping the commandments of God, then all these gifts, working together with charity, build up the body of Christ, make increase of the body unto the edifying of itself in love, and increase it with the increase of God.

How long shall it be ere the church of the living God comes up to the fullness of its high privilege?

J.

"THEORIES OF INSPIRATION."

THE agitation in the Baptist denomination in England, commonly known as "The Down-grade Controversy," has made very prominent the subject of the inspiration of the Scriptures. In a former article I made the remark that Dr. Clifford's statement on this subject, in his review of Mr. Spurgeon, would be considered ambiguous. And I also said that others lacked the tact and caution manifested by Dr. Clifford. If Dr. Clifford has any definite position on the subject it would be difficult to gather it from his article. But it is not difficult to gather from others that there is as great a departure from the old standards of orthodoxy on this point as on any other.

When Mr. Spurgeon returned from Mentone, last January, where he had gone for the sake of his health, there was a meeting of welcome at the Tabernacle, at which a Dr. Patterson made some interesting remarks. Speaking of the position of the Baptist Union, he said:—

"Let them tell us plainly what they believed, and he challenged them to say whether they believed that the Holy Book was a book entirely different from all other books, and that it had God for its author. Would they say yea or nay to that? They tell us there are difficulties concerning inspiration, but he had not met any. They ask us to give a theory of inspiration, but he hated theories and never attempted to explain a miracle. He who could explain a miracle knew how it was performed, and he who was able to explain it was able to work one. Science was lagging behind a great deal, yet he had often said he was prepared to reconcile Genesis with geology when anyone was prepared to reconcile Charles Lyell's last edition with his first. Go to God's word; when that word is faithfully spoken, the common people will hear Christ gladly."

Here is the essence of the whole matter plainly stated. Inspiration, by the Spirit of God, is alto-

gether beyond human comprehension, because it is altogether miraculous. Dr. Patterson was quite within the bounds of reason when he said that he who could explain a miracle could work a miracle.

There is no doubt that the authority of the Bible is fast being undermined, especially in England, by so-called "theories of inspiration." A certain Baptist minister, in an address which was not dissented from, said:—

"The theory of plenary inspiration belongs to the orthodox creeds of to-day, and although its fallacy had been clearly and indisputably proved by science, and lay on the surface to anyone who would look critically at the book itself, yet some theologians and commentators, and the bulk of the religious people, adhered to it."

Another Baptist minister, with very heavy titles published a work which contains the following:—

"It is better to acknowledge frankly that our biblical boundaries are held subject to the rectification of frontier which science may require. So shall we save ourselves from the stultification which results from commitment to an exegesis in one age which has to be abandoned in the next. Scripture writers and readers may err, for they are human; nature cannot, for it is divine."

Two things are necessarily assumed by this learned minister, namely: 1. That the author of both nature and revelation could write the truth more clearly and unerringly in nature than he could in revelation. 2. That mankind can read the truth with greater accuracy and certainty in nature than he can in revelation. But if that is so we must take their bare word for it, for surely their ever-changing conclusions do not afford us any evidence of it.

As "a book for the times," Mr. Spurgeon has lately published the quite well-known work of Professor Gaussen on the "Inspiration of the Scriptures," with an introduction by himself. Professor Gaussen expressed himself much after the manner of the quotation copied above from Dr. Patterson. He says:—

"It has not been precisely defined to us. Nothing authorizes us to explain it. Scripture has never presented either its manner or its measure as an object of study. Were we asked, How has this work been accomplished? we should reply that we do not know; we perceive the effect, we admire and adore the cause, but it is our duty to be content never to know the means by which this is done."

We have watched with much interest the steps by which professed believers in the Bible undermine its authority by discrediting inspiration. As in most other steps in the way of error, the first is the dangerous one, because it is the most innocent-appearing, and leads unmistakably to all the others. That first step is the declaration that some parts of the Scriptures are more highly inspired than others. This appears to many to be very reasonable, because some parts of the Bible are held to be much more important than others. But if that declaration be admitted, that some parts of the Bible are more highly inspired than others, the conclusion is unavoidable that some parts are more credible than others. When that conclusion is reached, but little remains to divide the Bible into the reliable and the unreliable portions, and then every man becomes the judge to decide what part of the Bible is to be the true basis of faith. On this point Professor Gaussen speaks emphatically. He says:—

"Inspiration cannot exist in varied degrees. A word is from God, or it is not from God."

As far as our minds are capable of comprehending the subject, this must be true. Anything less than this necessarily casts a doubt over the whole subject of revelation, that shuts out the possibility of implicit faith. For if a man can determine that any one part of the Bible is more perfectly inspired than another he must be able to give a reason, or to point out the less reliable portions. But the danger of this position—the fatality of it—is seen in this, that no two individuals will measure the inspiration of the different parts of Scripture by the same standard, and then the Scriptures are made the plaything of everyone's fancy. That is to say, that everyone will determine that those portions are most highly inspired that best accord with his own predilections or feelings. And this is just what is being done every day among those who set aside certain parts of the Bible as either partially inspired or uninspired.

We once heard a highly respected minister say, of a certain portion of Scripture, that he had often thought that it was useless, and that the writer seemed to have been outside of his inspirational power when he penned it. But when we conversed upon it, and its connection with some valued truths was clearly seen, he declared that it was a most precious part of revelation. And this shows the necessary result of all theories of inspiration—of all human judgments passed upon the different parts of the Bible. They will not only differ with each other, but the determination of the same person will not always be the same. And thus may be seen the correctness of the remark, that such a position makes the Bible a plaything for the caprices and fancies of men.

We are firm in the belief that the first chapters of the Chronicles were written by inspiration because it was the will of the Holy Spirit that these facts should be preserved. And therefore they were directed by the Holy Spirit. But one may say, Such a record is not as difficult to believe as the deep counsels of God recorded by the prophets and apostles. But if we admit that as a fact, we then give the credit of the revelation, not to the infinite wisdom and power of the Being who inspires the writer, but to the capacity and strength of the writer himself. But the truth stands sure, that God often takes the weak things of the world to confound the mighty, and the foolish, according to the world's estimate, to confound all earthly wisdom. That position is the subterfuge of the Spiritualists, who account for the falsities and blasphemies of their pretended revelations, by the fact that the spirits had poor mediums through which to communicate. This is a valid reason where the controlling power is so weak that it cannot reveal itself, and is at the mercy of the subject; but not elsewhere.

"Every word of God is pure; he is a shield unto them that put their trust in him." Prov. 30:5. Paul, speaking by inspiration, said concerning the "holy writings" that Timothy knew from a child, that "all Scripture is given by inspiration of God, and is profitable." We recently read, and that in a Baptist paper, too, that they who meddled with the prophecies were unprofitably engaged. This is one estimate of the relative importance of different parts of the Bible. But the estimate of Peter is quite different. See 2 Peter 1:19-21. And even so we believe that whatever estimate may be put upon the Scriptures, will be reversed by the Spirit of God, unless it be the one proper estimate, of unquestioning reliance upon every word of the Lord. J. H. W.

WILL THEY?

"ROME AND BOSTON" is the title of a short article in the *Chicago Advance* of July 19, relative to Papal aggressions in the Athens of America. The article tells how men have been arrested for preaching the gospel and for distributing tracts on Boston Common; how the Salvation Army is not permitted to parade; how parochial schools have been multiplied, to the detriment of the public schools; how reliable textbooks have been rejected because they gave simple historical facts concerning the Papacy; and how Rome is waging an unrelenting warfare against the public schools, and concludes by saying: "Further developments at Boston will be awaited with interest, and in the meantime the whole country will probably be more watchful against encroachments from this direction."

But will the whole country be more watchful? will our civil and religious institutions and liberties be guarded more carefully because of the attitude which Rome has assumed in Boston? Hardly. Protestantism lives to-day only in name in the bosom of a great majority of the American people, and Rome may do what she will, so long as she does it under color of law, and it will at the most provoke only a weak protest.

"Boston," we are told, "is no longer a Puritan but an Irish city," and with equal truth it might be said of many of our great cities that they are no longer American but foreign cities; and what is worse, they are Roman Catholic cities. And yet, instead of tak-

ing alarm and erecting suitable safeguards against the encroachments of this foreign despotism, so-called Protestants apologize for the monstrous crimes which Rome has committed in every nation under heaven where she has had the power, and salute her as "one of the grand divisions of our Redeemer's army"!

C. P. BOLLMAN.

The Commentary.

THE THIRD ANGEL'S MESSAGE.

THE DEVELOPMENT OF THE BEAST.

(Lesson 7, Sabbath, August 18.)

1. WHAT did we find in the preceding lesson was the determination of the bishops of the fourth century?—*To make use of the power of the State for the furtherance of their own aims.*

2. What was one of the principal aims of the Western bishops, especially the bishop of Rome?—*The exaltation of Sunday.*

3. What did they secure from Constantine?—*An edict, in A. D. 321, in favor of Sunday—the first Sunday law that ever was.*

4. What was this law?

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."—*History of the Sabbath, chap. 19.*

5. Who convened the council of Nice?—*Constantine, A. D. 325.*

6. What was one of the two principal decisions rendered by that council?—*That Easter should always and everywhere be celebrated on Sunday.*

7. Under what authority were its decrees published?

"The decrees of these synods were published under the imperial authority, and thus obtained a political importance."—*Neander, vol. 2, p. 133.*

8. Who was bishop of Rome during twenty-one years and eleven months of Constantine's reign?—*Sylvester, January 31, 314, to December 31, 335.*

9. What did he do with his "apostolic authority" shortly after the Council of Nice?

He decreed that Sunday should be called the Lord's day.—*History of the Sabbath, p. 350.*

10. What was commanded by the Council of Laodicea, A. D. 363 or 364?—*That if Christians should rest on the Sabbath, "let them be accursed from Christ," and that they should rest on Sunday.*

11. Did Constantine's Sunday law apply to all classes?

12. Were other laws demanded by the bishops, which should be more general?

"By a law of the year 386, those older changes affected by the Emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege."—*Neander, vol. 2, p. 300.*

13. What petition was made to the emperor by a church convention in A. D. 401?

"That the public shows might be transferred from the Christian Sunday and from feast days, to some other days of the week."—*Id.*

14. What was the object of all these State laws?

"That the day might be devoted with less interruption to the purposes of devotion." "That the devotion of the faithful might be free from all disturbance."—*Id., pp. 297, 301.*

15. What was it that so much hindered the devotion of the "faithful" of those times?

"Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart."—*Id., p. 300.*

16. How was their "devotion" disturbed?

"Church teachers . . . were, in truth, often forced to complain, that in such competitions the theater was vastly more frequented than the church."—*Id.*

17. What does Neander say of all this?

"In this way, the church received help from the State for the furtherance of her ends. . . . But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere outward conversions thus brought about, she would have needed no such help."—*Id., p. 301.*

18. When the church had received the help of the State to this extent did she stop there?

No, she demanded that the civil power should be exerted to compel men to serve God as the church should dictate.

19. Which of the fathers of the church was father to this theory?—*Augustine, who lived from A. D. 354 to 430.*

20. What did he teach?

"It is indeed better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development."—*Schaff's Church History, sec. 27; Augustine Epistle 185 ad Bonifacium, sec. 21, 24.*

21. What does Neander say of this?

"It was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the inquisition."—*Church History, vol. 2, p. 217.*

Thus was formed the union of Church and State out of which grew the Papacy. Thus was developed "the beast," which made war with the saints of God, and wore out the saints of the Most High.

NOTES ON THE INTERNATIONAL LESSON.

THE DAY OF ATONEMENT.

(Aug. 12.—Lev. 16: 1-16.)

THE ministration in the earthly sanctuary could not actually take away sins; for it had only the blood of bulls and of goats to offer. Heb. 10:4. It was ordained for the purpose of instructing men with reference to the work of Christ, and of encouraging them to look forward to his work. It is a shadow or representation of the service of Christ in the sanctuary of God in Heaven. Heb. 8:5; 10:1; Col. 2:17. The round of service was repeated each year, even as a shadow is renewed each day. But the ministration of Christ which casts this shadow fills out each part of the work once for all, and is not repeated.

THE ministration in the first apartment occupied the entire year, with the exception of one day, which was devoted to work in the second apartment, or most holy place, to close up the work which had been wrought in the first apartment. When a man repented of his sin, he brought a sin-offering to the priest to the door of the sanctuary. Then he confessed his sin, and put his hand upon the head of his offering, to indicate the transfer of the guilt from himself to his offering. Then the victim was slain because of that guilt thus transferred to it, and the blood, representing the life of the victim, was taken by the priest and carried into the sanctuary, and sprinkled there before God. This act was the offering of the life of an innocent victim in the place of the life of him who

had broken the law of God, and it was the transference of that man's guilt from himself to the sanctuary of God. See Lev. 4 and the parallel scriptures.

On the day of atonement, the tenth day of the seventh month, the ministration was transferred to the second apartment, or most holy place. By God's direction, the high priest on this day caused two goats to be brought to the door of the sanctuary. On these he cast lots. One was for the Lord, the other for Azazel. The priest then slew the goat upon which the Lord's lot fell, and took his blood to present it before God as a sin-offering in the most holy place, sprinkling it upon the mercy-seat. He did this for two purposes: 1. To make atonement for the people. 2. To cleanse the sanctuary by removing from it the sins of the people of God. Lev. 16: 15-19.

THE sanctuary being cleansed, the high priest comes out of the building, and having caused the other goat to be brought, which was for Azazel, he lays both his hands upon his head, and confesses over him all the transgressions of the children of Israel in all their sins. These he puts upon the head of the goat, and sends him away by the hand of a fit man into the wilderness. And it is said that "the goat shall bear upon him all their iniquities unto a land not inhabited." Verses 20-22.

By the work in the first apartment, the sins had been transferred to the sanctuary through the blood of sin-offering. By the work in the second apartment, the sanctuary is cleansed and the sins of the people of God blotted out. Such was the work in the earthly sanctuary, as set forth in the example and shadow of heavenly things.

THE earthly sanctuary was only made as the pattern of the sanctuary in Heaven. Heb. 8 and 9. Itself and its services pertained only to the first covenant. Heb. 9:2. With the introduction of the new covenant came the real sanctuary of God, the tabernacle which the Lord pitched, and not man. Heb. 8:1, 2. While the first tabernacle stood, it signified that the way into the holy places of the heavenly temple was not opened. Heb. 9:8. But when our Lord ascended on high, he became a great High Priest, and by his own blood he entered the temple of God.

THUS, when John looked into the temple of God in Heaven, he saw the Father sitting upon the throne, and before the throne were seven lamps burning. Rev. 4. In this place also he saw the Son of God. Rev. 5. Before the throne also stood the golden altar of incense. Rev. 8:3. These things do clearly mark the first apartment of the heavenly sanctuary, and show that this was the place where our Lord began his ministration as our High Priest.

BUT there is a time when his ministration is to be within the second apartment. This is marked in John's statement of the events under the seventh trumpet: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The ark marks the second apartment, as the seven lamps and the golden altar of incense mark the first. The second apartment is therefore opened under the seventh angel, and the days (or years) at the beginning of his voice constitute the period in which the mystery of God or work of the gospel for fallen man is finished. Rev. 10:7; Eph. 3:4-6. It is certain, therefore, that as

there was a time each year devoted to the finishing up of the round of service in "the example and shadow of heavenly things," so is there such a period in the conclusion of Christ's ministration, when once for all our High Priest finishes his work of priesthood; and as this work in the former dispensation took place in the second apartment, so also under the new covenant does this work find its accomplishment within the second veil by the ark of the ten commandments. The work in the second apartment of the earthly sanctuary does not therefore represent the work of the whole gospel dispensation, but only of that part of it devoted to the finishing of the mystery of God.

THE work within the second apartment was for the cleansing of the sanctuary, and this was performed by the high priest with blood. The heavenly sanctuary is, we know, to be cleansed, and for the same reason that the earthly sanctuary was cleansed. So Paul testifies in Heb. 9:23. The same word which Paul uses to express the purification in this text is used in the Septuagint version of Daniel 8:14, for cleansing. The prophecy of Daniel shows us that the sanctuary of God is cleansed in the last days of the new covenant dispensation. The sanctuary of the new covenant is in Heaven. Heb. 8:1, 2. This heavenly sanctuary is to be cleansed; for Paul affirms it. The cleansing of the sanctuary is the removal from it of the sins of the people of God that had been borne into it by the High Priest, and their blotting out from the record that stands against the saints, preparatory to their being placed upon the head of the scape-goat, or Azazel.

Now this Azazel, as the word is in the original, or scape-goat, as some translations render it, can be no other than Satan; for the being that receives the sins of the righteous after the High Priest has finished his work in the sanctuary, can be no other than Satan, the author of sin. The word Azazel was understood by the ancient people of God to mean Satan. When, therefore, the goat was sent into a land not inhabited, it represents the fact that Satan at the conclusion of Christ's work as priest shall be cast into the bottomless pit. Rev. 20.

THE work of the Judgment is divided into two parts. The first part is the Investigative Judgment, which takes place in the heavenly sanctuary, God the Father sitting in judgment. The second part is the execution of the judgment, and is committed wholly to Christ, who comes to our earth to accomplish this work. John 5:22-27; Jude 14, 15. It is while the Investigative Judgment is in session that the cleansing of the sanctuary takes place. Or, to speak more accurately, the cleansing of the sanctuary is identical with the work of the Investigative Judgment.

THIS part of the Judgment is described in Dan. 7:9-14. God the Father sits upon the throne of judgment. Those who stand before the Father are the angels. Compare Rev. 5:11. It is not upon earth, for the Father does not come to our earth. It is before the second advent of Christ, for Christ comes to our earth as a king sitting upon his own throne (Matt. 25:31, 34; Luke 19:12, 15; 2 Tim. 4:1), but this tribunal of the Father is the very place where he is crowned king. Dan. 7:13, 14. It is the time and place where our Lord concludes his priestly office, and must, therefore, be in the second apartment of the sanctuary above. Rev. 10:7; 11:15, 18, 19.

WHEN the Saviour comes, he gives immor-

tality to the righteous dead. 1 Cor. 15:23, 51-55; 1 Thess. 4:15-17. The rest of the dead are left until the resurrection of the unjust. Rev. 20. But those who are thus made immortal were previously accounted worthy of that great salvation (Luke 20:35), for they are put in possession of eternal life at the moment when the trumpet sounds. And such, also, is the case with the living righteous. They are changed to immortality in the same moment with the dead in Christ. 1 Thess. 4:15-17. The decision who shall have eternal life has, therefore, been made before Christ descends to execute the judgment.

THE books are examined before the deliverance of the saints. Dan. 12:1. The opening of the books is described in Dan. 7:9, 10. The book of life shows who have set out in the service of God. Luke 10:20; Phil. 4:3. The book of God's remembrance shows the record of their faithfulness in his cause, and whether they have made clean work in overcoming. Mal. 3:16. Other books contain the record of men's evil deeds. Rev. 20:12, 13.

As the object of this final work in the sanctuary is to determine who are worthy of everlasting life, no cases will come before this tribunal except those who have had their names entered in the book of life. All others are left out of this investigation as having never become partakers in Christ's atoning work. The investigation will determine who have overcome their sins; and these will have their sins blotted from the record, and their names retained in the book of life. It will also determine who have not overcome; and these will have their names blotted from the book of life. Rev. 3:5.

THE blotting out of sins (Acts 3:19) is therefore the great work which brings our Lord's priesthood to a conclusion. As this is an individual work, it evidently begins with the first generation of the righteous, and so comes down to the last, that is, to those who are alive at the coming of Christ. When the sins of the overcomers are blotted out, and the sanctuary cleansed, the Son of God is no longer needed as a great High Priest. He therefore ceases from the office forever, and becomes a King for the deliverance and glorification of his people, and for the destruction of all transgressors. Dan. 7:13, 14. Satan, the author of sin, receives its dreadful burden when the work in the sanctuary is closed, and will bear it with him to the lake of fire.

It is of infinite consequence to us who live in the time when Christ is closing up his priesthood, that we understand the work which he is performing, and that we so walk in the light as to share in his great salvation.—*From the Sanctuary of the Bible, by Elder J. N. Andrews.*

You may not be able to make a great man or a great woman of yourself, but you can be a good one. To be good and worthy is better than to be great. Greatness lasts through time; goodness, through eternity.—*Selected.*

THE only way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a thick crust; but in the course of time, truth will find a place to break through.—*Bryant.*

BEWARE of producing crude thoughts; study till thy words are matured.

The Missionary.

THE SABBATH REFORM IN EUROPE.

THE following article, written by Elder S. N. Haskell and recently published in the *Bible Echo*, is so full of interesting information regarding the work, not only in Europe, but also in other parts of the world, that we give it to the readers of the SIGNS entire:—

"The readers of the *Echo* are aware that the work of Sabbath reform which has been going forward in Australia for the past three years is not one of local interest. It is a movement confined to no one nation, nor to any particular portion of the earth. It has found its way in the United States of America from the Atlantic to the Pacific, and entered every State and Territory, until at the present time there are many thousands who meet regularly for worship each Sabbath, as also many families living by themselves who are observing the Sabbath of the Lord. The islands of the sea have also received the light of present truth. On one of the islands the entire population are observing the Sabbath, and rejoicing in the truth. The whole company, over one hundred, have taken their stand as the result of a few weeks' visit by one of our brethren.

"But what we wished to speak of particularly, is the progress of the work on the continent of Europe. It is about twelve years since the Sabbath reform was permanently established in Switzerland, although there were scattered believers in the doctrine previous to this time. The work has progressed until in every nation in Europe there are found witnesses for the Sabbath. In Russia, where the laws are the most rigid in reference to the observance of the seventh day, the truth is making most rapid progress. In Southern Russia, in Caucasia, on the Volga, and in other parts of the great nation, many Christians are believers in these same truths which we profess. Six or seven colporters go from house to house, and from village to village. They are often arrested on the charge of proselyting, a criminal offense in the eyes of Russian law; but to this charge they plead not guilty, and when the individuals who have changed their faith are themselves brought before the magistrate as witnesses, in reply to the question as to who influenced them to change their faith, they answer invariably, 'The Bible.' Public preaching is not permitted, except in houses which have been confirmed by the magistrate. It is allowable to visit families and read the Bible with them, but not to use arguments to induce any person to change his faith. In this way the truth is progressing in Southern Russia, and even in Siberia.

"At Basel, Switzerland, we have a large printing office, where about forty hands are employed. I spent a Sabbath and Sunday in March at Basel. Our people have a commodious place of worship, in which there were three congregations, French, German,

and English, and while we spoke in English, translators took up the discourse, sentence by sentence, and repeated it to those of their respective nationalities who were seated on opposite sides of the room. At the close of the remarks, an opportunity was given those who desired the special prayers of God's servants, or who wished to signify their desire to take their stand upon the Sabbath, to make it manifest by rising to their feet. So many arose that at first we questioned the propriety of calling them forward, as it would simply require a change of their positions; but about fifty came forward, representing at least four nationalities, and there we sought God together. Prayers were offered in French, German, and English, and the Spirit of God came near and touched all hearts. There are thirteen active colporters in Germany and Switzerland, and a number in France and other portions of the continent. Some of these are selling as many as ten books per day.

"The truth has also found its way into Holland, and there are many in that country observing the seventh-day Sabbath. In the Scandinavian countries there are three organized Conferences, in Denmark, Norway, and Sweden, and a large publishing house has been established at Christiania. The church at that place has a membership of over one hundred. Thus on the continent the truth is rapidly spreading, and in all nations there are believers rejoicing in the truth.

"Less than a year ago we commenced work in London, and a goodly number have taken their stand to keep God's commandments, and many more are on the point of deciding. Most of those who have taken their stand are from the Church of England. At the present time some are connecting themselves with our training-school to prepare for work in the cause of Christ. We expect to see, at no distant day, scores engaged in the work in this great city. One clergyman of the Church of England has connected himself with the work.

"We have nothing but words of encouragement as relates to the progress of the truth. There is no nation, so far as our knowledge goes, which has not representatives of God's truth for these days. The providence of God has gone before his work, and hearts are prepared for the reception of the truth. The islands which have waited for God's law are being reached by the message of warning.

"But while the truth is encircling the earth, we do not expect to see the world converted to it. On the other hand, we see the beast, the Papacy, spreading its influence over the nations of the earth as we have not in the past. It has been thought by many that the reign of the Papacy was over, and Protestants have supposed that this power could no longer wield the scepter over the nations of the earth; but the Papal jubilee celebration has shown what a hold this mystery of iniquity has upon the world. Costly presents were sent to the Pope from most of the rulers of the earth. Some Church of England ministers are teaching the children to call them

'Father,' and to say the 'Blessed Virgin Mary,' and to bow before the crucifix. Progress toward Rome is seen on every hand. The warning of the Third Angel's Message against the worship of the beast is timely, and none too soon. God is preparing his harvest, while Satan is stirring up that power, which has for some time been curtailed in its influence to some extent, to put forth its greatest and final efforts in the struggle between truth and error. There is light for the people of God, but a great battle is to be fought before victory comes. We can say to the friends in the colonies, Gird on your armor, and be strong in God, for the truth will triumph and bear off the victory."

VACAVILLE, CALIFORNIA.

OUR work here has been progressive from its beginning. Though the development is slow, and the fruits not great, yet we can report much encouragement. Six adults thus far have been converted to "the commandments of God and the faith of Jesus."

The members of the Vacaville church have formerly been holding their meetings in a hired church, of which they are now deprived, and from house to house. This has been a hindrance to progress, and we are glad to report that about \$1,200 has been raised by subscription, a good corner lot purchased, lumber bought, and ere this is read a neat and commodious building will be in process of erection.

The interest to hear present truth has been greatly revived within a few days by a singular but very significant occurrence. Elder Bartlett held two Bible-readings with the president of the W. C. T. U. here, wholly on the subject of Bible temperance; the president was so well pleased with them as to invite Brother Bartlett to give a temperance Bible-reading at a temperance mass-meeting held once a month, in which all the ministers and their flocks participated. But the ministers held a council and determined that Elder Bartlett should not serve, because he was not in accord with them as regards the enforcement of a Sunday law. Of course this has greatly stirred the people, and forcibly brought the matter of Sunday enforcement to the front, and it will soon be seen here that *ostensibly* the ministers are for temperance but *really* for the compelling of the conscience as to the enforcement of Sunday-keeping by civil law. It is due the Christian minister of this place that we do not class him with the others in this matter. At first he voted against Elder Bartlett, and was appointed to carry the decision of the council to him, but he repented and made a private confession of wrong-doing in the matter, and will make a public confession in the tent to-night of his error. This minister has shown a commendable spirit in the matter, and we trust that God's blessing will be with him. Pray for the work here.

J. G. SMITH,
PHILIP KENT,
A. W. BARTLETT.

July 26, 1888.

HONOLULU, HAWAIIAN ISLANDS.

AFTER a slow and tedious voyage of twenty-six days from San Francisco, I reached this place June 15. Since that time I have been laboring the best I could for the interests of the cause here. My labor and burden so far have been mostly for the believers, having preached but four sermons where the general public were invited.

In many respects this is a very favorable field, though the enemy, as usual, has done his best to demoralize the work. The good seed that has been sown here has not been lost. The few who have embraced the truth seem to love it and are anxious to see it prosper. A Tract Society has been organized with proper officers and quite a liberal amount donated for its support. The prospects for my reaching Pitcairn soon are quite favorable.

A. J. CHUDNEY.

July 2, 1888.

PENNSYLVANIA.

FIVE tents have been pitched since our excellent camp-meeting in this Conference. One in Reading, a city of 60,000, where the services are divided into German and English. One near Huntingdon, a comparatively new field. One in Crawford County, at Conneautville, where a very large attendance is reported. One at Liberty, a small village in Tioga County, and one in this city. The laborers are all of good courage. The future alone will tell the results. Our building in this city for the Tract Society office and church is gradually nearing completion. Our canvassers are doing well, and our book sales are on the increase. We hope for a good year's work.

L. C. CHADWICK.

Williamsport, Pa., July 22, 1888.

ROMANS 10:3.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." There is an Eastern story of a sultan who overslept himself so far as not to awaken at the hour of prayer. So the devil came and waked him, and told him to get up and pray. "Who are you?" said the sultan. "Oh! no matter," replied the other; "my act is good, is it not? No matter who does the good action so long as it is good." "Yes," replied the sultan, "but I think you are Satan. I know your face; you have some bad motive." "But," says the other, "I am not so bad as I am painted. I am a pretty good fellow after all. I was an angel once, and I still keep some of my original goodness." That's all very well," replied the sagacious caliph; "but you are the tempter; that's your business, and I wish to know why you want me to get up and pray?" "Well," said the devil, with a flirt of impatience, "if you must know I will tell you. If you had slept and forgotten your prayers, you would have been sorry for it afterward, and penitent; but, if you go on as now, and do not neglect a single prayer for ten years, you will be so satisfied with yourself that it will be worse for you than if you had missed one sometimes and repented of it. God loves your fault mixed with penitence, more than your virtue seasoned with pride." —Selected.

The Home Circle.

OUR CRAFT IS SMALL.

WHEN the hardy Norwegian puts out to sea,
With his sails well trimmed, and the rocks a lee,
Ere upon his sight the land grows dim,
He chants for protection this well-worn hymn,
"God help us all, whatever befall,
For thy ocean is vast, and our craft is small."

So ever as dashes the ocean's wave
With a tried, true soul, and a heart as brave,
He looks aloft, through the rack of the storm,
And pierces the void for a formless form,
For he knows and feels, whatever befall,
That God is large, though his craft is small.

Take courage, toiler, where'er thou art,
From this humble soul and this dauntless heart.
When thy life grows drear, and thy hope grows dim,
Lift thine eyes above,—put thy trust in Him;
And feel and know, whatever may be,
'Tis a Father's arm encircles thee.

And thou too, O Christian,—a heavy cross
May bear thee down, and the worthless dross
Of this world encumber thy upward way;
Still let this thought be thy hope and stay,
Through each earthly snare, a Father's care
His trusting child shall in safety bear.

God help us all in this voyage of life;
God keep us pure from its stain and strife;
And wherever may dash the angry wave,
Teach us to say with a spirit brave,
God help us all, whatever befall,
For thou art so vast, and we so small.

—*Christian Weekly.*

OUR FATHER WHO ART IN HEAVEN.

It was a cold, wintry day, and the wind drove the sleet so furiously along the streets that they were nearly deserted, except where here and there a solitary figure struggled along against the storm.

Half an hour before, when there had been a lull in the wind, a great many children had ventured out, that they might be in their accustomed places in Sunday-school. A lady, who was also on her way thither, was hurrying along with swift feet, when her glances fell upon a little boy who was crouched in a doorway, shivering as the cold wind swept past him.

"Why, you will freeze here, my boy," she said kindly. "You ought to go home."

The child looked up at her with wistful, dark eyes, that were half-appealing and half-fearful in their expression.

"Me afraid," he answered in broken English, cowering still further back into his corner. His imperfect speech, dark complexion, and clustering black curls showed at once that he was an Italian.

"What are you afraid of?" asked Miss Wilson kindly. Then, as the wind blew still more fiercely, she drew her wrap more closely about her and said: "Come with me; I am going to a place where it is nice and warm, and you can tell me about yourself while we are on the way."

The kind face and gentle words reassured the boy, who was inclined to be somewhat shy of a stranger, and as they walked along together toward the church, he told Miss Wilson that his name was Guiseppe Bazzetti, and that he was afraid of the man who had brought him with many others from his sunny Italian home. Every day he sent little Guiseppe out with his violin to earn what pennies he could by his playing and singing; and if he was successful and carried home a

good deal of money, he was given a good supper before he went to his miserable bed on the floor of the cheap lodging-house. If he was not successful—Guiseppe drew up the sleeve of his thin jacket, and showed a purple bruise that told of the treatment he received.

That morning he had started out as usual, but people did not want to be disturbed by the sound of the violin, and a policeman had forbidden him to play; so Guiseppe had wandered about in despair, not daring to go home penniless, and afraid to try to earn any money by his violin.

His troubles had reached their height when a party of rough boys had met him, and to gratify their love of mischievous sport had taken away his instrument, notwithstanding his tears and entreaties.

Poor little Guiseppe! He did not know what to do. He was afraid to return to his master, for he knew he would vent his vexation at the loss of the violin upon him, even though he was not at fault, and he had no friend to whom to go for refuge in this strange land.

Miss Wilson heard his sad story with great sympathy and interest, and Guiseppe felt as if he had gained a friend by the time they entered the door of the warm, well-filled mission school.

The lady led the little stranger into the class that she herself taught, and, sitting beside a ragged little boy of about his own age, Guiseppe listened wonderingly to the singing and the lesson. At the close of the lesson, the whole school united in the Lord's prayer, and the untaught child's eyes opened wide with amazement.

To whom were they talking? and who was it that the whole school called Father? Thus he questioned Miss Wilson when the school had been dismissed, and the children were dispersing. Sitting down beside him, the teacher explained that, poor and friendless as he was, he had a loving heavenly Father who was always watching over him and caring for him.

The brown eyes grew soft and velvety with tears as the little boy listened. It was a new thought to him that anyone cared for him. He had been left an orphan when he was a baby, and the uncle upon whom he had been dependent had never been very fond of the child, and had been glad to get rid of him.

"He love me? Sure?" he asked, and when Miss Wilson assured him of it, he went on. "If I ask something will he do it for me?"

"If he thinks it is best for you," was the gentle answer, and then Guiseppe, clasping his hands, prayed that he might never go back again to his master, but that he might have a happy home somewhere else.

You may be sure the boy's prayer was answered, for Miss Wilson would not send him back to his cruel master again. Her brother, who was a doctor, wanted just such a little boy to open the office door and go on errands, and he went to see Guiseppe's master, and easily prevailed upon him to give up all his

claim upon the child. In the happy Christian home where he is learning to be a good and useful man, Guiseppe's face is no longer sorrowful. He loves his kind friends dearly, and night and morning when he kneels in prayer he never forgets to thank the loving heavenly Father, to whom he has given his young heart, for all his care and mercies.—*Minnie E. Kenney, in Christian Intelligencer.*

THE COMING METAL.

A DIRECTOR of some of the Alabama mines, a Mr. Chamberlain, thinks that sooner or later, and not very late at the latest, the mining of iron ore and the manufacture of iron will be superseded by cheap processes for the extraction of aluminium from common clay. This metal is three times as strong as steel, he says, and but one-third as heavy, and has thus the double advantage over all forms of iron of being capable of better service and being more easily handled. But it costs \$500 a ton now, and it is used in a few only of the lines of manufacture that it could easily fill altogether or improve if it could be cheaply produced. It would be the greatest and strangest of all the changes that science has wrought in the material or methods of manufacture if this anticipation of the Alabama mining master should be realized. Iron has been, at least since the "bronze age," if there ever was such condition of developing civilization, the most valuable and indispensable of all the products of the interior of the earth. There is no form of life, no process of manufacture, no method of industry, that does not need and use iron or steel. To oust it from its metallic sovereignty would be a greater change than the displacement of wood fuel by coal, or of coal by natural gas.

The new metal would be the very material for ship-building, for its specific gravity is less than that of glass. It was discovered by the German chemist, Wochler, in 1828, and re-examined in 1846; but its production to any extent dates from the experiments of the French chemist, Devillion. It is a white metal, like silver, but with a bluish tint. It is more malleable and ductile than iron, is equal in tensile strength, and takes a high polish. It melts in a furnace heat, and is easily cast into any form. It does not rust in moist air like iron, and does not oxidize like lead or zinc. No gas tarnishes it. When fused and cast into moulds it is soft like silver. Hammering hardens it as hard as iron, but it is only one-third of the specific gravity of iron. Its light weight caused Napoleon III. to have the eagles on the standards often made of it, taking off two-thirds or more of the weight with an eagle of the same size. It is very sonorous, and rings with a musical tone when struck in such a shape as to allow vibrations. It forms very hard and valuable alloys with copper and gold, the latter being much used for jewelry and various forms of ornamental work. A metal of so many and so valuable quantities, and existing in inexhaustible amount in one of the commonest of all natural forms of matter, clay, as well as others less abundant, but quite as abundant as iron ore, probably, will certainly be brought into more general use by the scientific developments of the age.—*Indianapolis News.*

UNDERGROUND PARIS.

THE catacombs of Paris are of enormous extent. They were originally stone quarries, and more than one-tenth of the city's extent is honeycombed by them. Some of them are said to have been in existence for fifteen centuries, but it is only within the last hundred years that they have served for purposes of burial.

Of the old cemeteries of Paris, the largest and most popular was that of the Innocents, comprising not only vaults beneath the church, but great pits for the use of the common people, where hundreds of corpses were buried together. The place became such a hot-bed of disease from overcrowding that successive edicts were issued prohibiting further burial there, but it was continued until the place became absolutely loathsome.

In 1780 it was computed that the cemetery was twenty-six feet deep in dead bodies, and at that time, after it had been used for nearly seven hundred years, it was finally closed.

As the site was regarded as a center of infection, the church was pulled down, and the human remains transferred to the quarries, which received the name of catacombs.

These under-ground galleries, to which the remains of many other churches have been removed, are under the care of a regular corps of workmen. They have been carefully surveyed, and marked by tablets, so that a skilled person can name the street, and even the number, of the house above his head. Without such knowledge, however, or lacking a guide, woe be to him who attempts exploring these gruesome labyrinths!

In 1793 the porter of a hospital lying near one of the seventy staircases which communicate with the catacombs, undertook an independent tour of discovery therein. Lantern in hand, he entered those fearful depths, but he never returned, and his fate was an absolute mystery until 1804, when some workmen discovered his coat buttons and a bunch of keys, in one of the less-used passages.

The catacombs may now be visited twice every month, by special permission of the chief engineer of mines. The tour is begun by the descent of a winding staircase, of some ninety steps. On reaching the bottom, the visitor finds himself in a narrow passage, three to four feet wide and six high, cut, like the staircase, in solid rock.

Each visitor being provided with a candle, they march along in Indian file. Broad, vaulted corridors are traversed, their walls composed of bones stacked upon each other. Indeed, as far as the eye can reach, bones only can be seen in endless succession. Tablets erected at intervals bear the names of the cemeteries from which the remains at that point have been taken, while the sandstone columns supporting the roof are carved with quotations from the Scriptures and other appropriate sources.—*Youth's Companion*.

To smile at the jest which plants a thorn in another's breast is to become a partaker in the sin.

Health and Temperance.

ABOUT DYSPEPSIA.

SOME time ago consumption was called the curse of America. We have made a good fight against it, and statistics show that the large average of deaths from pulmonary disease is filled out by the mortality from that cause among the native-born foreigners, that is, the children of those who emigrated to this country twenty or thirty years ago. Among native Americans of the better classes consumption is steadily on the decrease.

The great American foe to health and comfort now is dyspepsia. Worries of all kinds, domestic and business troubles, irregular hours, dissipation of any kind, and fast or over-hearty eating are prominent causes of dyspepsia, and headache, neuralgia, rheumatism, blood difficulties, debility, and grave mental troubles are some of the attendant evils that wait upon the malady.

The cure for aggravated forms of the disease has not yet been discovered, and, knowing this, one should begin in time and heed the warning given by the first symptom of indigestion; self-denial in diet is not too high a price to pay for exemption from a life of discomfort. Plain, good living, with meals slowly eaten, at regular hours, and plenty of open-air exercise, should be the rule with those who have a wholesome dread of dyspepsia. Intelligent people are learning that stomach trouble is often begun in infancy, and the diet for young children is now wisely ordered in well-regulated nurseries. Cakes, pies, puddings, and confectionery are very properly conspicuous by their absence, and, not seeing the pernicious dainties, the children satisfy their healthy young appetites on simple, nutritious fare. Keeping temptation out of their sight is an argument in favor of children eating apart from the family, but it is only in large establishments that this can be done. When at the family table it is hard to refuse to give them the things they see their elders eating, but better suffer the pain of denying them than have them grow up to be victims of dyspepsia.—*Good Cheer*.

A still better way would be for adults to adopt a perfectly healthful diet, and then it would not be necessary for them to deny their children things which they see others eating. As a general rule, those things which are not good for ordinarily healthy children are not good for grown people.

If thou well observe
The rule of—Not too much; by Temperance taught,
In what thou eat'st and drink'st; seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return;
So may'st thou live, till, like ripe fruit, thou drop
Into thy mother's lap, or be with ease
Gathered, not harshly plucked, for death mature.
—Milton.

“Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.” Prov. 23: 29, 30.

FRUIT FOR CHILDREN.

ONE of the common diseases of children is worms in the bowels. If a child's digestion becomes impaired, and the gastric juice becomes weakened or defective in quantity by overeating or bad food, the whole alimentary canal becomes clogged and filthy and furnishes nests for such worms as will breed there. In this weakened condition of the system, they cannot be destroyed by the process of digestion, and hence great harm comes from them.

Now, it is an interesting fact that fresh, ripe fruit is the very best preventive for this state of things. Dr. Benjamin Rush pointed this out a hundred years ago. He made a series of experiments on earth worms, which he regarded as more nearly allied to those that infest the bowels of children than any other, with a view to test their power of retaining life under the influence of various substances that might be used as worm medicines. The result proved that worms often lived longer in those substances known as poisonous than in some of the most harmless articles of food.

For instance, in watery solutions of opium, they lived eleven minutes; in infusion of pink-root, thirty-three minutes; in claret wine, ten minutes; but in the juice of red cherries they died in six minutes; black cherries, in five minutes; red currants, in three minutes; whortleberries, in seven minutes; and raspberries, in five minutes. From these experiments, Dr. Rush argued that fresh, ripe fruits, of which children are very fond, are the most speedy and effectual poisons for worms. In practice, this theory has proved to be correct.—*Selected*.

HOT WATER RELIEVES PAIN.

THERE is scarcely an ache or pain in the whole body which is not soothed or removed by hot water if applied as follows: Dip a piece of flannel or cloth, of five or six folds, in boiling water and lay it on the painful part, covering it instantly with a dry flannel, of which the edges should extend over the wet one inch or more; as soon as the wet flannel has dried a little, or in about five minutes, slip it out under one edge of the dry cloth and introduce another flannel as hot as can be handled; do this in so adroit a manner as to allow as little cold air as possible to get to the skin touched by the hot flannel; persevere until the pain is removed. Physicians assert that by this hot-water poultice the most violent, dry, and distressing coughs have been relieved in a few minutes, and some forms of croup subdued in half an hour.—*Selected*.

It is stated that a recent careful chemical analysis of some of the more harmless kinds of those quack preparations called pain-killers, reveals the fact that people pay high prices for mixtures of glycerine, common salt and water, alcohol, with a little sassafras to give a flavor, red pepper, chloroform, and other injurious things.

News and Notes.

RELIGIOUS.

—A Milan daily paper is publishing an illustrated edition of the Bible.

—Bishop Fowler, of the M. E. Church, has gone to Japan, where he will hold a conference in Tokio.

—The South Sea islanders raised at their last missionary meeting \$1,910 for a new yacht to carry the gospel to New Guinea.

—The Anti-Sunday Traveling Union, organized in the United States about four years ago, has a membership of nearly 6,000.

—There are now eight mission vessels cruising in the North Sea, each a combination of church, chapel, temperance hall, and dispensary.

—It is announced from Berlin that Professor Tishakert, of Konigsburg University, has discovered in the library of that institution a number of hitherto unknown manuscripts, sermons, and commentaries written by Martin Luther in person from 1514 to 1521.

—Senator Blair's proposed constitutional amendment prohibiting the manufacture, importation, exportation, transportation, or sale of alcoholic liquor as a beverage in the United States, has been favorably reported by the Senate committee to which it was referred.

—The Oakland *Tribune* is authority for the statement that one of the ministers of this city "does not believe in miracles, ancient or modern." Neither does "Bob" Ingersoll nor any other infidel. No one, however, can believe the New Testament and not believe in miracles.

—Tablets have been found showing correspondence between Assyria and Egypt nearly 1,550 years before Christ, or while Moses was a member of the Egyptian court. An exchange remarks that "when the tablets are translated important light may be cast on both sacred and profane history."

—The *Pacific Churchman* complains that the children who are educated in the Protestant orphan asylums in San Francisco are deficient in ordinary moral principle, and suggests that the reason is that the institutions are too crowded and that not enough attention is given to the children individually.

—"A missionary to China," says the *Christian Leader*, "has succeeded in an ingenious experiment to represent the Chinese spoken language by a system of clear and simple phonetic symbols, fashioned after the Pitman style. An educated foreigner can learn the system in from two to five hours, and a bright Chinaman in ten lessons."

SECULAR.

—Ex-Governor Carney, of Kansas, died on the 28th ult.

—Gladstone celebrated his golden wedding on the 25th ult.

—Cholera still prevails in Salgon and choleraic diarrhea in Hongkong.

—From June 18 to 30 there were 192 deaths from cholera in Hongkong.

—Colonel James Stephenson, of the United States Geological Survey, is dead.

—A telegraph line has been completed from Fusan to Seoul, the capital of Corea.

—There are 292,160 persons in New York City who do not speak English.

—On the 24th ult. 7,000 colliers struck for higher wages at Pouty Pridd, Wales.

—It is stated that 750 boats are stranded in the Erie Canal because of low water.

—July 26 Emperor William, of Germany, visited king Oscar, of Sweden, at Stockholm.

—July 26 six tramps were smothered to death in a capsized car of corn near Yutan, Neb.

—The report that Congressman Randall, of Pennsylvania, has cancer of the stomach is denied.

—July 27 a thousand miners employed in the coal mines at Stettinne, France, went out on a strike.

—The explosion of a carboy of ammonia fatally injured two men at New Orleans, La., on the 28th ult.

—On the afternoon of July 28 a heavy wind-storm wrecked a number of buildings at Plainview, Minn.

—The Canadian Government has issued strict orders for the suppression of polygamy in the Provinces.

—Hail fell to the depth of five inches in some parts of Vermont on the 25th ult., completely destroying crops.

—It is estimated that in the United States 100,000 deaths occur every year from strictly preventable diseases.

—A conspiracy was recently discovered to assassinate Prince Ferdinand and overthrow the Bulgarian Government.

—A boarding-house was burned at Maynard, Ohio, on the morning of the 26th ult., and three persons perished in the flames.

—July 20 three boats loaded with fugitives from Wady Halfa, Nubia, were capsized in the Nile, and 150 persons were drowned.

—It is reported that the king of Corea has announced his intention to prohibit the preaching of Christianity in his dominions.

—A Congressional committee is investigating imported contract labor and matters pertaining to an undesirable class of immigrants.

—Owen G. Lovejoy, the son of Elijah P. Lovejoy, the noted Abolitionist, is a candidate for Congress on the Democratic ticket in Illinois.

—The nine hundredth anniversary of the introduction of Christianity into Russia was celebrated with great pomp on the 26th ult. at Kief.

—It is thought that the new Inman line steamer *City of New York*, will reduce the time between New York and Liverpool to a little over five days.

—Mrs. John S. Martin, of Chicago, died in terrible agony on the 23d ult. from the effects of a bite inflicted several weeks previously by a pet dog.

—Mexico will shortly take action on railway freights and force the railroads to carry domestic goods at as cheap rates as are given foreign goods.

—It is stated that Dr. Mackenzie's report on the sickness of Emperor Frederick is ready for publication, and only awaits the consent of Dowager Empress Victoria.

—Rev. J. C. Hume, pastor of the Presbyterian Church at Babylon, Long Island, was fined \$5.00 on the 28th ult. for assaulting a member of his congregation with a cane.

—July 23 there were six fires on the Pacific Coast. One of these consumed nearly the entire town of Roslyn, W. T., while another destroyed the large hotel and depot at Lathrop, Cal.

—The Cook County grand jury has found true bills against the three dynamite conspirators whose arrest was reported last week. The man who supplied them with dynamite has also been apprehended.

—A memorial stone has been placed over the graves of the executed Anarchists in the cemetery at Chicago, and it is proposed to replace this stone by a costly monument as soon as the necessary funds can be obtained.

—The German doctors charge that Dr. Mackenzie is responsible for the death of Emperor Frederick. It seems quite probable that they are themselves responsible for an undue amount of professional jealousy.

—On the day of Emperor Frederick's death no less than 36,695 telegrams were dispatched from the Central Bureau in Berlin, 1,134 from Potsdam, 177 from Wildpark Station, and 579 from Friedrichskron Palace Station.

—A vein of coal has been discovered on the line of the Gulf, Colorado, and Santa Fe Railroad at Ardmore, I. T., about forty miles from the Texas State line. This find will enable the Gulf road to save \$5,000,000 annually in fuel.

—It is stated that there are now 360 ostriches in Southern California. In the past ostrich farming in this State has been confined to the southern part, but recently a farm has been stocked with birds near Red Bluff, in the Sacramento Valley.

—The monster log ship mentioned in these columns some weeks since was successfully launched into the Bay of Fundy at Joggins, Nova Scotia, July 24. If no accident has befallen the novel craft, it is probably safe in New York harbor by this time.

—Cardinal Lavignerie, archbishop of Algiers, is credited with the statement that 400,000 slaves are annually sold on the African shores, and that, taking into account those killed in capturing them, and the deaths from barbarous treatment, the slave trade counts 2,000,000 victims every year.

—The Ship Owners Association of San Francisco have decided to reduce coast seamen's wages five dollars per month, while the Seamen's Union refuse to allow their men to ship for less than the former wages. The consequence is that though no strike has been declared, vessels are unable to secure crews.

—Chicago has in her employ 1,605 teachers. The number of pupils enrolled is 75,000. Of these 9,600 are in double divisions—that is, can attend school only half a day. There are 2,000 more girls than boys in the schools.

—A dispatch from Shanghai under date of July 27 states that a volcanic eruption at Bandaisan, fifty leagues from Yokohama, has destroyed several villages and killed 1,000 persons, including 100 visitors at the Thermal Springs. Fresh craters have formed, and the eruption is still active.

—A colored official of Crittenden County, Ark., was taken from the court-house on the evening of the 23d ult. and hanged to a tree in the woods near by. It does not appear that the man was guilty of any crime except that of holding an office which a number of white men in Crittenden County would like to fill.

—A bill has been introduced into the United States Senate to amend the naturalization laws so as to require each applicant for citizenship to be able to read, write, and speak the English language intelligently before he receives his final papers, and withholding the right of franchise till one year after final papers have been issued.

—General Boulanger was defeated on the 22d ult. for a seat in the French Chamber of Deputies. It will be remembered that he resigned in a pet only a short time since, and a few days later fought a duel in which he was dangerously wounded. It seems that the French people have no use for a man who suffers himself to be defeated in a duel.

—The Canadian jails at present contain no murderers under sentence of death. The officials in the department of justice say that this incident is almost without precedent. Evidently the Canadian authorities are not so considerate of murderers as we are in the United States. If they want to keep a good stock of such criminals on hand they must quit hanging them so promptly.

—An extradition treaty has been arranged between the United States of Colombia and the United States, has been agreed upon, and is now in force in Colombia. The treaty provides for the extradition of persons accused of murder, counterfeits, forgers, those who may fraudulently dispose of public funds, those accused of public robbery, of incendiarism, the destruction of railroads, etc.

—July 28 a man was rescued from a well near Johnson, Neb., in which he had been imprisoned nearly a week. He was working in an old well when it caved in above him, entombing him alive and uninjured. He was supposed to be dead, but efforts were made to recover his body, and after several days' work the workmen discovered that he was still alive. It is thought that he will recover.

—The recently published report of the San Francisco grand jury charges that that city is ruled by political "bosses," that the police judge is incompetent if not corrupt, that the prosecuting attorney is no better, that criminals are notified in advance of the issuance of warrants of arrest, presumably by the police commissioner or by his clerk, and that there is probably corrupt connection between the police and the gamblers, though positive proof of it cannot be obtained. Altogether there is need of reform in the metropolis of California.

—Crawford County, Indiana, has a band of social regulators known as "White Caps," whose mission seems to be to punish social and other offenses unknown to, or at least not easily reached by, the civil law. Their rule is one of perfect tyranny, for they judge, condemn, and punish at will and their barbarous methods show that instead of being better than their victims, they are a set of outlaws of the worst description. On the 23d ult. they visited the house of a man whom they had selected to spread abroad the news of some of their doings, for the purpose of terrifying the community; but he being warned, was prepared; and instead of yielding to the demands of the mob, and becoming their messenger, he, and some of his friends, opened fire upon the marauders, seriously wounding several of them. It is hoped that this occurrence may lead to the breaking up of the gang.

Obituary.

BANDY.—Died at Fullerton, July 10, 1888, of consumption, Brother John A. Bandy. He was born in Madison County, Mo., December 16, 1869. His sufferings, which were protracted and severe, were endured with patience. He expressed a willingness to die, and an assurance that he was ready. Parents and sisters mourn their loss, but sorrow not without hope. Funeral at the house. 1 Cor. 15:22 subject of discourse. J. A. OWEN.

Los Angeles, July 26, 1888.

Publishers' Department.

RECEIPTS.

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

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SABBATH-SCHOOL LESSON PAMPHLET.

WE are having many calls for back numbers of the SIGNS containing the commencement of the new series of Sabbath-school lessons on the Third Angel's Message. We have no more complete files reaching to that date, June 22, 1888, and would recommend our readers to send fifteen cents to the Pacific Press Publishing Company, Oakland, Cal., for the new "Sabbath-school Lesson Pamphlet for Senior Classes," containing the lessons from July to December, 1888, inclusive, with copious notes. Or if you desire the complete series, containing lessons on Old Testament History, the Third Angel's Message, and the Second Epistle of Peter, January to December inclusive, send twenty-five cents to the above address for the two pamphlets.

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Address, AMERICAN SENTINEL, Oakland, Cal.

Do You Believe It?

WE spoke in last week's paper of the National Reformers and the activity displayed in the effort to secure "Sunday legislation."

We wish now to call attention to some of the perils which threaten this country. But few realize the crisis which is just before us, and those who do appreciate the situation, are not doing half they ought to, to give the alarm to their friends and neighbors.

Read the following quotation:—

During the year 1886, there was largely circulated a book entitled "Our Country,"* which excited a great deal of attention throughout the country. The book was written for the American Home Missionary Society, its object being to present "facts and arguments showing the imperative need of home missionary work for the evangelization of the land." In a startling, as well as splendid, array of facts, it presents the growth, the size, the resources, and the perils of our country.

Among the perils to our country the author rightly places Romanism, and by many excellent quotations proves that it is indeed a peril. We quote a passage or two:—

"There are many who are disposed to attribute any fear of Roman Catholicism in the United States to bigotry or childishness. Such see nothing in the character and attitude of Romanism that is hostile to our free institutions, or find nothing portentous in its growth. Let us, then, first compare some of the fundamental principles of our Government with those of the Catholic Church.

"The Constitution of the United States guarantees liberty of conscience. Nothing is dearer or more fundamental. Pope Pius IX., in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a pestilential error—a pest, of all others, most to be dreaded in a State.' The same Pope, in his Encyclical Letter of December 8, 1864, anathematized 'those who assert the liberty of conscience and of religious worship,' also 'all such as maintain that the church may not employ force.'"

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.' . . . The archbishop of St. Louis once said: 'Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.' . . ."

"Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the Pope, in which occur the following words: 'Heretics, schismatics, and rebels to our said Lord (the Pope), or his aforesaid successors, I will to my utmost persecute and oppose.'"

"Cardinal Manning advises Romanists throughout the world to enter politics as Romanists, and to do this especially in England and the United States. In our large cities the priests are already in politics, and to some purpose. . . . We are told that the native Catholics of Arizona and New Mexico are not as energetic as the Protestants who are pushing into these Territories. True, but they are energetic enough to be counted. The most wretched members of society count as much at the polls as the best, and too often much more."

All this and much more is true of Romanism. And although there is just cause for fear that Romanism will yet wield civil power here, and that the principles of Romanism will yet be allowed by the laws of this nation, yet we are certain that it will never accomplish this of itself nor in its own name. We are perfectly assured that if ever Romanism gains such power in this Government, it will be through the mediumship and by the instrumentalities of the National Reform party; for, as crafty, as cruel, as bitterly opposed to our free institutions as Rome is, as this book shows she is, and as men know that she is, yet the National Reformers are willing and even anxious to join hands with her, and enlist her in the promotion of their scheme of so-called reform.

We are not in this bringing against the National Reformers a railing accusation; we simply deal with facts and the logic of facts. And in saying that the National Reformers are willing and even anxious to join hands with Romanism in America, we only state the sober truth. Please read the following statement from an editorial in the Christian Statesman, of December 11, 1884:—

"Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

What the Statesman designates as "political atheism," is nothing more nor less than the present form of Government, and the present Constitution of the United States. To oppose National Reform is to them sheer atheism; and to oppose the kind of Government which they indorse is political atheism. That no religious test shall be required of a civil ruler, is declared by Rev. M. A. Gault to be "the infidel theory of Government."

The above quotation is taken from an 8-page tract entitled "The American Papacy," and this is one of a series of thirteen which treat on the various phases of the National Reform movement. These are put up in a package, under the title of "Views of National Reform." The package has a neat wrapper, contains 184 pages, and will be sent post-paid on receipt of 20 cents per package, or six packages for \$1.00. Usual discount in quantities.

These tracts should be sown knee-deep throughout this country during the present season. More than 50,000 copies of one of these tracts have already been sold, and we desire to see 100,000 packages sold in the next six months. Send in the orders.

Address, PACIFIC PRESS PUBLISHING CO., OAKLAND, CAL.

*"Our Country: Its Possible Future and its Present Crisis," by Josiah Strong, D. D., for sale at this office. Price, cloth, 50 cts

The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, AUGUST 3, 1888.

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

CAMP-MEETINGS FOR 1888.

INDIANA, Warsaw,	Aug.	6-14
CALIFORNIA, Rhonerville,	"	8-16
OHIO, Columbus,	"	10-21
TEXAS, Terrel, Kaufman Co.,	"	14-21
Kansas, Cawker City, Mitchell Co.,	"	16-26
MICHIGAN, Alma,	"	14-21
NORTHEASTERN MICHIGAN,	"	21-28
ARKANSAS, Springdale,	"	21-28
SOUTHERN MICHIGAN,	Aug. 28 to Sept. 4	
VERMONT, West Randolph,	" 28	" 4
ILLINOIS, Springfield,	Sept. 4-11	
MAINE, Bangor,	" 4-11	
NEW YORK, Rome,	" 11-18	
INDIANA, Indianapolis,	" 11-18	
NEBRASKA, Grand Island,	" 11-19	
KANSAS, Neodesha, Wilson Co.,	" 13-23	
COLORADO, Denver,	" 18-25	
CALIFORNIA, Oakland,	Sept. 20 to Oct. 2	
MICHIGAN, general meeting,	" 25	" 2
TENNESSEE,	Oct. 2-9	
MISSOURI, Kansas City,	" 2-9	

A TRUTH which is too often forgotten is put in the following brief form by the *Christian Union*: "False life in the church always has been, and still is, the prolific mother of false doctrine without it."

"STRAWS show which way the wind blows." Among the important actions of the Pan-Presbyterian Council in London was the passing of a motion expressing fraternal sympathy with the Angelican bishops.

WE referred last week to the Pope's protest against the proposed visit of the Emperor William to the king of Italy, and remarked that it remained to be seen whether the emperor would servilely yield to the demand of the Vatican or not. Latest advices state that the protest has proved effectual. William II., King of Prussia and Emperor of United Germany, will not visit Rome, but he has gone to Canossa instead!

IN answer to a question relative to the claims of the first day of the week, the *Congregationalist* of June 14 quotes as reliable authority that ridiculous forgery which teaches that the hyena changes its sex every year, and which was written nobody knows when, and by nobody knows who, and calls it the "Epistle of St. Barnabas"! There is not an educated man in the world who has the slightest idea that the apostle Barnabas ever wrote that egotistical and abominable trash that is called the "Epistle of Barnabas," yet there are but few who will not quote it in a Sunday controversy. We make no charges, but leave the reader to draw his own conclusions.

"PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus." This is a part of the salutation in Paul's second letter to Timothy. Now the question is, Since the promise of life is in Christ Jesus, what will those persons do for life who are not in Christ? For them there is no promise of life. Then those who promise life to the wicked must be teaching something contrary to the doctrine of Christ. Now since it is a fact that without Christ there can be no victory over sin, it follows that they who teach that the wicked can have life without Christ, are strengthening the hands of the wicked. It is a dangerous thing to disbelieve the record that God gave of his Son; "and this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

THE meanest man has been discovered in the city of New York. He is a saloon keeper, and on a recent Sunday had charge of the beer counter on the barges which took over 1,500 poor people, men, women, and children, down the bay for a breath of fresh air. There was a huge cask of ice-water aboard for the use of the passengers, and on the down trip they indulged freely in it. The receipts at the bar were not up to the expectations of the champion mean man; so before the excursionists returned, he salted the water; and, when the thirsty children cried for water, coolly told their mothers to give them beer. For shame, that any Government or municipality should license such brutes to prey upon the community, and not only to enrich themselves by ministering to the basest appetites, but to plot to create such appetites in those who have not yet formed them.

ONE of the characteristics of charity is that it "thinketh no evil." This does not mean, as some seem to imagine, that true charity calls everything good; that when a man is holding gross error, or committing open sin, it is the part of charity to call him a good man. Christ was the embodiment of charity, yet he unsparingly denounced the wickedness of the scribes and Pharisees. But true charity does literally *think no evil*. That is, the man who has perfect charity has no evil thoughts; in none of his thoughts is there any taint of impurity, but all are the thoughts of God. In short, to have true, Christian charity, is to be pure in heart. This, and nothing less than this, is the result of perfect obedience to the commandments of God. It is the mark at which all should aim, and can be reached only by those who are "created in Christ Jesus unto good works," who have in them the same mind that was in Christ. Charity is purity of heart, and so it will endure forever, even as those who are pure in heart shall see God and dwell in his presence forever.

THE apostle Paul says that God "hath made us able ministers of the New Testament [covenant]; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." 2 Cor. 3:6. Even a superficial reading is sufficient to enable anyone to see that by "the letter" the apostle refers to the letter of the new covenant, and to nothing else. The new covenant is a covenant of life and peace; but if one keeps only the letter of the new covenant, and not its spirit, he will receive death instead of life.

And right here, in this text, which some quote as opposed to the law of God, we have the most positive evidence of the existence of the law in connection with the new covenant. For "the wages of sin is death," and "the strength of sin is the law." Those who have merely the letter of the new covenant, and not the spirit of it, are sinners just as much as those are who wholly reject the covenant. If it were not so, there would be no death in connection with it. But sin and death invariably bear witness to the existence of the law. So the rock to which antinomians flee, is a rock which will crush them.

CHRIST has "brought life and immortality to light through the gospel." 2 Tim. 1:10. Then how say some that Socrates and Plato brought life and immortality to light? Did they teach the gospel of Christ? Were those heathen philosophers whose teachings were immoral, and whose lives were no better than their teachings—were they the forerunners of Christ and his gospel? or had they the gospel which was preached to Abraham? No; they were gross, sensual, benighted heathen. "But they taught the doctrine of immortality, even if they did not know anything of Christ." Very true; and in that very thing lies the evidence that the doctrine of immortality which they taught is a false doctrine. For it is a fixed fact that the gospel of Christ alone reveals immortality, and therefore those who do not know Christ cannot know anything about immortality. This only would we ask our friends who accept the Platonic immortality: If men can learn immortality through Plato, what incentive have they, to come to Christ? Strange that professed

Christians should ever be willing to take the crown of Christ's glory and place it on the head of a heathen philosopher.

"THERE is more true honor amongst men on a wild American ranch, and amidst a semi-savage life, than in all the highest civilized society of London, as it exists." Thus writes an English correspondent of *America*. And yet men think that nineteenth century civilization is good enough to take the place of religion, and that it is a sure protection against the evils that were rife in the middle ages. Such people need to be taught that wealth, and everything that clusters around wealth, does not change the heart, except sometimes to make it more callous. A man with great wealth and easy manners may be a greater villain than a man who has come up in the slums. Lea says that during the pontificates of Sixtus IV., Innocent VIII., and Alexander VI., A. D. 1471-1503, "increase of culture and of wealth seemed only to afford new attractions and enlarged opportunities for luxury and vice." And thus it always is.

THE Rev. John Griffeth, a missionary in Chian, writes as follows to some English friends:—

"Some of your good people at home are beginning to think that they can do with a Christianity in which the divinity of Christ and the atonement of the cross may be classed among the debatable, non-essential dogmas of the church. The moment you have made up your minds to adopt this conclusion as the truth of God, that very moment you may break up your missions, for we feel that a gospel robbed of these two cardinal doctrines is no gospel at all to the heathen."

Neither is it any gospel to anybody. There certainly can be no "good news" in the announcement that some man has undertaken our salvation. That which makes the gospel "good news" is the fact that the Saviour whom it announces is "Christ, the Lord." This makes it "the power of God unto salvation." Without this it is in no respect different from heathenism, and the man who ventures to preach a gospel which does not center around Christ as the divine Son of God, the Saviour of men, brings himself under a curse. See Gal. 1:8, 9.

THE *Congregationalist* says that "it is a great satisfaction to notice that the Centennial Exposition at Cincinnati, which opened July 4, and is to close October 27, is closed on Sundays." The *Congregationalist* adds:—

"An organized effort was made to induce the commissioners to take the opposite course, but those charged with the responsibility adhered steadily to the view that it would be a direct violation of the law of God, and contrary to the real interests of the people, to keep the exposition open on the Sabbath."

And sure enough it would be, and *is*, a violation of the law of God to keep the exposition open on the Sabbath; but if the commissioners really thought so why do they not close on the Sabbath instead of on Sunday? The law of God says not one word about Sunday, the first day of the week, and yet these commissioners close the exposition upon that day out of professed regard for that law, and keep it open upon the Sabbath, the seventh day, which the law of God particularly specifies as the day upon which no work shall be done! Surely this is a turning of things upside down; but who is to blame? the commissioners, or religious teachers who are partial in the law?

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