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Signs of the Times

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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The Signs of the Times.

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ALONE WITH THEE.

INTO my closet, fleeing as the dove
Doth homeward flee,
I haste away to ponder o'er thy love,
Alone with thee.

In the dim woods, by human ear unheard,
Joyous and free,
Lord, I adore thee, feasting on thy word,
Alone with thee.

Amid the busy city, thronged and gay,
But one I see;
Tasting sweet peace, as unobserved I pray
Alone with thee.

Oh, sweetest life—life hid with Christ in God,
So making me
At home, and by the wayside, and abroad,
Alone with thee.

—Elizabeth Prentiss.

General Articles.

FAITH AND WORKS.

BY MRS. E. G. WHITE.

THE tendency of the popular religious teaching of the day is to make the Christian's pathway as easy and attractive as possible. There is a great deal said concerning faith, but the necessity of performing the sacred obligations set forth in the word of God, the necessity of living consistent, godly lives, of being workers together with God, of denying self, of coming out from the world and separating from its fashions and follies, is not presented as it should be presented, from the pulpits of the land. "Believe, only believe," is the burden of the instruction from the sacred desk. Repentance, confession, and thorough reformation in life and character are not dwelt on, or required from those who would take part in the privileges of church-fellowship. The line of distinction between the church and the world has become less positive, because the great standard of righteousness has not been the standard by which the faith of men and women was tested and proven. "Only believe" is echoed by thou-

sands who catch up the words parrot-fashion, and repeat them with no sense of their importance or significance. Says the prophet, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."

Many of these religious teachers have developed characters in harmony with their shallow appreciation of divine truth. It has been agreeable to their carnal hearts to be released from all responsibility and obligation. They did not desire the inconvenience of denying self, of taking up the warfare against besetting sins, and of correcting the defects that marred their characters. They have persuaded themselves that Christ has relieved them from the duty of purifying themselves even as he is pure. They declare that Christ has done all, that men have nothing to do but to believe, that good works are impossible and unnecessary. Such souls are deceived themselves and are agents used of Satan to deceive others. They do not believe in Jesus. If they had a connection with him, they would know that he is not the minister of sin. Those who have faith in the Son of God make manifest what is the character of his mission, by lives of devotion, integrity, and self-sacrifice, and prove to the world that he came, not to save men in their sins, but from their sins. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The apostle Paul realized what his words meant when he said, "I determined not to know anything among you, save Jesus Christ, and him crucified." He knew it meant the surrender of every power of his being to the service of God. It meant an entire renouncing of the world, the flesh, and the devil. It meant that he must follow in the blood-stained path of the Man of Calvary, and walk even as he walked.

How different is the faith that is presented to the world to-day as essential to salvation. It has no vitality, no reality. It does not unite the believers as branches to the living Vine. It is not the faith that works by love and purifies the soul. It is a formal, nominal acceptance of a popular story, and has about as much efficacy as the faith that accepted Abraham Lincoln as a good adminis-

trator of governmental affairs. Genuine faith will show definite results in the character, and will exert a controlling influence over the thoughts of the heart, and the affairs of the life. It will lead its possessor to practice the principles of his belief. Says Jesus, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." Says the apostle, "Be ye doers of the word, and not hearers only, deceiving your own selves." It is the doing of the words and works of Christ that testifies to the saving qualities of your faith.

The law of God is the great standard of righteousness, and it will measure every man's profession and progress. It is a mirror which discovers the defects of our characters, and shows us the requirements of God. It is holy and just and good. Says the wise man, "Fear God, and keep his commandments; for this is the whole duty of man." When Jesus was asked by the lawyer, "Master, what shall I do to inherit eternal life? he said unto him, What saith the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live."

The law of God condemns all selfishness, all pride of heart, every species of dishonesty, every secret or open transgression. The natural heart is not inclined to love its precepts, or obey its requirements. "It is not subject to the law of God, neither indeed can be." But genuine faith in Christ converts the heart, works a change in its attitude to the law, until it delights in the law of God. The man who manifests enmity to the law has not submitted to the converting power of God. It is the keeping of the commandments that proves the sincerity of our professions of love. Says John, "This is the love of God, that we keep his commandments; and his commandments are not grievous."

Satan is engaged in leading men to pervert the plain meaning of God's word. He desires that the world should have no clear idea in regard to the plan of salvation. He well knows that the object of Christ's life of obedience, the object of his suffering, trial, and death upon the cross, was to magnify the divine law, to become a substitute for guilty man, that he might have remission for sins that are past, and grace for future obedience; that the righteousness of the law might be fulfilled in him—and he be transformed and fitted for the heavenly courts. Satan knows that no transgressor of the divine law will ever enter the kingdom of Heaven, and to rob God of the devotion and service of man, to thwart the plan of salvation, and work the ruin of those for whom Christ died, is the motive that actuates his warfare against the law of Heaven. He caused the fall of the holy pair in Eden by leading them to lightly esteem the commandment of God, to think his requirements unjust, and unreasonable, that they were not binding, and that their transgression would not be visited, as God had said, with death.

The law of God is the foundation of his Government in Heaven and in earth, and as long as the follower of Jesus imitates his Lord by exalting the divine precepts in word and life, Satan has no power to deceive or mislead his soul.

The fatal deception of the religious world is the old disregard for the claims of the law of God. The desire for an easy religion that requires no striving, no self-denial, no divorce from the follies of the world, has made the doctrine of faith, and faith only, a popular doctrine; but we must sound a note of warning. What saith the word of God? Says the apostle James, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only."

The testimony of the word of God is against this ensnaring doctrine of faith without works. It is not faith that claims the favor of Heaven without complying with the conditions upon which mercy is to be granted; it is presumption; for genuine faith has its foundation in the promises and provisions of the Scriptures.

The Jews had faith of a similar character to that of many professed Christians to-day. They believed the prophecies predicting the advent of Messiah; but their faith was not of that spiritual nature which discerned in the Son of God the Saviour of their expectations. They could not accept the work of God for their

time, and they rejected the truth because their faith did not see the relation of the shadow to the substance. They clung tenaciously to the offering of their sacrifices, to the rites of the church and the traditions of the fathers; but they refused the Lamb of God, the great anti-type of all the services of the past. They were very zealous for the observance of form, and claimed to trust in Moses and the prophets; but he who had inspired the words of the Scriptures, and whose life was the fulfillment of their prophecies, was a stone of stumbling, and a rock of offense. He did not meet their ideal of what the coming One should be. They had imagined a Messiah whose power and majesty would gratify the pride of their carnal hearts, and exalt them to a position of supreme power among the nations. When Jesus unfolded to them the character of his kingdom, and what his disciples must possess in order to be elect, and favored of God, they said, "This is a hard saying; who can hear it?"

The Saviour was invested with the credentials of Heaven. The word of God sustained his claims. His miracles, his holy character, his power over men and devils, all spoke conviction to the hearts of his hearers; but they refused him. He came in accordance with the prophecies they professed to believe, but he was "despised and rejected of men," as the prophets had foretold he would be.

The Jews could not give up their dreams of a great Prince who would rule all nations. They could not relinquish their hopes of temporal power and glory to take up with the Man of Sorrows, to follow in his steps of self-denial and purity. They loved darkness rather than light and the errors they loved wrought out their destruction.

There is no need of any soul being deceived. The teaching of priest and rabbi cannot make the word of God of no authority. It is the duty of each man to know what the Scriptures teach and to take his position in harmony with the truth. The Lord has commanded us to "search the Scriptures." We are instructed to "prove all things," to "hold fast that which is good." God has given us an unfailing test to apply to every man's life and doctrine. Says the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We are not to live by the doctrines of men, not by a fragment, or a perversion of the truth; but by "every word that proceedeth out of the mouth of God."

Genuine faith will lead men to work out their own salvation with fear and trembling. They will not follow the course of this world. The Spirit and works of Christ will be manifested in their lives and the word of God will be made the rule of their action. They will do and teach the commandments of God, and will walk humbly before men and angels. They will discern the work of God in the earth, and prejudice will not be permitted to close their hearts against the truth for their time. They will strive to enter in at the strait gate, they will take the narrow way and follow the Redeemer of the world.

Those who are not "doers of the word" may boast of their empty faith. They may boast of their holiness, while trampling on the law of God; but Jesus says to them, "Why call ye me, Lord, Lord, and do not the things which I say?" and the final sentence will come, "I never knew you; depart from me, ye that work iniquity." For "faith without works is dead."

STUDY TO BE QUIET.

SOME men are fond of notoriety. They are never satisfied but when they are prominent in some new enterprise, or advocating some popular cause. They figure largely in conventions, and conferences, and assemblies. They like to have their names in the papers, and have their praises heralded abroad. Were we to judge from these indications, we might suppose that these men were the most successful instruments in promoting every good cause, bettering the condition of men, and elevating the race. But such a supposition would be far from correct. It is not the men who make the greatest display in public, and do the greatest amount of fine talking, that do the most good; it is the quiet, earnest, faithful, persevering workers, who find something to do, and instead of talking about it, go to work and do it, that in the long run accomplish most for God and humanity. It is work that tells; and it is workers that the world needs. The mightiest forces in nature are the silent forces that are always in operation doing their work. And the men who accomplish the greatest good, are the men who are always "about their Father's business," quietly and unostentatiously, it may be, laboring to save souls, and extend the cause of the Redeemer. "Go work to-day in my vineyard."—*Methodist Recorder*.

AMONG THE LIONS.

"The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant." Jer. 2: 15.

THAT comes of going from home, leaving sacred discipline, taking life into one's own hand, assuming the mastership of one's own fortune and destiny. Woe betide the man who goes beyond the bounds which God has fixed! Immediately outside those bounds the lion waits, or the plague, or the pestilence, or the pit hardly hidden but deep, immeasurable.

Luther said: "Who would paint a picture of the present condition of the church, let him paint a young woman in a wilderness or in some desert place; and round about her let him figure hungry lions whose eyes are glaring upon her, and whose mouths are open to devour her substance and her beauty." Is the church in a much better condition to-day? That is the natural condition of the church. The church always challenges the lion, tempts the devourer, excites the passions of evil men. When an evil generation tolerates the church, applauds its dogmas, and flatters its ministry, it is because that church has surrendered her prerogatives and trampled her functions in the dust.

"All that will live godly in Christ Jesus shall suffer persecution." That is not a historical statement limited chronologically; it is the eternal truth; wherever there is light it must fight the darkness; wherever there is holiness it must judge all evil, and make bad men afraid, and set them on the defensive, and extort from them the most vehement denunciations. Beware of a fictitious peace; beware of the flattery of bad men; it is because you are turning your eyes away from their false weights and scales and measuring-rods; it is because you wink when you pass by their revels and their orgies; it is because you are deaf when you hear their evil speeches and their cruel blasphemies. Know that the church of the living God is alive, and is fulfilling her destiny, when all round about her are men more cruel than ravenous beasts. Israel, the home-born slave, who ought to have walked arm-in-arm with the son of the house, left the precincts of the family and plunged into the way of lions.—*Rev. Joseph Parker, D. D.*

MORE CONSCIENCE.

WE want more conscience in all the trades of the day; then our carpentry, our plumbing, our cabinet-making, and our tailoring will not be what they are, but what they claim to be. The looms that weave our fabrics and the establishments that sell them to the people; the lawyers who propose to take care of our wills when we are dead, and to cut now the silver bond of marriage when it has rusted, and concerning which God has said, Let no man put it asunder; the legislators who so tenderly claim only to be the "servants of the people;" the diaryman who sells us milk; the groom who cares for our horses; the clerk who keeps our accounts—all these need more conscience.

There is a vast amount of slovenly, dishonest work done, and it has done much to degrade men and put them at a very serious disadvantage. A man who does not put truth into his work does not tell the truth, and he is doubly guilty when he makes the work or the fabric or the opportunity lie for him. Wherever you are employed, young men, and by whomsoever, put your conscience into your work, and, though your employer wrong you, never wrong yourself by slighting your task. Be very careful that circumstances, the removal of restraints, are not allowed to rob your conscience of its sublime liberty. Better maintain your conscience in doing your duty than to escape the reproach of men, and be careful to carry your conscience into the smallest duty. Nothing is indifferent, the faithful doing of which responds to moral obligation in a man.

Some men cannot be trusted with details. A thing of duty with them is determined by its massiveness, its quality, or the capacity it may have for the promotion of self-glorification. In all the universe very little things are important. It would seem that God was very careful in making a spire of grass, and there is more of wonder in the throat of a

canary than in the shaggy head of a lion. The faithfulness of a man is not determined by the size of his work, and duty is never done when its force is expended on the great things at the expense of smaller obligations. When one confers the dignity of conscientious duty upon the smallest part of his work, he has not only served well, but he has laid the stairway of his own promotion.

It is nobler to be faithful than to be famous, and I assure you, young men, if you would give greatness to your duty, if you would ever climb to the ideal yet adream in your mind, it will be by faithfulness in the smallest matters.—*M. Rhodes, D. D.*

NOT MY WAY.

Thy way, not mine, O Lord,
However dark it be;
Lead me by thine own hand,
Choose out the path for me.

Smooth let it be, or rough,
It will be still the best;
Winding or straight, it matters not,
It leads me to thy rest.

I dare not choose my lot;
I would not if I might.
Choose thou for me, my Lord,
So shall I walk aright.

—*Bonar.*

THE TEACHER'S PIETY, THE TEACHER'S POWER.

It is an important thing to know about God in the works of nature, and in providence, and to hear his footfalls in history. A great astronomer has said, in tracing God's handiwork in the universe, "O Lord, I think thy thoughts after thee." But it is a far greater thing to know God himself. To be ignorant of him in his inward revelations of the soul is infinitely worse than to be ignorant of him in his works. The new birth is the discovery of God. The new life begins when God begins to come back to his place in the heart, and hold communion there. It is a great thing to be visited by angels; it is more to be visited by God, recognizing him within by a sweet and gracious experience, the soul being insphered in God, and filled with him, as the sky is irradiated by the day, as a crystal is kindled with the light, as friend holds fellowship with friend. This inward sense of God revealed to us, knowing us, known of us, walking with us, imparting peace, joy, light, wisdom, guidance, inspiration, is a wonderful power. We are like those we know and live with. We are as strong, so to speak, as those we commune with and take our thought and being from.

A teacher comes before his class. As he takes them into his sympathy they seem to say to him, "Now therefore are we all here present before God to hear all things that are commanded thee of God." He appears as one who has come down from the mount of God. His heart is thrilled and melted by a sense of God's presence and aid. "Thy love fills all my soul" to-day, and as he speaks of Him whose "garments smell of myrrh, and aloes, and cassia out of the ivory palaces," he finds the arrows are sharp in the hearts of the King's enemies, and where are massed the ranks of Satan to

scoff, lie the slain of the Lord to praise. The teacher's piety, therefore, is the teacher's power. He must live in communion with God. Trees most in the sun bear the sweetest fruit. The heart that abides in Christ has Christ abiding in him.

When the teacher says, "I long to see God; I desire to meet this wonderful Being and know him; my heart breaketh for the longing I have to be with him," then men on every hand will long to see him also, and to follow him and commune with him. The teacher who is really acquainted with God cannot go to Heaven alone, any more than Saturn can go without its moons.

What the teacher needs above all things is this garment of salvation by the Spirit. All other qualifications sink before this.—*Goodell.*

THE HUMANITY OF CHRIST.

WE have often, and with great profit, meditated on the essential deity of the Lord Jesus. He is the Son of God. He is one with the Father in his nature and being. He is truly and properly God, and no man can rob him of the glory which he had with the Father before the world began. But this is contemplating Christ at a long range. It is high. It is difficult to attain unto it. It is one of those great things that even an angel's reed cannot measure; that an angel's plummet cannot sound. But when we think of Christ as a man, we can hold that. He is like ourselves. He had every one of our natural infirmities. When we are weary, we know that he sat tired and thirsty on Jacob's ancient well. When, with midnight watching, we feel the need of long absent slumber, we remember how he slept, though the storm swept across the little Galilean Sea, and threatened to submerge him and those who were with him. There is not a period of life, from dawning infancy to mature years, which may not claim his sympathy, on the ground that he has passed through every stage; felt its joys and its sorrows; known its hopes; and, shall we say, suffered its disappointments? Especially in hours of temptation, when all the powers of evil rally against the soul, it knows that he was tempted in all points with his people, and helps them to conquer the foe with a strength begotten of his own prolonged and bitter experience. And when death draws near, with its shadows and its separations, the believer receives courage from the thought that the Son of God tasted death; was laid away in the grave; for three desolate days slept in unbroken silence, while dear ones wept at their unutterable loss.

How all this brings the Redeemer into contact with the race which he came to save! Men see one like themselves in many respects, and they are drawn to him irresistibly. They feel the pressure of his hand, the beating of his heart, the warm breathing of his soul in response to what is within them. They go about their daily business with the feeling that, though he is a great way above them in purity and holiness, there is a sense in which he is one with them; and they are one with

him. The lonely heart feels his presence. The burdened spirit feels the inflowing of his strength. The crushed and anxious know where to go for pity and help.

It was no accident or chance that Christ was born in the flesh; that he was a babe in Bethlehem; a child in Nazareth; a young man of warm and generous sympathies threading the streets of Judæan cities, and doing good quietly and pityingly along highways and in retired hamlets, and wherever the sick and the poor needed his divine help. The more we study the august facts of the incarnation, the more we shall be impressed and awed by it. The Lord of glory inhabiting our miserable clay! The Son of God bending to our condition in all directions apart from sin! The King of angels stooping to our humiliation! The cradle becomes a throne; the manger a presence chamber of royalty; the little obscure town of Bethlehem the very capital city of the kingdom of God!—*Sermon by Rev. M. S. Howard, Wilbraham.*

THE NEW-TESTAMENT SABBATH.

THE subject to be taken under consideration is that of the teachings of the Scriptures, especially the New Testament, in regard to the Sabbath. We believe, as is expressed by the apostle, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Whatever doctrine or work is not taught therein may not be required of any man.

As a starting-point for our examination, we will take Mark 2:27: "And he said unto them, the Sabbath was made for man, and not man for the Sabbath." By this our minds are evidently carried back to a period in the world's history when the Sabbath was made. See Gen. 2:2, 3. This record furnishes us with the foundation of the Sabbatic institution. In establishing this memorial of creation we find that God did three things: He rested upon, blessed, and sanctified the seventh day. As Christ was the Word in the beginning with the Father, and "all things were made by him," the statement made in Mark 2:28, "Therefore the Son of man is Lord also of the Sabbath," is eminently proper. The commandment requiring the observance of the Sabbath is placed in the midst of the decalogue which the good and great of all times have acknowledged to be God's immutable law,—of which Christ said: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

We will consider the example of our Saviour concerning the observance of the Sabbath. Turning to Luke 4:16, we find it was his "custom" to worship in the synagogue on the Sabbath day. And again, in verse 31 we read that he "came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." At a subsequent time, he was teaching in one of the synagogues on the Sab-

bath, and there came to him one who had a spirit of infirmity eighteen years. And Jesus rebuked the power of the disease, and said: "Thou art loosed from thine infirmity." "The ruler of the synagogue answered with indignation," and said: "There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day." Instead of feeling reproved by the ruler, he said: "Thou hypocrite," showing that the Saviour regarded him as carrying a false impression concerning the true observance of the Sabbath. For, while he would admit of the loosing of the animals to take them away to water, he would find fault with the Saviour for doing a less work, in point of labor, in exercising his healing power over the spirit of infirmity. See Luke 13:10-17.

In Matthew 12 we learn that while Jesus with his disciples was passing through the corn on the Sabbath day they plucked and ate of the same. Being accused by the Pharisees he justified his disciples in their course by citing the case of David when he fled from Saul, in eating the shew-bread, and also of the priests who served in the temple, and on the Sabbath days offered additional offerings. That as these were matters of necessity with David and the priests in doing what they did, and therefore proper, so with the disciples; he pronounced them "guiltless." He thus sought to relieve the Sabbath of the useless traditions with which they had cumbered it. And they asked him saying, "Is it lawful to heal on the Sabbath days? that they might accuse him." With this, he propounds to them a question concerning a work of mercy that they dare not deny. Verses 10, 11. Then follows the legitimate conclusion that what he did was not a violation of the Sabbath, but that acts of mercy might be performed in accordance with the law of the Sabbath.

As a recognition of the perpetuity of the Sabbath in the Christian dispensation, we have Matt. 24:20: "But pray ye that your flight be not in the winter, neither on the Sabbath day." The flight alluded to was the flight from Judea when Jerusalem would be besieged by the Roman army, the "abomination of desolation," which event did not take place till the year A. D. 70. So that his instructions to the disciples had allusion to a time forty years after these words were spoken. Then if the sacred regard for the Sabbath should be held in memory by the disciples during this time to such an extent that they prayed that they should not have to flee on that day, our conclusion is that it is sacred yet; for since that time who has had the authority to change, or set aside its observance?

Coming down to the time of our Saviour's death and burial, which, as stated by Mark in chapter 15:42, was "on the preparation, that is the day before the Sabbath," we learn that the holy women returned from the sepulcher and "prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. According to what commandment could they have rested? Answer, The fourth commandment, which enjoins the observance of the seventh day.

For the first verse of the following chapter shows that they came upon the first day of the week, bringing the spices with them; thus showing a plain distinction between the Sabbath and the first day of the week.

Next we consider the examples of the apostles. Acts 13:14, 42-44 shows that Paul preached to the Jews and Gentiles on that day. Coming to Philippi, a Gentile city, it is said of Paul and his company, "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake to the women which resorted thither." Acts 16:13. We see that the apostle was not dependent upon the opening of the synagogue, but retiring from the tumult and busy scenes of the city, spent the day in sacred devotion.

In Acts 17:2, we learn that "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Here we learn that that which was Christ's "custom" was Paul's "manner." Therefore, Paul must have been a Christian Sabbath-keeping preacher. For in chapter 18:4, we find him in the synagogue every Sabbath, preaching to the Jews and to the Gentiles.

While the Sabbath has been spoken of fifty-nine times in the New Testament referring to the seventh day as the weekly Sabbath, the first day of the week is mentioned but eight times, as follows: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. And not in a single instance is it referred to as a rest day or a holy day.

In conclusion, as we see that the Sabbath has been kept in all the past ages as a memorial of God's creative work, and the keeping of it recognized and practiced by Christ and the apostles, it is evident that no change has been made by divine authority. But man through apostasy has changed the keeping of the Sabbath of the Lord to the "wild solar holiday of all pagan times." I recommend a careful study of the Bible, the word of God, upon this important subject, with the hope that we may all so walk in the truth that we may at last enter into the rest remaining to the people of God.

J. H. ROGERS.

NEITHER.

"WELL, I cannot understand why a man who has tried to lead a good moral life, should not stand a better chance of Heaven than a wicked one," said a lady, in a conversation with others about the matter of salvation.

"Simply for this cause," answered one; "suppose you and I wanted to go into a place of amusement where the admission was a dollar, you have half a dollar, and I have nothing. Which would stand the better chance of admission?"

"Neither."

"Just so; and, therefore, the moralist stands no better chance than the outbreaking sinner. But now suppose a kind and rich person who saw our perplexity presented a ticket of admis-

sion to each of us at his own expense, what then?"

"Well, then, we could both go in alike; that is clear."

"Thus, when the Saviour saw our perplexity, he died, and thus obtained eternal redemption for us, and now he offers you and me a free ticket. Only take good care that your half dollar does not make you proud enough to refuse the free ticket, and so be refused admittance at last."—*Selected.*

DECEIVED AND BEING DECEIVED.

WHY deceive yourselves, "God is not mocked." Piety and zeal are not Christianity unless it is of God and Christ. There seems to be a wonderful sight of zeal for Sunday of late; and ministers preach and talk about Sunday legislation, and that our Constitution should have the Sabbath and God legislated into it. Do men think that they can strengthen God by legislation? and by legislation support God's law by substituting the heathen Sunday in place of God's ordained Sabbath? Do they think they can deceive God as they do men? Let them not pretend that they are working for God, while they are teaching for doctrine the commandments of men. To call Sunday, or the first day of the week, Sabbath, is to place man above God and his Son. And that is just what they are doing in trying to legislate for men to observe Sunday in place of the Lord's Sabbath. Why, friends, the first day of the week is not mentioned but seven or eight times in the whole Bible; and never as taking the place of the Sabbath. Then why this effort to substitute it by law unless to maintain the heathen sun's day! Which God are you endeavoring to advocate? "Render unto Cæsar the things which are Cæsar's, and to God the things that are God's." "Be not deceived;" for the world and the souls of men are at stake.

ETHAN LANPHEAR.

Plainfield, N. J.

GOD'S SPECIAL CARE.

THE infinite magnitude and majesty of God are too high and vast for our weary minds and hearts. They are good to put us in mind that profound humility and reverence should fill our souls whenever we approach him—that there is no place where pride, self-righteousness, and vainglory are so sinful and so much out of place as in the presence of that majestic Being. But we must find rest for our souls in that humbler and tenderer manifestation of God which he gave us in his incarnate Son. Infinite in all things, God is infinite in his special care and love. He tells us that the very hairs of our head are all numbered, showing that he forgets nothing that is even in small particulars for the safety and good of his children. Why, then, should they fear any evil? Does he not provide richly for them? Will he not keep them safely? He permits not even a sparrow to fall to the ground, unless he wills it. How much more tenderly will he watch over the interests of his own children? They are infinitely more

valuable than sparrows. Jesus has proven his estimate of them by dying for them. Will he ever forsake them? No. He came into the world to save them, and, by his grace richly bestowed upon them, he will keep them from all evil, and lead them into all truth. "The Lord upholdeth all that fall, and raiseth up all those that be bowed down."

God's care for his people is a strong reason why they should love him and put their trust in him. And in proportion to their love for him they will obey him and follow him. They are truly safe in God's hands. His almighty power, as well as saving grace, is pledged to give them eternal life. But it must not be forgotten that no one can claim this divine protection, and this assured safety, who does sincerely rest by faith on Christ. If God delighteth in the way of a good man, it is because his steps are ordered by the Lord, and chosen by the good man. If any man would walk safely so that "none of his steps shall slide," the law of God must be in his heart.

God takes special care of all that believe, not merely that they may reach Heaven, and be "forever with the Lord," but that they may be transformed into the image of Christ, and thus be made meet to be partakers of the glory that shall there be revealed.—*Interior.*

DANGER AND DUTY.

DR. WATTS, the Christian poet and hymn writer, said, near the close of his life, that of all the converts to a truly spiritual religion he had ever known, only *one* of them had been led to his first awakening by the amiable aspects of Christian truth. That such is generally, if not universally, the case is doubtless true. Men's hearts are naturally prone to evil, and they love the sins in which they indulge; and so long as they feel that they are safe in pursuing the pleasures of sin, and that no serious consequences will result to them, they are not likely to attempt to restrain their evil propensities and forsake their sinful gratifications.

Men must be brought to feel that their course is not only wrong but dangerous, and if persisted in will involve disastrous consequences before they will be willing to pursue a different and better course. Men in their natural, unconverted state do not love the pure and the good. To them the pleasures of sin are far more attractive than the beauties of holiness. It is not until after their hearts have been renewed by divine grace that they can clearly see the real odiousness of sin, and the supreme excellency and loveliness of the divine benevolence.

To arrest men in their course of sin, and bring them seriously to consider their ways, their fears and self-interest must be addressed.

They must be made to feel that their souls are in danger of being lost before they will consent to seek salvation. It is only the man who feels that he is sick that will send for a physician; it is only the man who feels that he is in danger that will call for help and ac-

cept deliverance. Men, if we would lead them to the Saviour, must be made to feel that they are exposed to eternal perdition, and that "God, out of Christ, is a consuming fire;" that "the wages of sin is death;" and that "the soul that sinneth, it shall die."

When men are brought to this state of mind, and not before, they will be willing to flee for refuge to the hope set before them in the gospel. The thunders of Sinai as well as the melting strains of Calvary must be sounded in the sinner's ears; the justice as well as the mercy of God must be presented to his view; for it is only in his deliverance from wrath that the mercy of God is clearly revealed. In saving men we want the plain, solemn truths of the gospel, and not sickly sentimentalism; the clear presentation of facts as they are, and not rose-water theories of divine pity that ignore moral distinctions. We should remember that nothing can be merciful that is not just.—*Methodist Recorder.*

THE COMING OF THE LORD.

LAST January, an evening was appointed by the Evangelical Alliance, for prayer to be made by all Christian people for the soon coming of the Lord. It is certainly meet that such prayer should be made, but from how many longing hearts did the prayer arise, Come, Lord Jesus, come quickly? When we look upon this sin-cursed earth, and see how the tide of sin and woe is rolling on, and when we are assured that the only hope for the cessation of these evils is the return of our Lord, should not all who love him pray for his coming?

To pray for the speedy coming of our Lord Jesus Christ, embraces much. It means an end to man's probation. It means the decisions of the day of Judgment to be given. It means that the doom of all be forever sealed; that the oppressed people of God shall be free, and triumph gloriously. It means the awakening of the saints from their sleep in the earth, to be clothed with immortality, and be forever with the Lord, and the glad meeting of long-separated friends, and their reaching home to live forever. It means that we may see Him who was nailed to the cross for us, crowned King of kings and Lord of lords; and that we who are his disciples may soon be received with all the blood-washed throng into those mansions the loving Saviour has gone to prepare for us. It will be the glad fruition of the blessed hope that has sustained God's people all through the dark and stormy night of time. It means the dawning of eternal day, the bringing in of everlasting joy.

Oh, glorious day of his appearing! We wait with joyful anticipations its approach and note with gladness every token that declares it near. Let all the people of God, in response to his declaration, "Behold, I come quickly," respond, "Amen. Even so, come, Lord Jesus."

B. F. MERRITT.

BEFORE we censure a man for seeming what he is not, we should be sure that we know what he is.—*Carlyle.*

The Signs of the Times.

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

E. J. WAGGONER, }
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OAKLAND, CAL., SIXTH-DAY, MARCH 30, 1888.

THE SPIRIT OF ANTICHRIST. NO. 15.

It has before been shown that Catholicism is virtually one with Spiritualism, because it teaches that the living may and do have intercourse with the dead. This alone is sufficient to brand it as an antichristian system. But there are so many professed Protestants nowadays who regard Catholicism as an important branch of the Christian church, that it is necessary to present some very conclusive evidence to the contrary. The Scripture, speaking of the Papacy under the form of a beast, says that "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. It also says of the unclean spirits that represent Spiritualism, that "they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14. This shows that those who either directly or indirectly acknowledge the authority of the Papacy, will also be Spiritualists. When we remember that Spiritualism is paganism in its original form, and that Catholicism is paganism with some modifications, and that both depend mainly upon the heathen idea of the natural immortality of man, we can see how Spiritualists might come to acknowledge the Papacy. As for Catholics, they are Spiritualists already.

Since this is so, it is as necessary to warn people against Catholicism as against Spiritualism. We therefore shall quote quite a number of additional statements from "The Glories of Mary," to show the antichristian character and essential wickedness of the Roman Catholic system. Many of these statements are little else than repetitions of the same thing; but we wish the reader to know that we are not misrepresenting the Catholic Church by quoting a few isolated passages. Whoever will take the trouble to procure the book, will find stuff of the same kind on almost every page, until he will become nauseated.

The inspired apostle tells us that Christ, the mediator of the new covenant, died "for the redemption of the transgressions that were under the first testament." Heb. 9:15. But this Catholic "saint" contradicts this statement thus:—

"St. Bernardine of Sienna says that God did not destroy man after his fall, because of the peculiar love he bore his future child, Mary. And the saint adds, that he doubts not all the mercy and pardon which sinners received under the old law, was granted them solely for the sake of this blessed Virgin."—*Glories of Mary, page 81.*

This takes from Christ all the honor of the salvation of people for the first four thousand years of this earth's history. Now when we find that sinners in this age are directed to look to Mary first, and afterwards, if at all, to Jesus, it is evident that Catholicism is emphatically antichrist. On pages 83, 84 we read:—

"Justly, then, does St. Lawrence Justinian call her the hope of evil-doers, since she alone can obtain their pardon from God. St. Bernard rightly calls her the ladder of sinners, since she, this compassionate queen, offers her hand to poor, fallen mortals, leads them from the precipice of sin, and helps them to ascend to God. St. Augustine rightly calls her the only hope of us sinners, since by her means alone we hope for the remission of all our sins. And St. John Chrysostom repeats the same thing, namely, that sinners receive pardon only through the intercession of Mary."

The last quotation speaks of Mary as the "ladder of sinners," and therefore the following little story comes in very aptly right here:—

"In the Franciscan chronicles it is related of Brother Leo, that he once saw a red ladder, upon which Jesus Christ was standing, and a white one, upon which stood his holy mother. He saw persons attempting to ascend the red ladder; they ascended a few steps and then fell; they ascended again, and again fell. Then they were exhorted to ascend the white ladder, and on that he saw them succeed, for the blessed Virgin offered them her hand, and they arrived in that manner safe in Paradise."—Page 275.

Now add to this, the following:—

"God has ordained that all graces should be dispensed by the prayers of Mary; where these are wanting, there is no hope of mercy, as our Lord signified to St. Bridget, saying to her: 'Unless Mary interposes by her prayers, there is no hope of mercy.'"—Page 293.

These quotations show, not that Mary divides with Christ the honor of man's salvation, but that she is the only saviour. The Catholic Church actually teaches those who look to it for instruction, that they cannot be saved by the merits of Christ, and that if they do not seek the aid of the Virgin Mary, they must certainly be lost. And yet there are Protestants who think that it is an important part of the Christian church. On page 330 there is a prayer to be said to the Virgin Mary, from which we take the following extract:—

"It is enough that thou wilt save us, for then we cannot but be saved. Who can restrain the bowels of thy compassion? If thou hast not compassion on us, thou who art the mother of mercy, what will become of us when thy Son shall come to judge us."

Surely nothing more is needed to convince any person not wholly blinded that the Catholic Church robs Christ of honor as the divine Mediator for sinners, and gives it to a creature, who, though she was a good woman, could obtain salvation in no other way than through the merits of Christ, and who has been dead for not less than eighteen hundred years. Again we ask the reader to remember that Mariolatry could not have any existence if it were not for the pagan notion that death does not end a man's existence. The thoughtful person will readily connect Mariolatry with the ancient heathen custom of deifying the dead. Ancient heathenism, modern Spiritualism, and Roman Catholicism, all spring from the same root, and are very closely related.

w.

THE FIRST DOMINION.

THAT this earth belongs to the Lord, no one will for a moment call in question. It is his, because he is the Creator. Says the Psalmist: "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." Ps. 24:1, 2. When the prophet Daniel interpreted to King Nebuchadnezzar the dream which foretold his abasement, he told the king that he should be driven out from his kingdom, "till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan. 4:25. And in Ps. 115:16 we read: "The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." This means simply that the Heaven is God's dwelling-place (Ps. 11:4), and that over it he has sole control, but that he has made man the tenant of the earth. When and how the dominion of the earth was given to man, are told in the following verses:—

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:26-28.

A dominion is a kingdom; to have dominion is to have kingly authority. Therefore since the earth was given to man for a dominion, the earth was de-

signed for man's kingdom. To this intent David speaks in the eighth psalm, where he says of man: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8:5-8. The apostle quotes this (Heb. 2:7, 8), and makes the additional statement that "now we see not yet all things put under him." This being the case, it must be because man has lost the dominion, for it was certainly given to him. In the words of the apostle, therefore, we have at once a statement of the loss of the dominion first given to man, and a promise of its restoration.

The details of the loss of the dominion which at the first was given to man, are given in the third chapter of Genesis. In the first part of the chapter we learn that the serpent beguiled Eve, and persuaded her to eat of the forbidden fruit, and that she in turn induced Adam to eat. Then God said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:17-19. And afterwards when Cain had killed his brother, the Lord said: "When thou tillest the ground, it shall not henceforth yield unto thee her strength." Gen. 4:12. From this we learn that it is because of man's disobedience that we do not now see all things put under him.

But when man lost the dominion of the earth, who gained it? Evidently the one to whom he yielded obedience. Peter says that, "of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. And Jesus said: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Luke 11:21, 22. Our first parents were overcome by the serpent, "which is the devil, and Satan" (Rev. 20:2), and therefore it was to Satan that they yielded up the dominion which had been committed to them.

That Satan is now the ruler of this earth, instead of man, is shown by the Scriptures. In 2 Cor. 4:4, Satan is spoken of as "the god of this world." Christ said that the wicked are children of Satan (John 8:44); and in Eph. 2:2, "the spirit that now worketh in the children of disobedience," is called "the prince of the power of the air." Satan is "the accuser of the brethren," the one whom the followers of Christ are to "resist steadfast in the faith" (1 Pet. 5:8, 9), and Paul says that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Eph. 6:12. And none can doubt that it was to Satan that Christ referred, when he said, "The prince of this world cometh, and hath nothing in me." John 14:30.

In the account of our Lord's temptation in the wilderness, we have the most positive evidence that Satan holds the dominion that was given to Adam. The last and greatest temptation is thus described: "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Matt. 4:8, 9.

Some may think that Satan lied when he made this promise to Christ, and that he knew that he did not have the power to fulfill the promise, even if he could have induced the Lord to comply with the conditions. There is no doubt but that Satan lied, and that he had no intention of yielding up anything that he had; but if he did not possess the kingdoms

of the earth, Christ certainly knew it, and in that case the offer of them to him would not have been any temptation. When Satan said to Jesus: "If thou be the Son of God, command that these stones be made bread," there was a real temptation, because Jesus was extremely hungry. When Satan placed Jesus on a pinnacle of the temple, and said, "If thou be the Son of God, cast thyself down," there was a temptation to show his divine power. And so when Satan showed to Jesus all the kingdoms of the world, offering to give them to him in return for his homage, there was a temptation, because Satan was offering just what Christ came into the world to redeem. Jesus did not tell Satan that he had no right to offer to him the kingdoms of this world, but simply refused to accept them upon the conditions imposed, thus tacitly admitting that Satan was "the prince of this world."

In Eze. 28: 12-17, we have an unmistakable reference to Satan. No other being could merit the following description: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. . . . Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."

That is a description of Satan before his fall, and also a statement of the reason of his fall. But let the reader take particular notice that the being thus described is called "the King of Tyrus." Verse 12. The wisdom and power of the man who sat upon the throne of Tyre are described in verses 2-11 of this same chapter (Eze. 28), and he is called the "Prince of Tyrus." In this we have further inspired testimony to the fact that Satan is "god of this world," working in the children of disobedience. Wicked rulers like the king of Tyre, are only nominally king; they are second in power to Satan, who rules through them, and is thus real king. But while Satan has usurped the dominion which God gave to Adam, he does not have unlimited control of this earth. God did not give unlimited and supreme authority over the earth even to man in his uprightness; and so when Satan overcame man, it was not possible for him to get control of the earth to an unlimited degree. This fact Satan acknowledged, when he said to the Lord concerning Job: "Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?" Job 1: 10. It still remains true, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

It was stated in connection with the reference to the temptation of Jesus, that Satan offered him that which he came into the world to redeem,—the dominion of the earth, which Adam lost. This will presently be made to appear. When Adam lost the dominion, he also lost his right to live; he sold himself to Satan, at the same time that he forfeited the earth to him. So it is that Satan is "god of this world," and has also "the power of death." Heb. 2: 14. Now Christ came to redeem what Adam lost. And so when the apostle quotes the words of the psalmist, when he says that God set man over the works of his hands, but that "now we see not yet all things put under him," he adds: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage." Heb. 2: 9, 14, 15.

In order that Christ might redeem man from the

curse of death which came upon him when he yielded to Satan, he had to suffer the same curse. Says Paul: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3: 13. And so, to redeem the earth, he bore its curse, when the crown of thorns was placed upon his head. Compare Gen. 3: 13, 18 and Matt. 27: 29. As Christ has, by death, gained the right to destroy the one who has power over death, that is, the devil, he has also won the right to the dominion which Satan usurped. And so the prophet addresses Christ in the following language:—

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4: 8.

In these words we have the promise of the restoration of the first dominion (see Gen. 1: 28), not to Adam, who lost it, but to Christ the second Adam, who redeemed it. Those who through faith recover themselves out of the snare of the devil; who learn of Jesus to be meek and lowly in heart, will inherit the earth with Christ, when he shall take possession of it as his kingdom. w.

HISTORICAL NECESSITY OF THE THIRD ANGEL'S MESSAGE. NO. 5.

In entering the seventeenth century we find a new element upon the sea of controversy. Philosophy of the different schools was in each one striving for ascendancy; and if not a direct cause of many of the disputes of this century, it gave a coloring to them. At this time philosophy was represented in the two classes of *Peripatetics* (followers of Aristotle) and *Fire-Philosophers*, from their proposition that "the dissolution of bodies by the power of fire is the only way in which the first principles of things can be discerned." The Peripatetics held the professorships in almost all of the places of learning; and held all who questioned Aristotle, as little less criminal than downright heretics: and so there was a lively contest kept up between them and the Fire-Philosophers, or *chemists*. But there was a union of the interests of these two, when, about 1640, the Cartesian gauntlet, "*Cogito, ergo sum*" (i. e., I think, therefore I am), was thrown into the arena; and they both turned with all their energy against the new philosophy; "not," says Mosheim, "so much for their philosophical system as for the honors, advantages, and profits they derived from it." And, "seconded by the clergy who apprehended that the cause of religion was aimed at and endangered by these philosophical innovations, they made a prodigious noise and left no means unemployed to prevent the downfall of their old system. . . . They not only accused Descartes of the most dangerous and pernicious errors, but went so far, in the extravagance of their malignity, as to bring a charge of *atheism* against him." In opposition to Descartes, Gassendi also entered the lists, and this gave rise to yet another school of philosophy, the *Mathematical*. That of Descartes was called the *Metaphysical*, or Cartesian, philosophy. As the Peripatetic was the only philosophy taught in the Lutheran schools, the rise of the new philosophy was a new subject for discussion and opposition there, and gave more ample scope for the exercise of their propensities.

Another thing that greatly troubled the Lutherans was, that in 1614 John Sigismund, elector of Brandenburg, entered the communion of the Calvinists, and granted to all his subjects entire liberty in religious matters, and left to the free choice of all whether they would embrace one religion or another, or any at all. But the Lutherans "deemed it intolerable that the Calvinists should enjoy the same privileges as themselves." And this was carried to such a length that the people of Brandenburg were prohibited from studying at the University of Wittenberg.

But that which gave the Lutherans the most trouble in this century was the efforts of a succession of persons to bring about a state of harmony between them and the Calvinists. James I. of En-

gland tried it, and failed. In 1631, in a synod of the Calvinists at Charenton, an act was passed, which granted that the Lutheran religion "was conformable to a spirit of true piety, and free from pernicious and fundamental errors," but the overture was not accepted. In the same year, a conference was held at Leipsic, between several of the most eminent doctors of both communions, in Saxony and Brandenburg. And although the Calvinists showed all possible fairness, and made concessions that the Lutherans themselves could scarcely expect, yet all their efforts were looked upon and regarded with suspicion, as being only schemes to ensnare them; and the conference broke up with nothing done.

In 1645, Vladislaus IV., king of Poland, called a conference at Thorn, but it only increased the party zeal. In 1661, William VI., landgrave of Hesse, called a conference at Cassel, in which the doctors there assembled came to an agreement, embraced one another, and declared that there was nothing between them of sufficient importance to prevent union and concord. This was no sooner learned by the Lutheran brethren, than they turned all their fury against their delegates, and loaded them with reproaches of apostasy, Calvinism, etc.

Besides these public efforts, there were others of a private character. John Duræus, a Calvinist, a native of Scotland, says Mosheim, "during a period of forty-three years, suffered vexations, and underwent labors which required the firmest resolution, and the most inexhaustible patience; wrote, exhorted, admonished, entreated, and disputed; in a word, tried every method that human wisdom could suggest, to put an end to the dissensions and animosities that reigned among the Protestant churches. . . . He traveled through all the countries in Europe where the Protestant religion had gained a footing; he formed connections with the doctors of both parties; he addressed himself to kings, princes, magistrates, and ministers. . . . But his views were disappointed. . . . Some, suspecting that his fervent and extraordinary zeal arose from mysterious and sinister motives, and apprehending that he had secretly formed a design of drawing the Lutherans into a snare, even attacked him in their writings with animosity and bitterness, and loaded him with the sharpest invectives and reproaches: so that this well-meaning man, neglected at length by his own communion, . . . spent the remainder of his days in repose and obscurity at Cassel."—*Church History, 17th cent., sec. 2, part 2, chap. 1, paragraph 6.*

That which he proposed as the foundation upon which they might unite was the Apostles' Creed, the *ten commandments*, and the Lord's prayer. Another of the most zealous of the peacemakers was John Matthias, a Swedish bishop, who with George Calixtus, attempted to carry on the work of Duræus. But the opposition was so bitter that Matthias was obliged to resign his bishopric; and Calixtus was accused of syncretism, and to his "charge many other things were laid, besides the *crime* of endeavoring to unite the disciples of the same Master in the amiable bonds of charity, concord, and mutual forbearance."—*Id., par. 7.* (Italics his.) This crime was called *syncretism*.

The *Pietistical* controversy was another, that engaged the attention of the Lutherans during this century. This was set on foot by Philip James Spener, of Frankfort, who had in view the promotion of *vital religion*, rousing the lukewarm and indifferent, stemming the torrent of vice and corruption, and reforming the licentious manners of both the clergy and people. See paragraph 26. The better to accomplish this, Spener and his adherents proposed that, besides the stated times for *public worship*, private assemblies for prayer and other religious exercises should be held. For these laudable and most necessary aims they were nicknamed *Pietists*, and the opposition was as strong as against any of the others.

This subject was carried further by some of the professors at Leipsic, who for the purpose of instructing the candidates for the ministry in something better than how to perpetrate broils, "undertook to explain in their colleges certain books of Scripture, in order to render these genuine sources of religious

gland tried it, and failed. In 1631, in a synod of the Calvinists at Charenton, an act was passed, which granted that the Lutheran religion "was conformable to a spirit of true piety, and free from pernicious and fundamental errors," but the overture was not accepted. In the same year, a conference was held at Leipsic, between several of the most eminent doctors of both communions, in Saxony and Brandenburg. And although the Calvinists showed all possible fairness, and made concessions that the Lutherans themselves could scarcely expect, yet all their efforts were looked upon and regarded with suspicion, as being only schemes to ensnare them; and the conference broke up with nothing done.

This subject was carried further by some of the professors at Leipsic, who for the purpose of instructing the candidates for the ministry in something better than how to perpetrate broils, "undertook to explain in their colleges certain books of Scripture, in order to render these genuine sources of religious

knowledge better understood, and to promote a spirit of practical piety and vital religion in the minds of their hearers. . . . Accordingly these lectures were much frequented, and their efforts were visible in the lives and conversation of several persons, whom they seemed to inspire with a deep sense of the importance of religion and virtue." But immediately the cry arose that this was "contrary to custom." "Hence rumors were spread, tumults excited, animosity kindled, and the matter at length brought to a public trial in which these pious and learned men were indeed declared free from the errors and heresies laid to their charge, but were at the same time prohibited from carrying on that plan of religious instruction which they had undertaken with so much zeal."—*Id.*, par. 37.

But this did not put down the good work thus begun; for the contest spread rapidly through all the Lutheran Churches in Europe. Therefore the doctors and pastors of Wittenberg thought themselves obliged to proceed publicly, first against Spener in 1695, and afterwards against his disciples, which gave rise to new debates. The Pietists held: 1. That none should be admitted to the ministry but such as had been properly educated, and who were distinguished by wisdom and sanctity of manners, and who had their hearts filled with divine love. 2. That the scholastic theology should be abolished. 3. That polemical divinity, that is, the controversies between Christians, should be less eagerly taught. 4. That all mixture of philosophy and human learning with the Holy Scriptures should be abandoned. 5. That no person who was not himself a model of piety, was qualified to be a public teacher of piety, or a guide to others in the way of salvation.

Out of these sprung other debates as follows: 1. "Can the religious knowledge acquired by a wicked man be termed theology?" 2. "How far can the office and ministry of an impious ecclesiastic be pronounced salutary and efficacious?" 3. "Can an ungodly and licentious man be susceptible of illumination?" The Pietists further demanded the suppression of certain propositions that it was customary to deliver from the pulpit publicly, that, unqualified, were capable certainly of being interpreted as granting indulgence. Such were these: "No man is able to attain that perfection which the divine law requires. Good works are not necessary to salvation: in the act of justification on the part of man, faith alone is concerned without good works." Also the Pietists prohibited dancing, pantomimes, theatrical plays, etc., among their members; and this again gave an opportunity for the scholastics to display their ingenuity. They raised the question, first, whether these actions were of an indifferent nature, and then from that whether any human actions are truly indifferent; *i. e.*, equally removed from moral good on one hand, and from moral evil on the other.

In the Calvinist Church, after the death of its founder, the controversy over the "divine decrees" continued through the seventeenth century. From the college at Geneva the doctrine of Calvin spread to all parts of Protestant Europe, and into the schools of learning. But there arose a difference of opinion not about the "decrees," but about the nature of the decrees. The majority held that God simply permitted the first man to fall into transgression; while a considerable minority maintained with all their might, that "to exercise and display his awful justice and his free mercy," God had decreed from all eternity that Adam should sin, and had "so ordered the course of events that our first parents could not possibly avoid their unhappy fall."—*Id.*, chap. 2, par. 10.

These last were called *Supralapsarians*, while their opponents were called *Sublapsarians*.
(To be continued.)

THE British and Foreign Bible Society's evangelistic colporteur, stationed in Jerusalem, has been imprisoned by the Turkish authorities for visiting two Moslem villages.

"WAS IT ORTHODOX?"

THE communication given below is taken from one of the late religious papers, and the dilemma of the poor, bewildered "Layman" is such that he deserves public sympathy. There are thousands today just as badly bewildered by the class of teaching of which this letter furnishes a sample. People allow themselves to become confused in reference to the Bible by endeavoring to follow the sinuous meanderings of modern pulpitory, instead of using their God-given senses in studying the good Book itself for themselves:—

DEAR EDITOR: I have just returned from preaching services, and am very much worked up on account of some ideas advanced by our pastor. I always supposed I was orthodox, and a Methodist at that; but if the remarks to which I shall refer are orthodox, then I shall conclude I am not. The text was the last four verses of the twenty-first chapter of Revelation. He started by saying that practical Christians never had any revelations; therefore Paul and Peter never had any because they were practical men. But John, because more spiritually minded, received wonderful revelations; hence the book of Revelation. After giving a graphic description of the journey of the Christian, and the beauty of the city which is the end of the journey, he spoke of the entrance in by the gates—on the east three, on the north three, on the west three, on the south three; then said he was glad it was so, and spoke of Calvin, who had a man put to death because he did not believe as he did; but said, if Calvin would not let him go in at the same gate with himself, he could slip around and go in on the other side; and if Christians of one denomination would not let Christians of another denomination in, they could slip around and enter some other gate; also, if Roman Catholics could not enter the same gate as Methodists, they could enter some other side. Now my reason for writing is to know: 1. Was that the object of making the city foursquare? 2. Is it possible for one man to take the life of another because they differ in doctrine and both enter Heaven? 3. Can we deny anyone the right of entering the same gate? I wish to be as charitable as our pastor. I am willing and ready to go hand-in-hand with any Christian of any name or any denomination to any gate. I did not know that I could entertain even a desire to bar any out and enter myself. I always supposed my duty was to get all I could to enter with me, regardless of name, sect, sex, or color. Are the ideas advanced orthodox?
A LAYMAN.

It is a question how such teaching should be regarded. If it were intended as a burlesque, it is a success, and we can only deprecate the wicked practice of burlesquing sacred things, which is by far too common. But to consider it as spoken with gravity for sound doctrine, it is astounding. We look with curiosity at the distinction drawn between those apostles which were "practical" Christians and John who was "more spiritually minded." Are practical religion and spiritual religion distinct and separate? It is but too true that many fanatics nowadays become, so intensely "spiritual" as to be of no practical value in any sense. They are in their minds elevated away above the law of God, or any other law. But the beloved disciple John was not of that kind. He loved God, and showed it by keeping his commandments. He taught us to love one another, not "in word, neither in tongue; but in deed and in truth." This is a very practical kind of religion. And Paul, who wrote the eighth chapter of Romans, certainly did not divorce the spiritual from the practical in the religion which he taught.

But how about the statement that John had wonderful revelations while Paul and Peter had none? A certain apostle named Peter was once on a house-top, and saw a sheet let down from heaven by the four corners, containing all manner of living creatures; and this proved to be a very wonderful revelation to him. He was also present on the mount of transfiguration, which he refers to in his epistle as being a revelation of future glory. Paul's Christian experience opened with a startling revelation, while he was on his way to Damascus, and these revelations became so abundant, that he says, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." 2 Cor. 12: 7. Thus the cobweb of human fabrication is swept away by a few words of plain Scripture.

But the imbecility of such teaching becomes comparatively insignificant when compared with the comments given upon the twelve gates of the city, through which, his text declares, "There shall in no wise enter into it anything that defleth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." And yet that congregation was comforted (?) with the thought that if any of them were debarred through enmity or heresy from entering on one side, they could "slip around" and find a gate where such characters would be freely admitted. Papists, drunk with the blood of martyrs and saints, would find an entrance into the many-faceted city. In short the idea is the different gates imply that they are for the admission of different grades of character, and for the accommodation of those whose earthly animosities will not permit their entering in at the same gate. Ingersoll will find a gate there reserved for him and his class. What a travesty on the truth of God! And the people love to have it so. It speaks of peace, peace, when there is no peace. There are some among the people who are sufficiently reflective to question such perversions, and may God lead them into the clear light of his word.
G. C. TENNEY.

The Commentary.

LESSON 17.—SABBATH, APRIL 14.

1. How old was Isaac when he was married?

"And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian." Gen. 25: 20.

2. How old was he when his two sons were born?

"And after that came his brother out, and his hand took hold on Esau's heel, and his name was called Jacob; and Isaac was threescore years old when she bare them." Verse 26.

3. What were their names?

4. What difference was there between them?
"And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents." Verse 27.

5. How did the parents regard them?

"And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob." Verse 28.

6. What did Jacob have as Esau came in one day from a hunting trip?

"And Jacob sod pottage; and Esau came from the field, and he was faint." Verse 29.

7. What did Esau say to Jacob?

"And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint; therefore was his name called Edom." Verse 30.

8. What did Jacob reply?

"And Jacob said, Sell me this day thy birthright." Verse 31.

9. How did Esau reason concerning his birthright?

"And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me?" Verse 32.

10. What transaction was thus made by the two brothers?

"And Jacob said, Swear to me this day; and he swore unto him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright." Verses 33, 34.

11. What was the birthright, and what was its importance to anyone?

12. How did Esau regard his birthright?
"Thus Esau despised his birthright." Verse 34, last clause.

13. How highly did he value it?—*He considered it worth no more than a meal of victuals, to satisfy present necessity.*

14. What language is used concerning Esau for this proceeding?

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." Heb. 12:16.

15. How did he afterward feel concerning the blessings of his birthright?

"For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." Verse 17.

16. Relate, in brief, the circumstances. Gen. 27:1-40.

17. Was he able to get back the birthright? Heb. 12:17.

18. Why not?—*Because he had deliberately sold it, and could not alter the trade.*

19. What is the exhortation given to us in this connection?

"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; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." Verses 14-17.

20. If we are children of Abraham, what is our birthright?

"For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Col. 1:12.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:1, 2.

21. Through what are we made heirs of this inheritance?

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Col. 1:13, 14.

22. What does the Spirit through Paul say of one who despises his heavenly birthright?

"He that despised Moses's law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10:28, 29.

23. How may we do this?

"For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." 2 Tim. 4:10.

24. What can you say of the condition of one who deliberately barter his interest in the blood of Christ, and his hope of eternal life, for a little present enjoyment?

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Heb. 10:29-31.

NOTES.

THE term "birthright" denotes the special privileges belonging to the first-born. Among these were, that he should have a double portion of the inheritance, and that he should succeed to whatever position was held by his father. Among the Jews the first-born was considered as especially devoted to God; and since the Jewish people were the chosen people

of God, and the Jewish nation was the church of that time, it may justly be concluded that special spiritual blessings were considered as part of the birthright. When Esau sold his birthright, he deliberately sold all claim to the promises made to Abraham and Isaac, and afterwards to Jacob. He had no trace of the faith of Abraham, and he despised the promises of God.

ESAU might have had a share in the promise if he had wanted it. True, Paul says that before the birth of Jacob and Esau, it was said unto Rebekah, "The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:12, 13), but this was simply because God, who "callesth those things which be not as though they were," could foresee just what kind of character Esau would develop. God is no respecter of persons, and he does not bestow his favors arbitrarily. Esau was rejected, not simply because he deliberately sold his right to the promised inheritance, but because of the utter lack of faith, which led him to so lightly esteem the promises of God.

THE objector will no doubt say that Jacob appears in a worse light than Esau does, and that if God is a respecter of character, and not of persons, Jacob was less entitled to regard than Esau was. But that is a very superficial view of the case. So far as character is concerned, there is no man that has by nature anything that is worthy of the approbation of God. Even the zealous Paul, whose great aim was "to have always a conscience void of offense toward God, and toward man," and who could say before the Jewish council, "I have lived in all good conscience before God until this day," said that he had suffered the loss of all things that he might win Christ, "and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:8, 9. God respects an upright character, but since there can be no perfect character except "through the faith of Jesus Christ," it is evident that his promises and favor must be extended to the one whose faith gives promise of a growth toward perfection.

So far as the record shows, at the time of which our lesson treats, Esau had naturally the advantage of Jacob; but Esau lacked faith, and Jacob possessed it, and from that time we see a growth for the worse in Esau, and for the better in Jacob. God never showed any approval of Jacob's course in securing the blessing; on the contrary Jacob had to suffer grievously on account of his duplicity; but through the faith that Jacob had, although it was crude and uninstructed, God could work for his complete moral reformation. Peter shows the work of true faith, when he says to the people of God that they may suffer manifold temptations, "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise

and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7. And in that day this will be found to be the case with Jacob.

THE case of Rahab may be taken as an illustration. James says that Rahab the harlot was justified by works when she had received the messengers and sent them out another way (James 2:25), and Paul says that "by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Heb. 11:31. Yet in concealing the spies, for which she received the promise that she should not perish, she deliberately lied. See Joshua 2. She was not saved because of her falsehood, but because of her faith that the God of the Israelites was the true God. She acted up to the best light that she had. Among the heathen it was esteemed a virtuous thing to lie, and she knew no better. But her faith brought her into relation with God's people where she could learn the way of truth. Thus we see that "the righteousness of God is revealed from faith to faith," for "the just shall live by faith."

ESAU is not the only one who has sold his birthright for a mess of pottage. An old pipe, a plug of tobacco, a jug of whisky, the pleasure party, the card table, and other "good things" of this life have been sufficient to cause many to turn their backs on their heavenly inheritance. Esau said, "Behold, I am at the point to die; and what profit shall this birthright do to me?" Thousands of others when brought face to face with some duty, the performance of which would interfere with their worldly interests, have virtually said the same thing. They have said, "I know that this is the truth of God, but if I should obey it I couldn't make a living," thus intimating that they did not believe the promises of God would be of any profit to one who should die for them. It is more than probable that many who have accepted the truth, are putting self and selfish pleasures above the service of God, and are thus bartering their birthright. Let such beware lest they complete the sale and then find it too late to repent. And "let him that thinketh he standeth take heed lest he fall." w.

NOTES ON THE INTERNATIONAL LESSON.

CHRISTIAN WATCHFULNESS.

(April 15.—Matt. 24:42-51.)

TO OBTAIN a sense of the true force of the verses which form the basis of this week's lesson it will be necessary to continue the narrative of the circumstances and discourse which led to them. As the Saviour, after his denunciation of the Pharisees, passed out of the temple for the last time, his disciples requested him to give attention to the temple, saying, "See what manner of stones and what buildings are here." Mark 13:1. This temple was built by Herod the Great, to propitiate the Jews, and was of exceeding strength and magnificence. Josephus says that it was built of white stones twenty-five cubits long,

eight cubits in thickness and twelve in breadth, and the doom of the world was no doubt associated in the minds of the people with the idea of its destruction.

JESUS startled the disciples with the words, "There shall not be left one stone upon another, that shall not be thrown down." And when they were seated upon the Mount of Olives the disciples asked him to tell them when these things should be; "and what shall be the sign of thy coming, and of the end of the world?" The Master did not rebuke them for prying into the future; but proceeded to answer their questions separately, even though they were considered by the propounders as applying to one event.

THE destruction of the temple and the end of the world were evidently two distinct events in the mind of our Lord, separated by a long period of time, and heralded in their approach by different signs. And yet, in the twenty-fourth chapter of Matthew, where the Saviour by a discourse answers the queries of his disciples, for our benefit as well as theirs, there is a blending of the two events to such a degree as leads us to believe that the first event would be largely typical of the final destruction which should attend his second coming.

THAT sign which was especially to forewarn the disciples of the destruction of Jerusalem, was given in these words, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, . . . then let them which be in Judea flee into the mountains." Luke gives it more directly, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This was fulfilled by the Romans under Titus, A. D. 70, and proved to be the immediate forerunner of the utter destruction of both the city and the temple.

THE coming of Christ is to be proclaimed by signs just as evidently premonitory. The darkening of the sun and moon and the falling of the stars are signs of that event: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. The Saviour says, "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." And he fortifies these words by saying, "Heaven and earth shall pass away, but my words shall not pass away."

COMMENTING upon the state of morality and spirituality in the days just preceding his second coming, Jesus says they will be like those of Noah when it was said of man that "every imagination of the thoughts of his heart was only evil continually," and like

those of Lot and Sodom. The apostle, in 2 Timothy 3, describes the last days as days of prevailing evil. The Saviour says of this time, "Because iniquity shall abound, the love of many shall wax cold." Every view which the Bible gives us of the last days reveals a time of abounding wickedness in the world, with great spiritual declension and self-pleasing in the church; a time of moral stupidity and insensibility combined with covetousness and pleasure seeking, while Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."

To counteract these pervading evil influences the true child of God needs to exercise especial watchfulness and vigilance. Hence the force of the present lesson. Upon no generation of the past has this duty been so persistently urged by Christ and the apostles as upon those who should live in proximity to the second coming of Christ. The indifferent professor of religion sees no need of special watchfulness, and says it does not make any difference to him when Christ comes if he is "only ready." But it is certain that Jesus was very solicitous for his people who should live in that day, and warned them to take heed lest "at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

AND in harmony with this is the language of the lesson. Verse 42 reads: "Watch therefore; for ye know not what hour your Lord doth come." We are not to understand by this that we are to be entirely unconscious of the approach of that hour. Verse 36 says: "But of that day and hour knoweth no man," etc. Still, he had just said (verse 33), "When ye shall see all these things, know that it is near, even at the doors." In 1 Thess. 5:2, 4, we read: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." "But ye, brethren, are not in darkness that that day should overtake you as a thief." It is evident, then, that upon the careless and unbelieving, that day will come unawares; but the "children of light," the people of God, will perceive its near approach, although they may not know the day and hour.

THE illustration introduced in verse 45, of a steward giving to the household over which he is placed by his lord "meat in due season," shows the duty of faithful ministers of God's word, to place before their people that truth which is applicable to them and to their times. In connection with the fundamental principles of obedience to God and faith in Christ, which are applicable in every age, there are also special messages to be borne from time to time. Such was the work of Noah, of Jonah, John the Baptist, Martin Luther, and many others; and such will be the message which will prepare the people of God for the coming of Christ (verse 42).

"Blessed is that servant, whom his lord when he cometh shall find so doing." But to the evil servant, who opposes the message of truth, smites with reproach his faithful fellow-servants, and devotes himself to pleasurable enjoyments, the Lord pronounces a fearful doom.

THE great theme of the lesson is watchfulness for the event of Christ's second coming. The faithful Christian will watch and pray for the evidences of his Lord's return. It will be to him an event of joy. He will seek to be ready for it. He will be watchful against the insidious approach of evil which exists to-day in a thousand forms; and will also watch for the many forms of deception which bear the name of religion, and yet serve to close the heart to the truth for these days. Every effort will be put forth by the enemy, to have God's people remain ignorant and indifferent to this great event; and it is said: "And none of the wicked shall understand; but the wise shall understand." Daniel 12:10.

G. C. TENNEY.

The Missionary.

FROM THE BRITISH ISLES.

IT has been some time since I have written anything for our papers in America, not because I have not felt interested in them, but because circumstances have been such that it has been impossible to do so. It has now been nearly ten months since we landed in England. We can hardly give an idea of the importance of England, and especially London, so that our friends in America will clearly comprehend it. England proper contains about fifty-one thousand square miles, being less than one-third the size of California. Yet in this limited territory, not so large as the State of New York, are over thirty millions of people; nearly half as many as in the United States. London alone, including its suburbs, contains about five millions. The inhabitants of England are largely crowded into the great cities, London being the largest city in the world, the capital of the British dominions.

The city of London has an area of one hundred and twenty-three square miles. The density of the population may be realized perhaps, in part, when we say that to accommodate the traveling public, underground railways traverse the city, and in some instances one passage is beneath another, both beneath the houses; and into these railway cars pours a continual stream of people, while the streets are filled with buses and street-cars. Were it not for the underground railway system, the streets would be so filled with people as to render traveling exceedingly difficult, if not absolutely impossible. From eight hundred thousand to a million people, it is estimated, leave the city each evening to return to their homes, and go back to the city to their work each morning.

London itself contains about one-twelfth as many people as the entire United States.

People who have spent their entire lives here say that they know but little of the city, there are portions of it in which they have never been. Imagine yourself set down in the center of a city in which you could go over ten miles in any direction without getting out into the country, and you will have some idea of the city of London.

Our London training-school is located about three miles from the post-office, around which center many interesting things of the city. The greatest book market of the world, Paternoster Row, is near this point. London is a great shipping port, the docks being crowded with ships from all quarters of the globe, filling the warehouses of the city with the products of all countries. Liverpool, however, ranks even above London in maritime importance.

The density of its population, the wealth of the nation, and the magnitude of her commercial interests render this one of the most important countries so far as the truth is concerned. England extends its arms around the earth, and there is no portion of the earth's surface, even to the most remote islands of the seas, with which communications cannot be held through London.

We can safely say that one hundred men could find employment in the truth here in London, and not come in contact with one another. There is no end to the field, for seemingly there is no end to the inhabitants. The means of presenting the truth to the people are as varied as the population is diverse. The difficulties to be met with in England are perhaps largely attributable to two causes: (1) The difference in the customs of society as compared with America; and (2) the immensity of the field of operation. When we look at the field before us, and see what has been done, it seems scarcely a drop in the bucket to what must be accomplished by the Third Angel's Message ere the work closes. But when we think of the reading matter that has been distributed among the people, we can realize that much good has been done. As a denomination we are quite extensively known throughout the United Kingdom. How this information has been received we cannot tell, except it be through the publications that have been circulated. The steps taken since our arrival in this country with the workers, have brought the truth to the favorable attention of many.

There are in the city about twenty-five vegetarian restaurants, and over sixty restaurants called the "Lockhart Cocoa Rooms," besides the rooms of the Aerated Bread Company, all together numbering about two hundred eating rooms, all of which are strictly temperance houses. In America it has not been very difficult to place our publications in this class of houses, but in London it is different. Almost every *ism* that the world knows is represented in London, and all the organizations endeavor to get their publications before the people, so that such places as the ones we have mentioned are besieged by those interested in advocating their peculiar views; and the managers necessarily are

obliged to be very exclusive. While daily papers are supplied to their patrons, religious papers are excluded; but in the providence of God the *Present Truth* and the *Good Health* have been placed in the vegetarian restaurants, and there is no doubt but that they will be in the Lockhart restaurants.

We have not yet made application to the Aerated Bread Company, but should we succeed in placing our papers in their offices, we would have about two hundred restaurants supplied with reading matter on the present truth. As the result of what has been done we are receiving calls almost daily from those who have seen our publications, and who come in to purchase and make further inquiries. Should we be successful in placing the publications in the other rooms in contemplation, and should the business increase proportionately, it would be sufficient to bring us in constant custom. Individuals living in different parts of the country, hearing of our work, have also written to our office for circulars and publications. By correspondence an interest has awakened, to the extent that quantities of our publications have been disposed of to single individuals, in one case six dozen "Truth Found" being ordered; the purchaser, a gentleman who is not known to us, wishing them to sell at a church bazaar. So the work is going. This will give the reader some idea of the effect of our opening an office on Paternoster Row. As we look over the past few months, we can but see that these steps have been taken, in wisdom. It is true it has been quite expensive, but most assuredly it has been the means of bringing the light of truth before many who have hitherto known but little of us. Two of our churches are now contemplating building chapels. This will greatly aid in giving permanence to our work, which, being conducted by Americans, is regarded as lacking in that quality.

The work in connection with the training school in Tufnell Park has also been quite successful. While on the one hand it might appear that not much had been accomplished, on the other, we have good reasons to thank God and take courage. A goodly number have signed the covenant, and quite an interest has been awakened among many families, principally among those of the Church of England. This church is considered the nearest to the Roman Catholic of any; in fact, it is said that three hundred of its ministers are Roman Catholics at heart, and were the State support to be removed, would go over to the Catholics; that they have pledged themselves to bring the church back to Catholicism. The principal difference now between some of these churches and the Roman Catholic Church, is that in one the service is in Latin, while in the other it is in English. In some of the principal cathedrals in London, altars are placed and the forms of the Roman Catholic worship are copied as far as they can be under the name of Protestantism.

From this denomination, however, a few have come out on the Sabbath, and one lady is now coming regularly to the morning

school, to receive instruction in regard to the Bible work. It is evident that God has a people in every class of society, and in every denomination, from the Roman Catholic to the smallest dissenting body. There are hearts that can be touched by the truth; there are souls hungering and thirsting for something besides dry forms, and ritualism. It is evident from the experience we have had, that many from the Church of England, both the high and low church, will embrace the truths of the Third Angel's Message, and help to form the number who shall stand on Mount Zion. It is evident that there will be workers developed in this country, who will render valuable service in the cause of truth. This appears to be a necessity before it will be generally received. One man who was formerly curate of the Church of England, has embraced the truth, and soon, we expect, will give himself to the work.

From the above our friends can form some idea of the nature and extent of the work before us, and what we are trying to do. The work moves slower here than in America or in the colonies. This must necessarily be so where the people pride themselves on the antiquity and stability of their customs. Yet the truth is the same the world over, and God is the same; and it is not by might or by power, but by God's Holy Spirit. When the barriers break and the tidal wave of God's power sweeps over the land, a harvest of souls will be the result of efforts which have been, and are now being, put forth in this kingdom.

S. N. H.

GIVING AND GIVING UP.

"HE certainly is a most generous giver. He has just given five thousand pounds to the work of foreign missions. It's one of the most munificent gifts we have ever received."

"Not quite so," was the answer. "I know of at least one more generous giver."

"Really? Well, I was looking through the reports of the last few years, and I saw nothing like that sum on the donation list."

"No; the gift to which I allude has not appeared in print, and will be known by very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God for such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I had prayed all my life: "Send forth laborers into thy harvest;" and with all the pain of parting with my boy, in the certainty I should never see him again on earth, there is a deep joy in giving him up for Christ's sake.'"

I said to myself, on overhearing this conversation, Surely here is a true test of love—not giving only, but giving up. For though love cannot exist without giving, there may be large giving without love; but we can hardly doubt that it is love alone which for another's sake gives up what is held dear.—*Selected.*

The Home Circle.

STRENGTHENED.

I HAD not know the sunshine was so bright,
The fields so golden, or the hills so blue,
Until a glad, sweet Hope made all things new
With radiant light.

My heart grew strong with happiness; I thought,
"Now I can brave life's worst, nor wish to hide;
My place shall be among the workers tried,
To faint at naught."

Too soon the bright, glad days forever fled;
Time came when my dear Hope grew wan and pale.
With heart turned stone, I saw her fade and fail,
And then lie dead.

Oh, then no soft light fell on field or hill!
The earth reflected but a strange, fierce glare.
My heart that was so bold to do or dare,
Lay stunned and still.

But when, with life laid waste, I prayed for death,
The angels came, I think, on silent wings,
And in my bosom placed a poor, weak thing,
And called it Faith.

I held it close, so frail it seemed, nor guessed
How fair and strong my Heaven-born one would grow,
Nor how in peace, that knew no ebb nor flow,
My soul would rest.

She showed a glory past the sunset skies,
The far-off gleaming of the jasper sea;
The weary road seems straightest now to me
To Paradise.

Sunshine or storm, the smooth or stormy way
I scarcely heed; only one yearning, deep—
To aid weak, stumbling feet up the pathways steep,
Is mine each day.

When purple shadows creep o'er hill and plain,
In the sweet twilight stillness, kneeling low
Over the grave of my lost Hope, I know
My loss was gain.

—Mrs. Lucy Ward Beach.

UNNECESSARY WORK OF WOMEN.

I AM convinced that at least one-quarter of the work performed by women is unnecessary, and the world would get on quite as well without it. It is like the ottoman cover I saw a lady working. She was all bent up, and was putting her eyes out counting stitches. "I don't get any time for reading," she said, plaintively, as she picked up some beads on a needle. "You must have a great deal of leisure." And yet she had spent more time embroidering a ridiculous dog on a piece of broadcloth than would have sufficed to read twenty good books. It did not have the poor merit of being economical, for the price of the materials would have bought enough handsome damask for two covers.

A friend of mine tells of seeing a squaw seat herself by the town pump, unroll a bundle of calico, cut out a dress, make it, put it on and walk off, all in about two hours. I have always regretted that he did not continue the story by telling me that the squaw spent her abundant leisure beautifully. I would not have women reduce their sewing to quite so simple a performance, but a good deal would be gained if they thought more about living and less about its accidents.

The transcendent fact is what we are, not what we accumulate or possess. Even knowledge can be so used that it is merely an ornament, which keeps up a twinkling about the mind, like bright jewels in pretty ears, and is only a possession and not a part of ourselves. To fill time, to pass it busily, is not to use it. Labor in itself is not worthy. The meanest

work that makes home a lovely, sacred place is consecrated, and fit for the hands of a queen; but delicate work that ministers to no human need, even if it has artistic merit to recommend it, if it consumes the hours a woman ought to use training her mind to think, and her eyes to see, and making her brain some thing more than a mere filling for her skull, is but busy idleness and a waste of time.

I hope the day will come when every woman who can read will be ashamed of the "columns for ladies," printed in some of our papers, and which tell with more sarcastic emphasis than any words of mine how some women choose to spend their leisure. Surely, if they have time to follow intricate directions for making all sorts of trimming, not so good as that sold in the shops at two cents a yard, they may, if they will, find time to read a book.—*Elizabeth Cummings.*

JUDGE NOT.

"HAVE you heard from Mrs. Dwight Ely this winter?" asked Mrs. Bell of a lady caller one January day.

"Didn't you know I have been down and made her a week's visit?"

"No, indeed, how did you find her? She was not at all well during the autumn."

Mrs. Weldon laughed skeptically as she replied,—

"She is making a great pretense of invalidism, it seems to me. I suppose she thinks it makes her appear interesting. She is thin, to be sure, but that is nothing new. She is about the house, looks after things and reads a little. She does not cough, she has quite a good appetite, but she wears a loose wrapper all the time, and does not go out even to church, where she used to be so devoted; she has given up fancy work and her music, but she never complains, only when someone inquires after her health she says with such a sweetly resigned expression, 'Not as well as I could desire.' Now I must admit that I haven't the least sympathy for her. I believe if she would dress up and stir about, and go to ride, and into society, she would be as well as anyone."

"Mrs. Dwight Ely has gone to New York to consult a physician there—started this morning," said another caller who came in. "She went off as cheerfully as possible, but her husband appeared very sad."

"Nothing in the world ails her but nervousness," said Mrs. Weldon. "It is a shame for her to insist upon going to New York for advice when all she needs is fresh air and exercise. I do hate to see a woman so humored, and a man so humbugged."

Two weeks later, as Mrs. Weldon and Mrs. Bell met on the street, the former said,—

"I have just heard that Mrs. Dwight Ely is dead, and am so shocked. She went to New York to be treated for a cancer, but the case was entirely hopeless. She had suffered in silence this two years; no one knew the cause of her feeble health excepting her husband and physician. We can't always judge by appearance. I feel quite conscience-stricken,

and am resolved to put a contribution out of my allowance into the missionary box every time I judge anyone wrongfully."

Only the next day at the sewing society, however, she said,—

"I think it is a shame for Mrs. Humes to wear that old gray gown another winter; she said six months ago she was about buying a new one, and asked my advice about material; but probably the money has gone into the savings bank."

"No, it went into a suit for Ray Harper, so that he may go on and graduate at the high school."

"What was that for? He is not a relative."

"His invalid mother is her intimate neighbor. Ray is the hope of the family. He has the promise of an excellent situation when he graduates."

"Oh, dear! how little one knows of their neighbors' motives! When shall I ever learn to rule my unfortunate tongue?"

Only a week later she made a cruel remark about a young girl in the church whom she had seen riding with a married man, that might have created a scandal had not the person addressed been able to explain that the young lady had been sent for in haste to go to her sister, who had just met with a serious accident.

At the end of the quarter, Mrs. Weldon carried her mite box to Mrs. Bell. It was heavy, and as it was being unfastened, she said,—

"I mean to keep up giving every time I say anything uncharitable, as a penance. I never shall be able to break myself of the bad habit."

"You never will until you remember who it was who said 'Judge not,' and look to Him for a new heart in which no desire for evil speaking has a place," said Mrs. Bell, gently.

"I believe that is so; will you not pray with me that I may no longer strive to correct my faults in my own strength? for I have come to believe that it is impossible, and thank you for pointing me to the true way."
—Mrs. Annie A. Preston, in *Christian at Work.*

THE MOLE UPON THE NOSE.

A WELL-KNOWN clergyman in New York relates the following story of his visit in that city to a fashionable school for young ladies:—

One of the young ladies in the senior class had an unfortunate blemish in the shape of a mole on the tip of her nose. It could not be removed. It could not be put out of sight. There was nothing unclean or disgraceful about it; yet, trifle as it was, it forced itself on the notice of every stranger as the chief characteristic of the girl.

She was pretty, modest, and clever; but beauty, modesty, and wit were all obscured and subordinated by this one paltry defect. Her classmates expressed much sympathy in speaking of her to strangers, but were evidently quite confident that they had no such blemish.

Now, one of these young ladies prefaced every sentence with a sharp "Say!" like the

stroke of a gong: "Say! I think it is raining;" "Say! I know nothing about mathematics," etc.

Another of the girls stitched her sentences together by, "You know": "You know, I have such news to tell you! I was out yesterday at Laura's, and I met her brother, you know, and he says that his cousin, you know, is actually engaged to Isabel."

A third bit her nails, and at every pause in the conversation fell to devouring them as furiously as a famished dog a bone. The spectator felt an almost irresistible desire to bring her something to eat.

Still another young girl in the school interjected an utterly vacant laugh into every clause of a sentence. She sat next to the venerable clergyman at supper, and her conversation ran something in this wise: "Won't you have some jumbles, doctor? They're very nice, he, he. I heard you preach, once last summer, up in the Catskills. The sermon was on the sacrifice of St. Simeon, he, he. It made me cry, he, he, he, he!"

Now this poor girl had no wish to be irrelevant, or even merry. She probably did not know that she laughed at all. Her inane giggle, like the catch-words used by her companions, had been adopted at first to cover a childish diffidence. No parent or friend had corrected the foolish, ill-bred habit, and a personal peculiarity of this kind is a matter of which no stranger will speak.

"Yet these little peculiarities," said the doctor, "like the mole on the nose, were impudently obtrusive. These girls had good looks, scholarship, and lovable natures; yet the one vulgar, silly habit was the point which forced itself on a stranger, and it was that mainly by which they were remembered."

It would be a wise question for every young girl to ask of her nearest friend if she too has this mole upon her nose.—*Youth's Companion*.

WHATEVER the faults which are attributed to General Grant may be, they must ever be eclipsed by the virtue of his strict honesty and sterling integrity. In the dark ways of political intrigue or financial trickery he never entered; at the very door his upright soul revolted. Circumstances illustrating this frequently come to light.

Admiral Ammen has lately given out for publication a private letter from General Grant, in which he states that he is in receipt of an offer from Seligman, the great financial agent of De Lesseps, of the New York presidency of the Panama Canal, with a salary of 125,000 francs per annum. This he refused, giving as a reason that while he would be glad to be associated with the success of an inter-oceanic canal, he could not connect with what he regarded as a failure, and where those who intrusted their means must be losers. Personally he could lose nothing, his salary was secure, but to his honor be it said that he held the injury which might come to others before his own advantage and turned away from the allurements.

Joy is a sunbeam between two clouds.

Health and Temperance.

BEAUTY AND THE BEAST.

IN the cable cars the other day I sat between two men on the down trip and between two bright boys on the home trip. A description of these environments will show why I was gloomy in one case and very buoyant and happy in the other. The man on my right was well dressed, wore an oil-cloth coat (as it was raining) and a pair of spectacles which gave him the look of a German student. He was rather pale; seemed well-bred; was above the average for attractiveness, and I felt well satisfied with my seat-mate. But I was surprised to see him lean forward and discharge from his mouth an amazing large quantity of tobacco saliva. There were a number of ladies opposite. I observed them wince. But in spite of their distress he kept visiting the innocent floor with the wretched results of his mastication of black plug tobacco. He made of a dry place a pool. It seemed as if he must have swallowed the contents of a blacking box. What wonder that I was disappointed in my seat-mate? My first impulse was to say to him, "My dear sir, your expectoration is odious;" or, "My friend, don't you think that nicotine has deadened your nerve of politeness?" or, more pungently, "Sir, you are a hog." But I said nothing, except to myself. I said to myself, "Here is a fatal breach of manners. This well-dressed man is making himself wholly obnoxious. This is a question of manners rather than of tobacco. This is not the right way to chew tobacco." The best way to chew it is to eschew it.

The man on the left was a dignified, business-looking man. He had brown hair and a stylish goatee, well kept, I thought he might be a banker or a railroad magnate. He seemed a trifle solemn. "The cares of business," thought I. It was a relief to turn to this gentleman from my salivating companion on the right. I noticed his hand trembled in hunting for his nickel. I looked into his face. There was a dull, dreamy aspect of his eye. An amber shade was observable on his nose. He turned his face toward me—oh, misery! This solemn, dignified, impressive stranger's breath was almost strong enough with the fatal fumes of alcohol to light it with a match. It dawned upon me that he was just lordly drunk and nothing else. What a place to be in! I felt wedged in between two national vices until I almost screamed. On the right I seemed to hear the rumbling of a million jaws, grinding and munching, pressing out by muscular contraction the juice of the weed. I saw a million street-car floors, hotel floors, sitting-room floors, even church floors, bespattered with noxious pools, and disgusted faces of women mutely drawing back their skirts in their disgust. On the other hand I saw the black genius of alcohol rise in mist till he seemed to fill the whole car. I heard the gurgling of a million bottles; I saw the great giant's hand of drunkenness

stretched out to clutch the whole land; I saw the drink bill of the nation blotted with widows' tears and smirched with 'orphans' blood. I felt crushed between the upper and nether millstone, alcohol and nicotine.

How wholly the scene was changed when on the home trip two bright and innocent boys sat on either side of me. These boys scattered the gloom for me and made the world look bright again. Their minds were not muddled. Their faces were not discolored by deep potations. Their breaths were not reeking with Gehenna odors so that no woman could kiss them without taking chloroform. God bless the boys, clean and pure! And by what process is that innocent boyhood changed into such manhood as I have described? They are eagerly pressing on to the future, but better that they should always be boys than that they should grow up—or rather grow down—to a manhood without manliness. When and how is the ink of vice first spilled on the white page of childhood? May all the holy angels shield the boys from contamination! I am sure that the solution of the tobacco question and that greater question of strong drink is with them. Mothers and teachers, pastors and relatives and friends should form a wall around the innocency of childhood. If the tares cannot be plucked out from the middle life, we can at least keep old Apollyon from sowing in the soul of boyhood the seeds of drunkenness and ill manners.—*G. H. Grannis, in Advance*.

INFLUENCE OF TEA, COFFEE AND COCOA ON DIGESTION.

DR. JAMES W. FRASER has recorded the result of an interesting series of experiments on the action of our common beverages on stomachic and intestinal digestion. The experiments have been most carefully arranged from a physical standpoint, and give us some valuable hints on the digestion of the chief alimentary principles. They are of much value in showing how standard preparations of the peptic and pancreatic ferments are modified in action when our ordinary daily beverages are allowed their free action on the digestion of various articles of food.

The digestive processes were carefully investigated, and absorption was imitated by a proper dialyzing arrangement. An artificial peptic juice, and afterward an artificial pancreatic juice, were employed, and the amount of nitrogenous matter dialyzed was carefully estimated. The food stuffs experimented on were raw and cooked serum and albumens, syntonin, albumen, casein, gluten, starch, and oleine. The results obtained show that all the three typical infused beverages—tea, coffee, and cocoa—retard the digestion and absorption of all the nitrogenized proximate principles of dietetic substances when peptic and pancreatic digestion are taken together, and that they uniformly retard peptic digestion, although tea may assist the diffusion of peptones from the stomach. Pancreatic digestion is also uniformly retarded, and diffusion thereafter is but rarely assisted, so that neither of them compares advantageously with water as a standard beverage for experimental investigations.—*Selected*.

News and Notes.

RELIGIOUS.

—It is said that in Illinois there is a population of between 500,000 and 600,000 wholly unreached by any regular religious ministrations.

—The General Conference (quadrennial) of the Methodist Episcopal Church will meet in New York City, May 1, in the Metropolitan Opera House.

—The first stone of the monument erected to the memory of John Williams, who was killed in the South Sea Islands, was laid by the son of the man who slew him.

—The reflex influence of foreign missions is illustrated by the fact that a young lady from Austria came last year to America to labor for the Bohemians in Cleveland, Ohio.

—Moravians have a noble missionary record. During the last century 25,000 of them have been sent to "the regions beyond," while \$300,000 have been expended yearly, and nine vessels been kept busy in the interests of missions.

—In Winnipeg, Manitoba, an Icelandic Lutheran Church was recently consecrated. The size of the building is 42 by 66 feet, and cost \$4,000, and the pastor is Rev. John Bjarnason. There are said to be 2,000 Icelanders living in Winnipeg.

—The Spanish inquisition is not yet a dead letter, as may be learned from the fact that at Madrid, on the 12th inst., two Protestant Spaniards were condemned to six months' imprisonment for having refused to kneel during the administration of the eucharist in a Catholic Church.

—The *Chinese Evangelist* will soon be issued in New York City. Mr. Yan Phou Lee, author of "When I Was a Boy in China," Mr. Guy Maine, the son of a native Chinese missionary, and J. Stewart Happer, an American, born in China, the son of Dr. A. P. Happer, senior missionary of the Presbyterian Board at Canton, are to be editors.

—New York society is greatly stirred over a sermon by Dr. Morgan Dix in Trinity Church, in which the existing evils of society were too faithfully pointed out to suit the feelings of his fashionable audience. Many prominent clergymen say that the representations drawn by the doctor are true to the reality, and none too severe.

SECULAR.

—A recent fire at Myngyan, Upper Burmah, destroyed 2,500 buildings.

—It is said that an English syndicate is negotiating for the purchase of the Gatling gun patents.

—A vast amount of damage has resulted recently in Hungary, Austria, and Russia from floods.

—For the first time in the history of that country, a Socialist has been elected to the Holland Parliament.

—High water in the Delaware River stopped all the mills in South Easton, Pa., for several days last week.

—A railroad accident near Oswego, Or., on the 22d inst. injured twelve persons, one of them fatally, it is thought.

—Two freight trains collided in a snow-shed on the Central Pacific near Colfax, March 19. Four men were killed.

—Sailors are so scarce on the Pacific Coast that ship captains find it very difficult to secure crews to man their vessels.

—Three mining prospectors were wantonly murdered recently by a band of Kootenai Indians in Washington Territory.

—The English Government will, it is stated, ask Parliament for £5,000,000 (nearly \$25,000,000) under the Ashbourne Act.

—The Kentucky State treasurer has absconded after robbing the commonwealth of about \$250,000. A reward of \$5,000 is offered for his arrest.

—The Carson, Nevada, Mint will not be closed as had been decided. The increase of business is such as to warrant the department in keeping it open.

—A solid vein of black lead ore, said to be the largest deposit of the kind found east of the Rocky Mountains, has been discovered near Gainesville, Ga.

—High water on the Upper Missouri River, in Montana, has been doing considerable damage sweeping away bridges and carrying off cattle, hay, and wood.

—Commodore Robert B. Hitchcock, of the United States Navy, died at New York on the 24th inst.

—Extensive preparations are now being made at San Francisco for the reception and entertainment of those who attend the National Educational Convention.

—March 23 a collision wrecked two passenger trains on Erie Railroad forty miles from Pittsburgh, Pa. Only one man was killed and but nine seriously injured.

—The secretary of the interior has instructed the attorney-general to institute suit against the Northern Pacific Railway Company for cutting timber on public lands in Washington Territory.

—Chief Justice Waite, of the United States Supreme Court, died suddenly on the 23d inst. at his home in Washington City. Judge Waite was appointed chief justice by President Grant, January 20, 1874.

—Reports from Spain state that there has been great suffering among the people in the rural districts owing to the severe weather. Many of the peasants perished in the snow, and cattle and sheep were lost in drifts.

—Two quite wealthy men, citizens of Durango, Col., were arrested a few days since and taken to Kansas, charged with a murder committed in that State twelve years ago. The evidence against them is said to be very strong.

—Mying Yan, an important military post in Upper Burmah, was destroyed by fire a few days since. Fifteen thousand people were rendered homeless, and an immense quantity of grain, hides, and other property was destroyed.

—The surplus in the Texas State Treasury will soon amount to \$3,000,000, and the Governor has announced his intention to call an extra session of the Legislature for the purpose of making some disposition of the money.

—Nevada County, Cal., has recently been the scene of a series of dynamite and incendiary outrages, which were perpetrated by miners who had no other grievance than that the mine owners refused to discharge certain non-union miners.

—On the 21st inst., a very severe storm swept over several of the Southern States. In parts of Tennessee, Georgia, and West Virginia the storm assumed the character of a cyclone; considerable damage was done to property, and several lives were lost.

—A dispatch dated Berlin, March 18, states that the whole northern and eastern portion of Germany has been visited by a severe snow-storm. There is so much ice that communication with Sweden has been suspended for ten days and with Denmark for six days.

—Disastrous floods are reported throughout Hungary. Thirty villages have been ruined, and the town of Szathmar-Nemeth partly destroyed. The towns of Bekes and Csaba are menaced, and the inhabitants are struggling for their lives against the overflow of the river Koros. Many houses have fallen.

—March 21, the dome of the National Capitol was struck by lightning. The entire building was shaken to its foundations, and a great many people in the rotunda and galleries were very much frightened for a few moments. A great deal of telegraphic apparatus was destroyed by the strength of the current, but no other damage was done.

—Later advices fully confirm the worst reports of destructive floods in Hungary. The Szamos River has destroyed Fehargyarmot and thirty-nine villages. The Raab has inundated six villages in Oedenburg, near Pesh. A famine prevails in the Schult district. At Pressburg, 2,000 persons are being relieved by the Government.

—March 20 and 21 the Northwest was again visited by a very severe snow-storm. The cold was intense and in some sections the snow drifted badly. Railroads were generally blockaded throughout the storm-swept territory, and it is stated that on the 22d not a wheel was moving in the Upper Michigan peninsula except those propelling snow-plows.

—On the 20th inst., the Raquet Theater, in Oporto Portugal, was burned. The house was crowded and over one hundred lives were lost. A number of men in the second gallery acted like demons, using "their fists, shoes, and knives to cuff, kick, and slash their way to the front. Young girls, children, and women were literally butchered when they stood in the way of these brutes."

—Maria Mitchell, the celebrated professor of astronomy at Vassar College, is seventy years old. She is the discoverer of eight comets, the discovery of one of which gained her a gold medal from the king of Denmark, and it is said that when she was a girl of eleven she made an accurate record of a lunar eclipse. She has received the degree of LL.D. from three different institutions.

Appointments.

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

ANNUAL MEETING.

THE regular annual meeting of the Society of the Seventh-day Adventist Church of Oakland, will be held in the house of worship, corner of Twelfth and Brush Streets, Wednesday evening, April 4, 1888, at 7:30 o'clock. A full attendance of the members will be necessary in order that the proceedings may be in accordance with the law. By order of the president.
W. N. GLENN, Sec.

STOCKHOLDERS' MEETING.

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

W. C. GRAINGER, Sec.

W. C. WHITE, Pres.

SAN DIEGO QUARTERLY MEETING.

THE quarterly meeting of the San Diego church will, Providence permitting, be held in the new meeting-house, corner of Eighteenth and G Streets, beginning Friday evening, April 6, and continuing over Sabbath and first-day.

As there are a number of our people in this part of the State so situated that they cannot have the ordinances elsewhere, we cordially invite such to be with us on this occasion. We desire to see a general rally of the Sabbath-keepers in San Diego County at this meeting.

W. M. HEALEY.

NOTICE TO SUBSCRIBERS IN PENNSYLVANIA.

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

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

L. C. CHADWICK, Sec.

Obituary.

IRWIN.—Rebecca Irwin, infant daughter of Sister Isabel Irwin, of Oakland, died March 14, of inflammation of the brain, aged fourteen months. The mother is comforted in her affliction by the hope that very soon her little one "shall come again from the land of the enemy."

W.

BIBLE SANCTIFICATION: A CONTRAST OF TRUE AND FALSE THEORIES.

BY MRS. E. G. WHITE.

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NOTICE OF THE SPECIAL MEETING OF THE STOCKHOLDERS OF THE RURAL HEALTH RETREAT ASSOCIATION.

(A CORPORATION.)

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

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

Second—To amend the Articles of Incorporation of the "Rural Health Retreat Association" (a corporation formed and existing under the laws of the State of California), by adding a subdivision to be known as Subdivision 6th of Article II of the original Articles of Incorporation.

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

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

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

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

Attest: J. FULTON, Sec'y.

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The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, MARCH 30, 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.

ONE of the latest dispatches from Berlin states that there are hopes that the Emperor Frederick may recover. The next one may be that his death is expected at any moment, and the one following that he is on the high road to health. The dispatches concerning his health, and those concerning the war situation in Europe, are very similar.

It is stated in *Public Opinion* that "an early number of the *North American Review* will contain an article by Mr. Gladstone on the religious opinions of Col. Robert G. Ingersoll." That is the first intimation we ever had that Ingersoll had any religious opinions. If he has any, he never gives utterance to any of them, for everything that he says is decidedly irreligious.

A FEW days since an ex-pork-packer testified before the House Agricultural Committee, at Washington, that to his personal knowledge cholera-infected hogs are cut up and put upon the market as good meat. Carcasses of animals that have died from cholera and other causes, he says, are used in the manufacture of "pure steam lard" for family use. The custom of selling diseased meat he claims is quite common, and says that packers cannot deny it.

A SECULAR contemporary contains the following item:—

The following choice bit of pulpit sensationalism was recently perpetrated by the pastor of a wealthy church in an Eastern city:—

The pastor will preach on the following texts and topics on Sunday evenings:—

February 6	—	—	—	—	"Ho"
February 13	—	—	—	—	"As"
February 20	—	—	—	—	"So"
February 27	—	—	—	—	"But"
March 6	—	—	—	—	"Only"
March 13	—	—	—	—	"Yes"
March 20	—	—	—	—	"No"
March 27	—	—	—	—	"By and by"

Come and bring your friends.

P. S. The pastor will sing a sacred solo each Sabbath evening.

We do not know just how many different words there are in the Bible, but there are several thousand, so that this fashionable pastor will not be in danger of running out of sermon topics as long as he lives. The paper from which we quote gives evidence of good taste by the remark: "Of such is [not] the kingdom of Heaven."

THE following indictment of the saloon is by Dr. Lyman Abbott:—

"As a deceiver and a liar it swindles the poor and rich; it creates the base and horrible appetite on which it lives; it is a breeder of crime and poverty beyond anything else; it corrupts juries and courts of justice; it fills almshouses and idiot and insane asylums; it makes orphans of children, and widows of wives, breaks up homes innumerable, robs men of their mental and spiritual worth; slavery never so robbed the workingman of his wages; Mormonism never so debauched womanhood, and struck so fatal blows at the home; it is a corrupter of the nation at the very source of its power."

This is only a part of the charge which he brings against it, yet he advocates high license on the ground that "the saloon should be made to pay fully for the wrong it does." Thereupon the *Voice* challenges the doctor as follows:—

"Now, will Dr. Abbott take pencil and paper and figure up for us just how high the license should be for the saloons 'to pay fully' in dollars and cents for these wrongs which it inflicts on society? Come, doctor, try your hand at it."

In civilized countries it is not considered that money is an adequate compensation for a murder.

"Whoso sheddeth man's blood, by man shall his blood be shed." The only way that the liquor traffic can do anything to atone for the wrong that it has done is to give up its life that the wrong may stop.

SOMEONE sends the following from the *Pacific*:—

"A Methodist clergyman says he asked a seventh-day minister the following question: 'Suppose you were a legislator; the question comes before you that without reference to any denomination, or even Christianity, you were convinced that one day in seven, for the good of the country, for the best physical, social, and moral development of those for whom you were elected to make the laws, the wheels of business, labor, and commerce should cease, what day would you select?' We suppose that the Saturday man was not able to look at the question in that way."

Very likely not, unless he was cross-eyed, for the question is too crooked to be taken in at a glance by a man with ordinary vision. But if we get the proper meaning of the mass of verbiage, we should answer it thus: If we were a legislator, and believed that on one day in seven all business ought to be stopped by law, we should no doubt endeavor to have it cease on the day on which we were convinced it ought to cease. If we were a National Reformer, we should not be a Seventh-day Adventist. Ask us something hard.

AN Eastern religious paper instances the fact that "there are 60,000,000 people in the United States, one-half of whom never go to church;" and then adds: "Those 30,000,000 souls comprise the bulk of the restless, uneasy class whose manner of life is hostile to our civilization." It then significantly asks: "What are we going to do about it?"

This question is by no means an easy one to answer. It is one thing to tell what *ought* to be done, and it is quite another thing to tell what *will* be done. Every minister *ought* to preach so plainly and earnestly the duty of all men to "fear God and keep his commandments" that evil-doers would, by "the terrors of the Lord," be restrained from much of their wickedness. And professed Christians ought to live such humble and devoted lives that all men would be constrained to acknowledge that there is a reality in the Christian religion. But it is not likely that this will be done, for the reason given in 2 Tim. 3:1-5.

What a backslidden church lacks in spiritual power, she will strive to gain in political and civil power. Already large and influential associations are clamoring for constitutional amendments, and for State and national legislation, which can be appealed to coerce all whose "manner of life is hostile" not only "to our civilization," but to certain popular theological tenets.

THE *Interior*, in an article entitled, "Does It Pay?" contrasts the present expensive churches and the fancy prices paid to the pastors of fashionable churches, with the churches and salaries in early days, and says:—

"Many, contrasting the present with the past say that the churches are becoming proud and extravagant, and that they cost more than they are worth. It is easy for one who takes a superficial view of the facts to find fault. But a careful study of them will show that the Christian church has only followed in its development the leadings of Providence, and kept, as was its duty, abreast of the age. To-day, as in those early days, it pays liberally for all that is invested in it. It is a financial success.

Leaving out of our estimate for the time the higher interests for which churches are organized, considering them only as institutions for promoting the culture, the elevation, and the enjoyment of the people who sustain them, we see that they can safely challenge comparison with the other institutions of the age. As merely human organizations they are models of efficiency and economy. He who helps to sustain a church is not giving to a charity, but is making a first-class investment for himself and his family. The church will pay back to him in its elevating influences upon himself, his home, and his neighborhood, double compound interest for all that he puts into it. This view of the matter is commended to the attention of business men, to public-spirited patriots, and philanthropists. The church does not come to them as a beggar, but as offering

them the best of all investments for the life that now is."

While we fully believe that "godliness is profitable for all things; having promise of the life that now is, and of that which is to come," and while there is no doubt that the church, when it does its duty, does exert a refining, elevating influence, we deprecate its being put forward as a paying institution. It is not true. The bulk of the world's wealth is not in the church, but is held by non-professors. The result of attempting to make the church a paying institution will be to bring the customs of the world into the church. This tendency is already manifested to a large degree. When business men listen to such proposals as the *Interior* makes to them, one of two things will happen: Either they will become disgusted when they find the church does not pay them financially, and will give it up, or else they will make it pay, by applying the business methods which give them success in the world. We predict that their natural desire to succeed in whatever they undertake will lead them to the latter course.

How differently the Saviour represented his church. To the rich ruler he said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." Matt. 19:21. And he showed that his church would not be a stepping-stone to worldly wealth and honor, by saying: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8:38.

STOCKHOLDERS' MEETING.

THE thirteenth annual meeting of the stockholders of the Pacific Seventh-day Adventist Publishing Association, for the election of officers and the transaction of other business, will be held in Oakland, Cal., Monday, April 23, 1888. In many respects this will be the most important meeting ever held by the association, and it is very desirable that there be a full attendance of stockholders, and others interested in the publishing work.

In accordance with the resolutions passed at the last annual meeting, extensive improvements have been made during the past year, in the line of new buildings and new machinery, until now this institution is acknowledged to be the largest and best equipped printing and publishing house on the Pacific Coast. The new building was completed about six months ago, and ever since that time every department has been crowded to its utmost capacity, thus demonstrating the wisdom of the action taken at the last annual meeting.

In view of the fact that the office is now prepared to do a large work, it seems that broader plans should be laid, and advance steps taken during the coming year, in reference to placing our publications before the people. To this end, we desire a full attendance of all those interested in the work.

Those who cannot possibly attend the meeting in person are requested to fill out the blank proxy which will be sent to each stockholder, and return the same as soon as possible.

C. H. JONES, Vice-Pres.

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