

# THE Signs of the Times

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

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## The Signs of the Times.

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### THE GUIDING STAR.

O Thou who by a star didst guide  
The wise men on their way,  
Until it came and stood beside  
The place where Jesus lay;

Although by stars Thou dost not lead  
Thy servants now below,  
Thy Holy Spirit, when they need,  
Will show them how to go.

As yet we know Thee but in part;  
But still we trust thy word  
That blessed are the pure in heart,  
For they shall see the Lord.

O Saviour! give us, then, Thy grace,  
To make us pure in heart,  
That we may see Thee face to face  
Hereafter, as Thou art.

—Work at Home.

## General Articles.

### CHRIST THE TRUE VINE.

BY MRS. E. G. WHITE.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Our heavenly Father planted on earth a goodly vine, whose fruit should be to eternal life. But this precious plant appeared to human eyes as a root out of dry ground, having no form or comeliness. When the claim was put forth that it was of heavenly origin, the men of Nazareth became enraged, and cast it from them. The inhabitants of Judah and Jerusalem took the vine of God's own planting, and bruised it, and trampled it under foot, hoping to utterly destroy it forever. But now the Husbandman removed this goodly vine, and planted it in his own garden, beyond the spoiler's reach. The stock and root were concealed from human sight, but still "the branches run over the wall." Thus grafts can be united to the vine, and, partaking of its nourishment, become flourishing branches, and bring forth much fruit.

The figure of the vine is a perfect symbol. God sent his Son from the heavenly courts to a world scared and marred by the curse of sin. In Christ all fullness dwelt; in him was

righteousness, peace, life,—everything necessary to man's happiness and well-being. But the world hated the Son of the most high God. The world saw nothing attractive in him. The best gift of Heaven was slighted and spurned. Christ was "a man of sorrows and acquainted with grief;" yet "he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." He was hated by evil men because his character was spotless, his works righteous. He came as the Redeemer of the world; yet he was taken by cruel hands, and shamefully entreated and crucified. God raised him from the dead, and he ascended to Heaven to plead his blood as the propitiation for our sins.

Though invisible to mortal sight, Christ still lives as the Redeemer of the world, the representative of man in the heavenly courts, and the medium through whom all blessings flow to the fallen race. His love is without a parallel. We cannot estimate the value of his life of toil and sacrifice, the precious ransom paid for our redemption. Surely it is not too much to ask the heart's best and holiest affections in return for such wondrous love.

Said the Saviour to his disciples: "I am the vine, ye are the branches." "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." In this vine is all spiritual life. From the fullness of Christ alone can we obtain the nourishment that will enable us to bear fruit unto eternal life. The vine stock is unseen; but the branches, the members of his body, are visible. The branch that was apparently dry and leafless, by being connected with the living vine, becomes a part of it,—a partaker of its life and fatness. Fiber by fiber, and vein by vein, it adheres to the vine, till the life-giving sap causes it to bud, and blossom, and bear fruit.

The scion becomes a part of the vine by forming a perfect union with it. Thus it is with the sinner. The soul, dead in trespasses and sins, must experience a similar process in order to be reconciled to God, and to become a partaker of Christ's life and joy. As the graft receives life when united to the vine, so the sinner partakes of the divine nature when connected with Christ by repentance and faith. This connection joins soul with soul, the finite with the infinite. When thus united, the words of Christ *abide* in us, and we are not actuated by a spasmodic feeling, but by a living, abiding principle.

Every branch united to the true vine brings forth fruit, not of its own kind, but that of the vine of which it has become a part. The Spirit of Christ flowing into the hearts of all who are truly united with him, makes them

partakers of the divine nature. They will walk in the footsteps of their self-sacrificing, self-denying Redeemer. His purity and love will appear in their characters and their daily lives, while meekness and truth will guide their way.

"I am the true vine," says Christ, "and my Father is the husbandman. Every branch in me [everyone who claims connection with me] that beareth not fruit, he taketh away." This is the solemn warning that is addressed to each disciple. The careless and indifferent will after a time be overcome of temptation, and at last wholly separated from Christ.

But "every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Every fruitful branch is pruned; for even fruitful branches may display too much foliage, and appear what they really are not. Husbandmen clip off the surplus foliage of the vines, and the tendrils that are grasping the rubbish of earth, thus making them more fruitful. And when the Master sees that worldliness, self-indulgence, and pride are cropping out in the lives of his followers, he prunes them. These hindering causes must be removed, and the defective overgrowth cut away, to give room for the healing beams of the Sun of Righteousness.

Said Christ: "If ye keep my commandments, ye shall abide in my love." The branch can maintain its connection with the living vine only on condition that it bear fruit. And the fruit borne on the Christian tree is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Rich clusters of this precious fruit will appear on every branch that is subjected to the pruning of the wise Husbandman. The result of union with Christ is purification of heart, a circumspect life, and a faultless character. Yet those who have attained to this degree of Christian perfection are the last to claim that they have any merits of their own. "Accepted in the Beloved," objects of their heavenly Father's constant care and unfailing mercy, they feel unworthy of the divine favor, and have too vivid a sense of utter dependence upon God to boast of their exalted position.

It is a sad fact that many who profess to be branches of the true vine show by their lives that they have no connection with it. Their words and actions, destitute of grace and meekness, resemble the stinging branches of the noxious thorn-tree, rather than the lovely, fruit-laden boughs of the precious vine. Love to God and love to our neighbor is the sum and substance of true piety. Those who are destitute of this love, and yet claim that they have gained high attainments in spiritual things, may for a time deceive their fellow-men, but they cannot deceive God. Says the true Witness, "I know thy works." And in

the great day of final accounts, God "will render to every man according to his deeds."

Many misunderstand the object for which they were created. They do not realize that they were placed here to bless humanity and glorify God, rather than to enjoy and glorify self. God is constantly pruning his people, cutting off profuse, spreading branches, that they may bear fruit to his glory, and not produce leaves only. Idols must be given up, the conscience must become more tender, the meditations of the heart must be spiritual, and the entire character must become symmetrical.

Some who claim to be followers of Christ are withered branches, that must ere long be separated from the living vine. The love of the world has paralyzed their spiritual life, and they are not awake to the precious theme of redemption. The impression made on the world by these professed Christians is unfavorable to the religion of Christ. They manifest ambition and zeal in the business of the world; but they have little interest in things of eternal importance. The voice of God through his messengers is a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. Eternal interests are placed on a level with common things. The Holy Spirit is grieved, and its influence is withdrawn. Fruitful Christians are connected with God, and hence they are able to place a right value on eternal things. They feast upon the words of life; and whenever they listen to the "message of glad tidings," they can say, as did the disciples to whom Christ explained the prophecies on the way to Emmaus, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" It is the duty of every child of God to store his mind with divine truth; and the more he does this, the more strength and clearness of mind he will have to fathom the deep things of God. And his growth in grace will be more and more vigorous, as the principles of truth are carried out in his daily life.

He who is in harmony with God will constantly depend on him for strength. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." It should be our life-work to be constantly reaching forward to the perfection of Christian character, ever striving for conformity to the will of God. The efforts begun here will continue through eternity. The advancement made here will be sure when we enter upon the future life.

Those who are partakers of Christ's meekness, purity, and love, will be joyful in God, and will diffuse light and gladness around them. The thought that Christ died to obtain for us the gift of everlasting life is enough to call forth from our hearts the most sincere and fervent gratitude, and from our lips the most enthusiastic praise. God's promises are rich, and full, and free. Whoever will comply with the conditions may claim these promises, with all their wealth of blessing, as his own. And being thus abundantly supplied from the treasure-house of God, he may, in the journey of life, "walk worthy of the Lord unto all pleasing," thus blessing his fellow-men, and honoring his Creator. While our Saviour would guard his followers from self-confidence by the reminder, "Without me, ye can do nothing," he has coupled with it for our encouragement the gracious assurance, "He that abideth in me, and I in him, the same bringeth forth much fruit."

GREAT opportunities come but seldom, and few use them; but the little chances to do good are the privilege of daily life.—*Selected.*

### THE CHURCHES OF TO-DAY.

THE church is largely leavened with the world, adopts worldly maxims, and robes the gospel in worldly charms, seeking by making it attractive to make it effective. The pulpit sometimes becomes a platform for lectures more fit for the lyceum, and sometimes a stage for dramatic acting more fit for the theater! The service of sacred song is turned into a display of art, in which an appeal to æsthetic taste takes the place of the divine savor and flavor of worship. In His house, where "the Lord alone shall be exalted," classical music is exalted, pagans and papists are hired to lead us in praise; or a profane, drunken organist sometimes uses the keys of the grandest of instruments to play out the congregation, and play out the impression of the gospel. We build Gothic cathedrals, furnish them with crimson and gold, adorn them with the pencil and chisel of art; then we have concerts and lectures, fairs and festivals, entertainments and excursions; and we say, "surely we shall draw the people to the house of God." But they do not come. The writer went to a splendid church, on the Pacific Coast, where a silver-tongued preacher had his throne, and a choir of artists warbled music; there were seven performances by organ and quartette, and then a grand oration, but the church was more than half empty.

If we mean to draw souls to God's house, let it be by proper charms of a pure gospel, simple and soul-satisfying; by praise full of devotion, and prayer full of devoutness; by that atmosphere, which is peculiar to the assembly of true worshipers. Secular attractions, even while their power lasts, make the cross of none effect; they turn the mind from the things of Christ. Even when they draw, it is in the same direction as the world does!

If the church would attract worldly souls, she must offer them what the world does not and cannot—solid, substantial satisfaction, draughts of living water from a divine fountain, and not stagnant water from a broken cistern. Quench the thirst of souls and they will come.—*Rev. Arthur. T. Pierson, D. D., in the Christian Statesman.*

### "THE LAW IS SPIRITUAL."

PAUL says (Rom. 7, 14), "*The law is spiritual.*" What does this mean? Answer: If the law was carnal, it could be satisfied with works. But now that it is spiritual, no one can satisfy it, unless all that he does in accordance with it be done freely and from the heart. But such a heart no one can give except the Spirit of God, who brings the man so to receive the law that he delights in it from his heart, and obeys it in every part, not from fear or by compulsion, but freely and cheerfully. Thus the law is spiritual, and is to be loved and obeyed in a spirit of holy love, every one of its precepts demanding the same spirit. Where this spirit is not in the heart, there dwelleth sin, aversion, and enmity against that law which is ever holy, just, and good. Let it then be deeply impressed on your heart, that it is a very different thing to "do the deeds of the law," from what it is to "keep the law." . . . To keep or fulfill the law is to obey it with heartfelt delight and love; to lead a just and godly life freely and from choice, and not from constraint of either law or penalty. Such delight in unconstrained love, the Holy Spirit pours abroad in our hearts, as Paul says (Rom. 5:5). But this Spirit is not given except in, with, and by faith in Jesus Christ, as we are taught in the introductory part of the epistle. In like manner, faith comes only by the word of God, the gospel, which preaches Christ—that he is

the Son of God and the Son of man, and how he died and rose again for our sakes. See Rom. 3:25; 4:25; 10:9.

And hence it is that *faith alone* justifies and causes the law to be fulfilled in us; for it brings to us the Spirit of the treasury of Christ's merits. The Spirit makes the heart buoyant and free as the law requires it to be, and thus good deeds proceed from faith itself. Of this the apostle speaks (chap. 3:31), after rejecting all "the deeds of the law," so that it almost seems as though he was about to abolish the law of faith. "God forbid," says he; "yea, we *establish* the law by faith." . . .

Sin, in Scripture language, is not merely the outward work done by the body, but all that which inwardly stirs and impels to outward action, namely, the heart with its springs and powers. The Scriptures regard particularly *the heart* and look to the *root* and the *main-spring* of all sin, which is the "evil heart of unbelief." Thus, just as *faith alone* justifies, and imparts to the soul a delight in good outward works, so *unbelief*, the only spring of sin, excites the carnal mind to wicked outward acts, as was the case with Adam and Eve in Paradise. Gen. 3:6. Hence it is that Christ designates *unbelief* as *the great sin*. John 16:8, 9. The Spirit will "reprove the world . . . of sin, because they *believe not* in me." Therefore also, as with the good or bad fruits of the tree, before good works are done there must be *faith* in the heart, or there will be *unbelief*, the root, sap, and power of all sin. . . .

Faith is not what many fancy it to be, who talk a great deal about faith but without regard to its connection with sanctification of life or good deeds accompanying faith; they fall into error, and say, We are not justified by faith alone, but by good works also. Thus men deceive themselves, because, when they hear the gospel, they are at once ready to make to themselves a faith in their own strength. But as this is merely a human imagination by which the heart itself is not reached, it produces no good fruit, and no sanctification follows *such* a faith.

But *true faith* is a divine work in us, which changes us, and regenerates us, so that we are "born of God." John 1:13. It mortifies the old man, and makes us different men in heart and mind, accompanied as that faith is by the Holy Spirit. Oh, this faith is living, active, efficient, powerful, so that it is quite impossible that it should not incessantly be doing good. It does not stop to ask whether any good work is to be done, but before the question can be put it has accomplished it; it is continually up and doing. And he that is not such is a faithless man; he gropes about in the dark for faith and good works, and knows nothing of either, but merely multiplies words about faith and works without true knowledge.

Faith is a living confidence in the grace of God, so firm that a man may die a thousand deaths rather than doubt. And such confidence in and experience of divine grace makes us happy, frank, and cheerful towards God and all creatures. This is wrought by the Holy Ghost through faith. Hence such a man is willing and forward without any compulsion, to do good to everyone—to serve all men, and to suffer all things, for the love and glory of that God who hath shown towards him such grace. Thus it is as impossible and absurd to separate works from faith as it is to separate heat and light from fire. Beware, therefore, of thine own preconceived notions about faith, and pray to God that he will work faith in you; for without his power you will remain without faith eternally.—*Martin Luther, in "Key to Romans."*

"A soft answer turneth away wrath."

## LEADING AND FOLLOWING.

A GOOD follower is a good leader—for his followers. To every Christian there comes the injunction of Paul, "Be thou an example;" and so far a Christian's chief duty is to be a good leader. But then there comes to him also the message of Christ, "For I have given you an example;" and so far a Christian's chief duty is to be a follower. Hence a Christian's duty of *being* an example is performed in his showing that he *has* an example. He who has Christ in mind as his example is by that very fact himself already an example. He whose first solicitude is to be an example to others, is likely to forget his own better Example. But he whose first desire is to follow Christ as his example, is more likely to lead others to Christ by his example. He sets the best example who best exemplifies his own higher Example. —Selected.

## THE LESSON OF NOAH.

IN view of the words of the Saviour, "As the days of Noah were, so shall also the coming of the Son of man be," the following from an article by Rev. S. C. Leonard is to the point:—

Noah must have encountered a great many unbelieving people after it had become common talk that he was building a structure of unheard-of dimensions and partitionment. Curiosity was probably not very different then from what it is now. His work as it slowly progressed must have been looked over by a great many curious eyes. We can readily imagine some passer-by, or self-poised interviewer, stopping before the huge, unfinished structure, not content to go on without some conversation over it.

"What are you building, may I ask?"

"Certainly, an ark."

"What is it for?"

"There is a flood of water coming upon the earth."

"How much of a flood?"

"The dry land is to be covered with water deeper than the mountains are high."

"Did you ever hear of such a flood?"

"No."

"Have you asked any of the old men whether they ever heard of such a flood? There is your grandfather Methuselah; he must be eight hundred and fifty by this time, and he was two hundred and forty when Adam died, so that he could have talked over events of the early times with Adam himself; have you asked him whether he ever heard Adam speak of anything of the kind?"

"Yes, I have talked with him about it; he never saw such a flood and never heard of one."

"What makes you think that such a flood is coming?"

"God has said so."

(With a smile on his countenance) "How much will that immense boat cost you?"

"I don't know; a great deal."

"How much time do you expect to give to it?"

"Whatever proves to be necessary."

"Why are you building it so enormously large?"

"To hold the animals which I am to save."

"How do you expect to catch them and get them in?"

"They are to come to me, two and two of every kind."

"Well, you haven't asked my advice, but if I were in your place I should wait until I had seen some signs of such a flood before I should spend time and money as you are spending it. You never can use that immense

box for anything. If your family starve you can't sell it. Nobody would buy it for a house or a barn. And you ought to remember that you will not always be as young as you are now. You cannot expect to live more than four or five hundred years longer, and you will need something for yourself by and by; after a couple of centuries you will not be able to work as you can now."

The scoffer passes along, and the faithful and obedient servant of the Lord works on as energetically as ever. "According to all that God commanded so did he."

Noah's faith was resolutely firm. Resting on the word of God, it was not vanquished by discouragement. It did not lose heart because all things continued as they were from the foundation of the world. The dark background against which he stood did not impart its hue to him. His faith set God's word against an unbelieving world.

Faith has its heroes. They are not few in number. The names of many of the heroes and heroines of faith have been lost as centuries have come and gone. But among those which the world will never let die, is the name of him who "prepared an ark to the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith."

"THE infant heard the nurse devoutly say,  
'The first day of the week is Sabbath-day,'  
For reasons in the Primer plainly told,  
And thus the man believes when he is old.  
When he becomes a man he's made a priest,  
Acquires the arts and language of the East;  
With knowledge vast acquired from every clime,  
He speaks in strains that one would think sublime.  
He tells us of a new-made Sabbath-day,  
And that the former one is done away;  
The people think it surely must be so,  
It will not do to say the priest don't know.  
Thus round the world the Primer story flies,  
While quite unseen the Scripture doctrine lies.

—Wm. Stillman.

## THE SECOND ADVENT.

THE doctrine of the second advent of the Lord Jesus Christ is a scriptural doctrine. It is taught in both the Old and New Testaments, and directly or indirectly in almost every book in the Bible. Enoch, the seventh from Adam, prophesied of it, saying, "Behold, the Lord cometh with ten thousand of his saints." Jude 14. The patriarch Job, too, when brought as it were to the very brink of the grave, so that he could say, "I am escaped with the skin of my teeth," saw by faith the glorious triumph of the saints of God and exclaimed: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26.

Time would fail, however, to tell of David, of Isaiah, of Jeremiah, of Daniel, and of many other Old Testament writers who spake of the glorious coming of Christ when he shall come to take the throne of his father David and "reign in Jerusalem [the new Jerusalem], and over his ancients gloriously." But it is in the New Testament that we find this doctrine in its clearness and fullness; it is there that we have the promise of the Lord himself, "I will come again;" and it is there that we find recorded the words of the angels to the sorrowing disciples: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 10.

There too we read the words of Paul to the Thessalonian brethren, words wherewith he would comfort them concerning their dead: "This we say unto you by the word of the

Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 15-17.

But neither can we dwell upon all, or even a tithe, of what the New Testament writers have said upon this all-important subject; for it is in every Gospel, in the Acts, in almost every epistle, and it is the burden of "the Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." Rev. 1: 1.

Yes; the Scriptures teach the doctrine of the second coming of Christ, but *how* will he come? The question has been already answered: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "The Lord himself shall descend from heaven." While in Matt. 24: 27 we are told in the words of Christ himself: "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." And when he does come the glad cry will be raised by all his waiting people: "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Oh, that all who bear His name, might adopt as their heart-felt petition the devout prayer of the aged John as in vision he beheld the glories of that day, and exclaimed, "Even so, come, Lord Jesus."

C. P. BOLLMAN.

## ROMAN CATHOLIC CHURCH IN AMERICA.

THE Roman Catholic Church has, singularly enough, found the United States one of its most profitable fields, and the one in which it has reaped the largest results. In the country of greatest liberty the most absolute despotism has found a place and rooted itself deeply.

The numerical increase has been very great. According to popularly accepted statistics, at the beginning of the present century there was one Catholic to every fifty-three of the population; in 1880 there was one to every eight; or, to put it in another form, the whole population has increased ninefold, and the Catholic population sixty-three-fold.

The gain in wealth has been in an equal ratio. The membership has shared in the general prosperity of the country, and the church as an organization has, with untiring perseverance and consummate skill, secured for itself a large proportion of wealth. The most favored sites have been selected and held; all the agencies of politics have been used to secure special favors and large grants from public funds. By specious appeals large sums have been drawn from Protestant sources, and from its own members all the power of the church and of priestly craft has been used to draw large revenues.

It has gained an alarming degree of political power. The members vote, practically, as a unit, and constitute so large an element as to command the attentions and favors of politicians. It has also a great power in its educational and charitable institutions, which are found in every part of the country, assuming, with characteristic arrogance, a position of immeasurable superiority. And so it comes to pass, that there is a degree of Protestant deference which at one time would have been thought impossible. There are favors shown to the ecclesiastics of the Catholic Church by

Government officials, and a deference and honor given to them by the people at large, which are not accorded to the ministers or other representatives of Protestant churches.

What is to be the issue of this remarkable growth of a church which embodies the most absolute and terrible despotism on the earth? The Catholic Church has not relaxed any of its claims. Doctrinally it stands as the infallible and the unchangeable. It has not lowered any of its claims as the one holy Catholic Church, alone holding the doctrines and the power of the Lord Jesus on the earth. It has not changed its position as to the rightful supremacy of the Pope over all civil governments. It has not changed its attitude of hostility to our free civil institutions and to our public school system. The spirit of its organization is as despotic as it ever was, a spirit that does not minister to the well-being of the people, but regards the people as to be held and used for the church. A Catholic layman writing in the *Independent*, says of the Catholic Church: "It is supposed to be the church of the poor, but one day it will be known how the poor have looked to it in vain. If a saint came to-day and cried like John the Baptist, to prepare the way of the Lord by the practice of charity, poverty, and evangelical virtue, he would be silenced as a disobedient subject, and persecuted to his death."—*United Presbyterian*.

### JUSTIFICATION BY FAITH.

THERE is no question more momentous than "How can man be just with God?" "How can God accept, as though he had never sinned, one 'who was shapen in iniquity,' and who has been guilty of numberless transgressions against the law of God?"

What do we mean by the *justification* of man? Justification, in the language of the Bible, is the opposite of *condemnation*. It is a forensic or law term, and implies much more than the *pardon* of one against whom the sentence of law has been remitted. In human law, a man who has committed some crime may escape the *punishment* of guilt, but not the *imputation* of guilt. He is *pardoned*, but he is not *justified*. The judge looks upon him as a guilty man. He is not regarded in the community as innocent.

Suppose, however, an innocent man to be charged with crime, and it appears, on trial, that another person was the perpetrator of the wrong. In such case the man is acquitted; yea, he is justified in the eyes of the court, and of the world.

But we all have broken God's law, and the question is, How can we stand before his tribunal, and come away not only pardoned, but counted as though we had never sinned? It cannot be, as in the case we have supposed, because of our innocence, for by God's holy law the sinner is condemned; and "all have sinned, and come short of the glory of God." We cannot be justified by the law, because we have broken the law. Nor can the provisions of the law be changed to meet our wants, for our Lord has said, "One jot or one tittle shall in no wise pass from the law till all be fulfilled."

How, then, can God be just to himself, and at the same time not only pardon the sinner, but look upon him with favor as if he had never sinned?

This is the great problem which the gospel solves. In the gospel we have a revelation of the way which God has provided for the justification of sinners. In the gospel is the righteousness of God revealed. And we learn therein that a man is justified through faith in Jesus Christ, and not by the works of the law.

But upon this point God and man are at issue. Man continues to ask, What shall I do that I may inherit eternal life? and when told to "believe on the Lord Jesus Christ," he rejects a way so simple, because it does not conform to his preconceived ideas upon the subject.

Now there are two aspects in which the great work of religion in the soul may be considered. There are two parts in salvation; both connected, and yet distinct. There is the righteousness of justification, and the righteousness of sanctification. There is the beginning and the progress in the Christian life. There is God's justifying work, by which we are accounted as righteous through faith in our Lord and Saviour Jesus Christ; and there is God's sanctifying work, by which we are made righteous through the indwelling of the Holy Spirit. Justification denotes a change of state, or of relation: the sinner passes from condemnation to acquittal, from death unto life; he is restored to God's favor; the prodigal is received to his father's arms. Sanctification denotes a moral change; God works within us, he delivers us from the power of sin, and restores us to holiness. Justification is an instantaneous work without us; sanctification is a progressive work within us. Justification delivers the soul from the penalty of sin; sanctification, from the power, the dominion of sin. Justification by faith only, or the righteousness of Christ imputed or reckoned as the procuring cause of pardon, is one part of salvation; and sanctification, or the righteousness of Christ dwelling in us by his Spirit, is another, and not less important part of the great work. Sanctification is the only sure evidence of justification. Hence, the Bible condemns the notion of a saving faith which is not productive of a godly life.

Now, in answer to the inquiry, "How can man be just with God?" or, "What must I do to be saved?" I reply, that the very first step in religion which avails to salvation, is to accept of Christ's righteousness as a substitute for our need of righteousness, of everything which can atone for our guilt. Man by nature is condemned—lost—dead in trespasses and sins. But God, in the gift of his Son Jesus Christ, "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor 5:21. Our need Christ stands ready to supply; our guilt he offers to wash away; our debt, to pay; our salvation, to secure.

And the simple condition upon which he offers to do this is, that we believe in him as our Saviour; that we go to him in all our guilt, and in all distrustfulness of ourselves, or of any human arm to save; that we look to him as the dying Israelite looked to the brazen serpent, and live; that we go, adopting as our own the language,

"Just as I am—without one plea,  
But that thy blood was shed for me,  
And that thou bid'st me come to thee,  
O Lamb of God, I come, I come."

But man, even when awakened to a sense of guilt and want, hesitates in going to the Saviour, and in surrendering himself and his all to him. "I am too great a sinner," he says, "to be accepted. I will reform my conduct. I will break off my evil habits. I will follow after holiness." Or, in other words, he seeks to be justified by the law of works, and not through faith in Christ, by which alone we can be justified and live.

Hence the importance of distinguishing between the cause of justification and its effects. The cause of justification, or the ground upon which we are justified, is Christ's righteousness received by faith. He is "the end of the law for righteousness, to everyone that believeth." "We do not become righteous by

doing works of righteousness; but when we are righteous we do righteous works." Or, in other words, when we accept of Jesus as our Saviour, he is made to us our righteousness. And he is made our righteousness, because we believe in him, and not because of any outward reformation or outward observance of religious duties.

Here is the beginning in the Christian life. "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39.

When the jailer at Philippi asked, "What must I do to be saved?" the apostles did not say to him, "You must reform your conduct. You must try to make yourself better. You must get rid of the sentence of condemnation by your conformity to the externals of religion;" but their plain and emphatic answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." They directed him, as the first step, to the Saviour, to the Lamb of God, who taketh away sin. They said to him, "Believe on the Lord Jesus Christ. Look to him and live." He did believe, and he was justified. He looked, and he was healed.

And so with us. Christ is now exalted to give repentance and remission of sins; and in order to our justification, we must look to him, and confide in him as our Saviour. We must go to Christ before we can be Christians. We must go to him in humble and earnest and believing prayer, as poor, and blind, and naked, and as we bow before him we must take him and him only as our Saviour. We must commit our interests for time and for eternity to him, resolving by his grace ever to walk in the path of his commandments.

Such is the wondrous plan which God has revealed to us, by which he can justify the ungodly.—*American Tract Society's Tract*, No. 647.

### THE LAW OF THE GOSPEL.

PAUL says, "By grace are ye saved." "By the deeds of the law shall no flesh be justified." Then, some have asked, what have Christians to do with the law? It is still the rule of duty—the measure of our conformity to the will of God. Our Saviour in his sermon on the mount said, "Be ye perfect as your Father in Heaven is perfect." And he inspired the author of the epistle to the Hebrews to declare that without holiness no man shall see the Lord. And he declares in Revelation that in the last day every man shall be judged according to his works.

The Common Version of Rev. 22:14 is, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." The Revised Version reads, "Blessed are they that wash their robes," etc. The difference is less than it seems. In one case perfect obedience, in the other perfect purity. We are to be measured by the celestial standard, and if we fall short we are excluded. All this and much more that we might quote shows that Paul understood full well the relation of the gospel to the law, when he cried so indignantly, "Shall we continue in sin that grace may abound? God forbid."

The object of Christ's humiliation and sufferings was not to save those who continue in sin, but "to save his people from their sins." Hence the great apostle writes to the Thessalonians, "Ye are called unto holiness." And to the Ephesians, that Christ gave himself for the church, that he might sanctify and cleanse it, and present it unto himself, a glorious church, not having spot or wrinkle, holy and without blemish. As a wise builder rejects every stone and timber that his plummet condemns, as he will not put in anything that is crooked and will not square with the perfect parts of

his edifice, so God will reject, in the construction of his glorious church, "anything that defileth or worketh abomination or maketh a lie."

What then is the practical lesson to each believer of this relation of the law to the gospel? Is it not progressive sanctification? Is it not that he who has chosen us in Christ will by his truth, his Spirit, and his providence make us meet for the inheritance of his saints in light? When he applies the plumb-line, he will also apply the mallet and the chisel. We all as lively stones are built up a spiritual house. But stones must be squared before they are laid in a wall. The architect cannot square the building until he has squared every stone that is to go into it. Lively stones can feel the cutting of the graver's tools. We shrink from the discipline that we need. We sometimes murmur at the wise Master Builder and think he deals harshly with us. But all that he does is necessary—is for our good. An old writer says, "The souls that God loves best he oftenest has his tools upon." And Jesus himself said, "As many as I love I rebuke and chasten."

By the law, its spirit as well as letter—by the law as the standard of perfection, we are tested day by day—to it every line and angle of our characters is to be gradually but surely conformed. We go to Heaven as holy as the angels, as perfect as the jewels in its walls. There can be no true happiness without conformity to the will of God, without transformation into his image. That is the slow and often painful, yet the blessed work of his grace from day to day. And he who would be perfect must not shrink from the testing that reveals his imperfections, nor from the providence, however harsh it seems, by which God would correct them. The church to-day is tempted to antinomianism, and we ought to ponder, prayerfully, the fact that Christ came not to destroy the law, but to fulfill it.—*The Occident (Presbyterian).*

### THE POPE IN POLITICS.

THE most remarkable illustration of the activity of the Pope in politics is that developed by the discussion of the Septennate Bill in Germany. Here is a contest between absolutism and popular government, between monarch and citizen, between war and peace. Prince Bismarck demands that the Reichstag, that is, the people, shall put it out of their power for seven years to reduce the military establishment. We suppose it is enough to make military appropriations from year to year, and so to hold the Government in check. Bismarck demands that the Reichstag shall this year make the appropriations for seven years to come, and thus make the Emperor supreme over the country for that time, so far as the most important and dangerous of his functions are concerned. And this is directed not merely against the liberties of the people, is not only putting the burden on the people of Germany—for the most part Protestant Germany—but it is directed to the end of making war easy with Catholic France. The Reichstag, boldly, and in defense of their rights and liberties, and in defense of peace, refused to grant the demand. It consented—which was more than enough—to pass the bill for three years, but not for seven.

Bismarck used every influence to compel the members of the Reichstag to submit. Among other devices, he appealed to the Pope. He promised the Pope that he would grant certain ecclesiastical relief which the Catholics wished, if the Pope would express his desire that the Catholics in the Reichstag should support the Septennate. To this bargain the Pope agreed, and he sent a letter accordingly

to Dr. Windhorst, leader of the Catholics in the Reichstag, requesting that he and his followers would cease to oppose the will of Bismarck. Dr. Windhorst affected to regard this as a private letter, and neglected even to make it known to his followers. Then the Pope wrote to one of the German bishops, and he published it. Dr. Windhorst still says, like O'Connell and McGlynn, "All the religion you please from Rome, but no politics," and he continues to fight the imperious chancellor with all his might; but the Pope is against him, Rome has spoken, and the probability is that Bismarck will conquer, with the help of Rome, in the new elections. So we see the Protestant Government of Germany bargaining for, summoning and receiving the help of Catholic Rome, not only against the liberties of Germany, and the oppressions of an enormous war establishment, but—and here is the grim humor of the situation—against Catholic France. No more let us hear that Rome never meddles with politics.—*Independent.*

### SPIRIT OF COALITION IN PRESENT REVIVALS.

THERE is at the present time an increase of knowledge, according to that which was written by the prophet Daniel. Chap. 12:4. The wise will receive the increasing light, the wicked will reject it. "The wise shall understand," but "none of the wicked shall understand." Verse 10. Increasing light tests the people. If it is received, it will bring the receivers together into unity of faith and practice; but if it is rejected, it will bring condemnation. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19.

If the churches of the present day are pure, they will receive the increasing light, and by so doing will be brought into a real unity of faith and practice, a very desirable result. But a coalition or confederacy of sects by a mere compromise of their differences, making the Bible truths on which they are divided of no importance, is not desirable, but is to be dreaded; for a union of corrupt bodies will only increase the power of corruption, and result in the persecution of those who adhere to the pure doctrines of the Bible. For the union of churches which have rejected truth and have consequently fallen from the favor of God, speaks only of the oppression of those who love the truth, and walk in its light.

As a stream cannot rise higher than its source, so those that are converted under the influence of those who hold such loose ideas in regard to revealed truth, cannot be expected to be very particular in respect to duty. They imbibe the idea from their teachers that God is not very particular, and they like the makes-no-difference doctrine, and for themselves they feel like being fully persuaded to do as they please. I used to wonder how it was that the proselytes of false and apostate professors should be "twofold more the child of hell" than themselves; but now I think I understand it. The tendency of fallen human nature is downward. If teachers encourage a low standard, their proselytes will make it lower rather than higher. So these teachers of loose, makes-no-difference views of religious duties are often surprised and dissatisfied that their pupils come short of their own ideas of that which is proper and right. They would like to see them more strict, coming up to the standard of their own minds, but they have taught them a looseness that is agreeable to fallen nature, and, consequently, are doomed to see them descend still lower than themselves.

It is easy to go downhill—to grow worse

and worse. Hence it is that every real reform among men is uphill work. It takes real efforts to rise. And there must be continued effort, or the car of reform will be found rolling backward. It is truly a wonder of mercy that God should undertake the salvation of those so depraved, and that he bears so long with us as a race. R. F. COTTRELL.

### UNBELIEVING BELIEVERS.

"BELIEVERS" is one of the names by which the people of God are distinguished. They all have some faith in God, whilst others are wholly destitute of it. They not only believe in his existence and perfections, but they trust in him and in his exceeding great and precious promises, and all their hope of salvation is in his Son Jesus Christ, who loved them and gave himself for them.

But their faith is by no means perfect. It differs in degrees in different persons, and also at different times in the same person. Someone has well said, "How unbelieving are the best believers!" "Unbelieving believers" may seem a contradiction in terms, and yet it is not an inappropriate characterization. Every believer is more or less an unbelieving believer. There are none whose faith is perfect. There are none whose faith at all times is so strong as not to be mixed with some measure of unbelief. Abraham, who has been termed the "father of believers," did not always trust. It was unbelief that on two different occasions led him to pass off Sarah, his wife, as his sister. Elijah, who was so eminent for faith, was as weak as other men at the time that we behold him fleeing into the wilderness, and there despondingly requesting for himself that he might die.

The disciples were believers, but their faith was often weak and wavering. The Saviour had repeated occasion to reprove them for their unbelief. Their faith wholly failed them at the time of his arrest in the garden; nor was it confirmed until after his resurrection and ascension. And how weak, for the most part, is the faith of the great majority of the disciples of Christ now! They are all believers. At the very outset of their Christian life they believed. Their first act in that life was an act of faith, and, so far as they live at all, it is by faith upon the Son of God. But, alas, how feeble is their spiritual life, because of the feebleness of their faith! How few of them are "strong in faith," thus giving glory to God! How few of them are so strong in faith as to have power with God in prayer! How few so strong as to have courage to take up crosses for Christ's sake, and boldly follow wherever he may lead! Well may we all cry, "Lord, increase our faith."—*H. S., in N. Y. Observer.*

### A PURE HEART MAKES PURE SPEECH.

THE true way to make pure and wholesome our own share in the ceaseless tide of words which is forever flowing around us is to strive to make pure and wholesome the heart within. "Keep thy heart," says the wise man—"keep thy heart with all diligence, for out of it are the issues of life." If once our hearts have been trained to care very deeply for what is best and purest in life, for what is beautiful and true in thought, our heartiest mirth, our freest jest, or hasty words, will not be those of men and women who are indifferent, who care nothing for a Christian life, nothing for a Christian spirit.—*Dean Bradley.*

He who in the strength of God climbs the heights of faith and hope and love, finds joy and peace and sunshine.—*Selected.*

# The Signs of the Times.

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

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OAKLAND, CALIFORNIA, FIFTH-DAY, MARCH 10, 1887.

## "A WEIGHTY AND TIMELY UTTERANCE."

(Continued.)

TESTIMONY OF IGNATIUS.

THE next Father who is quoted as authority for the observance of Sunday is Ignatius. We quote here all that Mr. Bailey claims for him.

"Ignatius was the bishop or pastor of the church of Antioch in Syria from the year 70 to 107. He was a disciple of John, and was pastor at Antioch for twenty-five years before John's death. In his epistle to the Magnesians 3:3 he says: 'Wherefore if they who were brought up in these ancient laws come nevertheless to newness of hope, no longer observing sabbaths, but keeping the Lord's day, in which also our life is sprung up by him, and through his death, whom some deny.'

"Also Ignatius (quoted by Edwards in 'Sabbath Manual,' p. 113) says: 'Let us Christians no more Sabbatize, but keep the Lord's day.' 'Let everyone that loves Christ keep holy the Lord's day, the resurrection day, the highest of all days.'

"Ignatius was arrested at Antioch when the Roman Emperor, Trajan, came there about the year 107, and was sent to Rome, where he suffered martyrdom, being torn in pieces by wild beasts. Did this early martyr and disciple of John, who for thirty-seven years was pastor at Antioch in Syria, a church which had the ministrations of inspired apostles—did he teach the people falsely in regard to the Lord's day, the Christian sabbath and day of worship? Incredible!"

For the benefit of those who are not acquainted with the Fathers we will state that all of the epistles credited to Ignatius exist in two forms, the longer and the shorter. It is very evident, even allowing that Ignatius wrote any epistles, that both those forms cannot be correct. And there is no question, even among scholars who indorse Ignatius but that the longer form is a corrupt text. In the above quotation the reader will notice that two statements concerning the Sabbath are credited to Ignatius. When we state, however, that these are the same, both being taken from the ninth chapter of the epistle to the Magnesians, the first from the shorter form, and the second from the longer, the reader will see that it is found necessary to multiply even spurious testimony, in order to uphold the Sunday institution. We might state, moreover, what is the case, that in the original text of this so-called epistle by Ignatius, there is no reference whatever to the "Lord's day." But inasmuch as that statement, although a truth, must be taken by the general reader upon our word, we will allow the assumption that the epistle has been correctly translated, and will give argument upon which the reader can judge for himself.

It will be noted that considerable capital is made of the fact that Ignatius suffered martyrdom for the truth, and that therefore his testimony concerning the Sunday Lord's day must be valued. Thus Mr. Bailey says: "Did this early martyr and disciple of John, who for thirty-seven years was pastor at Antioch in Syria, a church which had the ministration of inspired apostles—did he teach the people falsely in regard to the Lord's day, the Christian sabbath and day of worship? Incredible!" To this question we have two answers:—

1. Because a man lived in the days of the apostles, and even in a church which had their inspired ministrations, it adds nothing to the weight of his testimony. Hymeneus and Philetus had the benefit of the labors of the apostle Paul, yet they overthrew the faith of many Christians, by teaching that the resurrection was already past. 2 Tim. 2:17, 18. Diotrephes was not only one who loved to have the

pre-eminence in the church, but he held a position of influence, since he had power to cast people out of the church; yet he openly rejected the teaching of the apostle John, and cast out of the church those who would receive it. 3 John 9, 10. Paul said to the elders of the church at Ephesus: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. From this we know that very early in the history of the Christian Church, men who were pastors in the church began to teach heresies; and that the heresies which they taught were not trivial is shown by Peter, who after writing about the giving of the prophecies said: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." 2 Peter 2:1. The fact that Ignatius was a bishop, and that too in the first century, would not make his teaching any more to be believed than though he lived in the present day. Nay, more. When that teaching directly contradicted the teaching of the Scripture, it would only make him the more blameworthy. But we need not impeach the integrity of Ignatius, for,—

2. There is no reason to believe that Ignatius of Antioch ever wrote any epistle at all. In support of this assertion we shall make a few quotations. The translators of the so-called Ignatian epistles, in their introductory notice, after stating that there are fifteen of them, say:—

"It is now the universal opinion of critics, that the first eight of these professedly Ignatian letters are spurious. They bear in themselves indubitable proofs of being the production of a later age than that in which Ignatius lived. Neither Eusebius nor Jerome makes the least reference to them; and they are now by common consent set aside as forgeries, which were at various dates, and to serve special purposes, put forth under the name of the celebrated bishop of Antioch.

"But after the question has been thus simplified, it still remains sufficiently complex. Of the seven epistles which are acknowledged by Eusebius ('Hist. Eccl.' iii. 36), we possess two Greek recensions, a shorter and a longer. It is plain that one or the other of these exhibits a corrupt text, and scholars have for the most part agreed to accept the shorter form as representing the genuine letters of Ignatius."

"But although the shorter form of the Ignatian letters had been generally accepted in preference to the longer, there was still a pretty prevalent opinion among scholars that even it could not be regarded as absolutely free from interpolations, or as of undoubted authenticity. Thus said Lardner, in his 'Credibility of the Gospel History' (1743): 'I have carefully compared the two editions, and am very well satisfied, upon that comparison, that the larger are an interpolation of the smaller, and not the smaller an epitome or abridgment of the larger. . . . But whether the smaller themselves are the genuine writings of Ignatius, bishop of Antioch, is a question that has been much disputed, and has employed the pens of the ablest critics. And whatever positiveness some may have shown on either side, I must own I have found it a very difficult question.'

Mosheim says:—

"A regard for truth requires it to be acknowledged that so considerable a degree of obscurity hangs over the question respecting the authenticity of not only a part, but the whole of the epistle ascribed to Ignatius, as to render it altogether a case of much intricacy and doubt."—"History of Christianity," cent. 1, sec. 52.

Neander says of the so-called epistles of Ignatius: "Even the shorter and more trustworthy edition is very much interpolated."

Dr. Schaff ("History of the Christian Church," Vol. 1, sec. 119), says:—

"The doctrinal and churchly views of the Ignatian epistles are framed on a peculiar combination, and somewhat materialistic apprehension of John's doctrine of the incarnation, and Paul's idea of the church as the body of Jesus Christ. In the 'Catholic Church'—an expression introduced by him—that is, the episcopal orthodox organization of his day, the author sees, as it were, the continuation of the mystery of the incarnation, on the reality of which he laid great emphasis against the docetists; and in every bishop a visible representative of Christ, and a personal center of ecclesiastical unity, which he presses home upon his readers with the greatest solicitude, and almost passionate zeal. He thus applies those ideas of the apostles directly to the out-

ward constitution, and makes them subservient to the principle and institution of the growing hierarchy. Here lies the chief importance of these epistles; and in this respect we have found it necessary to distinguish them already in the section on the organization of the church.

"It is remarkable that the idea of the episcopal hierarchy should be first clearly and boldly brought out, not by the contemporary Roman bishop, Clement, but by a bishop of the Eastern church; though it was transplanted by him to the soil of Rome, and there sealed by his martyr blood. Equally noticeable is the circumstance that these oldest documents of the hierarchy soon became so interpolated, curtailed, and mutilated by pious fraud, that it is to-day almost impossible to discover with certainty the genuine Ignatius of history under the hyper- and pseudo-Ignatius of tradition."

Dr. Killen says:—

"It is no mean proof of the sagacity of the great Calvin, that, upwards of three hundred years ago he passed a sweeping sentence of condemnation on these Ignatian epistles. At the time many were startled by the boldness of his language, and it was thought that he was somewhat precipitate in pronouncing such a decisive judgment. But he saw distinctly, and he therefore spoke fearlessly. There is a far more intimate connection than many are disposed to believe, between sound theology and sound criticism, for a right knowledge of the word of God strengthens the intellectual vision, and assists in the detection of error wherever it may reveal itself. . . . Calvin knew that an apostolic man must have been acquainted with apostolic doctrine, and he saw that these letters must have been the productions of an age when the pure light of Christianity was greatly obscured. Hence he denounced them so emphatically; and time has verified his deliverance. His language respecting them has been often quoted, but we feel we cannot more appropriately close our observations on this subject than by another repetition of it. 'There is nothing more abominable than that trash which is in circulation under the name of Ignatius.'—"Ancient Church," period 2, sec. 2, chap. 3, par. 12.

We might quote much more to the same effect if we had space, but it is not necessary. The argument from Ignatius may be summed up thus: First, the testimony credited to him is in direct contradiction to the Scripture teaching. Second, the whole thing is a forgery. Third, it is quoted twice so as to increase the effect. This is the kind of testimony which is invariably quoted to supplement the so-called argument from Scripture in favor of Sunday. Since it is customary to reserve the strongest argument for the last, this affords a good comment on the strength of the argument from Scripture for Sunday. w.

(To be continued.)

## SOMETHING NEW BUT UNTRUE.

WE thought we had heard all the arguments that could by any possibility be brought against the Sabbath; but we have just come across one that to us is absolutely new. This one comes all the way from Texas, and is the joint product of a Methodist minister, a professor in a college, and an "orthodox theologian." We find it in a little pamphlet entitled, "The Sabbath Day Examined." It is our design to give our readers the benefit of everything that is offered against the Sabbath, and so we give this. In deference to the high authority whence the book originates, we do not venture to change the grammatical construction in any particular. The reader will notice from the way the matter is introduced, that it is one of a class of similar arguments:—

"Before leaving this class of arguments, we will introduce one more which is of itself sufficiently strong to preclude the idea of the most sanguine Sabbatarian of going back to creation to begin with number seven for Sabbath. I have before me a little book in which it is stated that an orthodox theologian asked a Sabbatarian, 'From when do you date your Sabbath?' 'From creation, sir,' was the reply. Now if you will just listen to me, I will prove that you do no such thing. Is the Sabbath a moral or religious institution? Nay, has it the elements of good or evil in it? Please answer. Is it good or evil? If either, the observance of it by Adam would have been a violation of the law which God gave to him. 'Of the tree of knowledge of good and evil, thou shalt not eat.' The same as to say, 'Thou shalt not know good or evil.' The observance of the Sabbath by Adam before he sinned would have knowledge of good and evil, and of itself a sufficient reason for all the sin and misery that the world has ever known from that day until the present."

We are not told what reply the Sabbatarian made

to the "orthodox theologian" who got off the above. No doubt he was so much overwhelmed by such a torrent of "orthodox" theology and "orthodox" grammar and logic, too, that he could not reply. But we have had time to take breath since we read it, and so we venture to turn the tables on the "orthodox theologian" as follows:—

1. Is marriage a moral or religious institution? Nay, has it the elements of good or evil in it? Please answer. Is it good or evil? If either, then the entering into the marriage state by Adam would have been a violation of the law of God, which forbade him to know good or evil. Therefore Adam, according to our orthodox theologian, was not married until after the fall, and Eve was not in the transgression.

2. Has God the elements of good or evil in him? Is he good or evil? If either, then if Adam had known anything about him before the fall, it would have been a violation of the commandment which God gave to him, that he should not know good or evil. But God is good; he is goodness itself; therefore, according to the argument of that "orthodox theologian," we must conclude (a) that Adam did not know God until after the fall; (b) that since he did not know God until after the fall, he never received from God any commandment concerning the tree of knowledge of good and evil; and that (c) consequently, Adam never having received any commandment from the Lord, never fell, but continued a clam-like existence, neither good or evil, but half way between both, like Mohammed's coffin suspended between heaven and earth!

But someone who has not had the superior advantages of that college professor or the "orthodox theologian," may be simple enough to say, "These conclusions directly contradict the plain statements of the Bible." Of course they do; and so does the conclusion of the "orthodox theologian" in regard to the Sabbath. So also does every "argument" which is fabricated against the Sabbath which God gave to man in Eden, and proclaimed in thunder tones from Sinai. The lofty theories of many an "orthodox theologian" would tumble to the ground instantly, or, rather, would never be raised, if he should take counsel of the Bible, and should accept its plain statements.

The tree which was forbidden to Adam was the tree of the knowledge of good and evil, and not of the knowledge of good or evil. Adam knew good; so long as he regarded the command of the Lord, he could not know anything else, and God did not design that he should; but when he transgressed the Lord's command, he knew evil as well as good. This transgression, which made him know evil, brought "death and all our woe," and it also brought into the world a flood of just such absurd, contradictory, unscriptural, and wicked "arguments" as that put forth against the Sabbath by that reputed "orthodox theologian."

w.

### DISCREDITING PROPHECY.

ANOTHER time-setter who would be nothing if he were not sensational, has arisen in New York, and declares that the world will come to an end in the year 1900. Of course all his so-called calculations are the most foolish kind of guess-work; for there is absolutely no prophetic period which reaches this side of 1844. But that will not prevent this man from finding followers; he could, however, acquire no notoriety whatever if it were not for the newspapers, some of which are devoting considerable space to notices of his vagaries.

The more absurd any proposition is, the more widely it is sure to be circulated by the secular press. If it were not for this fact, weather prophets, perihelion theorists, and time-setters, might about as well go out of business. But as this time-setting is a most fruitful source of unbelief, we can scarcely hope that the devil will allow it to slumber; and it behooves those who have received the truth, and who have an understanding of Christ's work in the heavenly sanctuary, to give heed to the words of the Saviour: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men

that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the lord when he cometh shall find watching."

### UNCONCEALED INFIDELITY.

By this term we do not refer to the blasphemous rantings of Ingersoll, but to the infidelity that is preached from Christian pulpits and scattered broadcast by the religious press. There is scarcely a Bible doctrine, or a fact of sacred history that is not positively denied by some professing to be religious teachers. The Bible says that in six days God created the heaven and the earth; but that truth has been so long and so generally denied by religious teachers, that he who believes the simple Bible statement, is considered an old fogey. To believe the simple statement of the Bible is considered a mark of ignorance. Our attention has been especially directed to this matter of late by several noted instances of clerical infidelity, a few of which we will notice.

An English clergyman has recently published two books on "Christ and Christianity," in one of which, entitled "A Picture of Jesus," the following version is given of the miracle at Cana:—

"The Virgin is evidently a little discomposed. The run on the wine is, no doubt, due to the people who came in the retinue of her Son. She cannot bear that members of her own family should put to shame the giver of the feast and so close a friend. 'They have no wine, my dear Son—you see there are too many, in consequence of'—'Hush!' Jesus stops her, with exquisite sensibility and gentle courtesy. He will not have attention called to the fact of there being any deficiency.

"No doubt Jesus and his disciples had brought wine enough, at least for themselves, according to custom. But now, is it not possible—even likely and Christlike—that with loving thoughtfulness, and knowing the extra concourse in consequence of his presence, Jesus may have said to his disciples, 'If we go, we must not be burdensome to our friends; they are not rich; many will follow us; the sacred rites of hospitality, by which at such a season none may be excluded, must not be put to shame; take plenty of wine, and let it be good—the best wine. But don't let it be known; we must not do a kindness to get praise by others, at the expense of wounding our host's feelings; let us so manage that, if possible, he may not even know that his wine ran short; let us leave our supply outside, it need only be used if called for, and then served up out of the host's own pots. The water pots at the door are sure to be empty by that time, it will be most convenient to put our wine in them at the right moment, and no one will be likely to notice that it is not the host's own wine.'

"So when the wine 'runs short,' Jesus himself steals away from the feast—the servants quickly get in the wine, fill up the water pots under his directions—and the whole had been done so quietly that the first thing noticed is that wine is being poured out of pots usually containing water. Some noticed that; the servants, we are told, knew about it, and could have given the real explanation; but the ruler of the feast did not even know that the wine had failed; he only noticed that what was now served was the best wine."

The above was written by one who writes "Rev." before his name; and we have seen it printed in a prominent denominational journal, without a word of dissent. Instead of being called a picture of Jesus, his book should have been entitled "a Caricature of Jesus." For no one who has ever read the simple narrative in the second chapter of John, could believe that the one who wrote the paragraph above had any other motive than to ridicule the Bible account. The evangelist plainly states that the servants, at the command of Jesus, filled the six stone water-pots, and as plainly states that that water was made wine; yet this man professing to give a picture of Jesus, has represented him as using deception in order to perpetrate a very clumsy trick. It is not simply that the miracle is denied, but Jesus is represented as being actually dishonest. No professed infidel ever did more to bring the Bible into disrepute by his coarse jokes upon it, than has this professed minister of the gospel. We cannot believe that a man who presents Jesus in such a light as he does, can have any faith in him or in the Bible.

In its issue of December 9, the *Christian Union*

reprints an article from the *Popular Science Monthly*, which begins thus: "There is no weed weedier or more ubiquitous than the common thistle. In Paradise, it is true, if we may trust John Milton and the Sunday-school books—wise, as usual, beyond what is written—there were no thorns or thistles." The one who wrote that has read the Bible to little purpose, if he has read it at all, or else he doesn't accept the Bible as final authority on any subject. The Bible says that at the close of creation, "God saw everything that he had made, and, behold it was very good." Gen. 1:31. Thorns and thistles are not good. Also we are told that "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Gen. 2:9. And the growth of thorns and thistles is expressly declared to have been the direct consequence of the sin of our first parents: "And unto Adam he [God] said, 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." Gen. 3:17, 18. It would be well if many who nowadays presume to write upon Bible subjects had as much knowledge of the Bible as John Milton had; better still if they believed it as fully as he did. The quotation which implies that thistles grew from the beginning, and were in Eden, is perfectly in keeping with the rapidly-increasing tendency to leave God out of the account altogether, and to hold that the world evolved itself.

Again, in the *Christian Union* of January 20, the editor, Lyman Abbott, makes an exhibition of infidelity in his comments on the current Sunday-school lesson. The lesson is upon the call of Abram, Gen. 12:1-9, and is entitled "The Faith of Abram." We make a few quotations from the article:—

"And so he went out, 'not knowing,' says the author of the epistle to the Hebrews, 'whither he went;' not knowing, I may add, by whom he was led. He went by faith, obedient to the command of that inward sense which is the substance of things hoped for, the evidence of things unseen. He crossed the Euphrates, passed over the desert, and entered the unknown land which he determined should be his home. He pitched his tent and built an altar near to what afterward became Bethel; and initiated his entrance in a new country by a new worship. He called, it is said, upon the name of the gods. In treating this ancient history we are almost wholly in the land of conjecture; the conjecture is reasonable that he first introduced into use, and so into the Hebrew Scriptures, the plural from *Elohim*, the gods, as a method of expressing his faith that the many lords and gods of the Chaldaic religion were but different names or expressions for the one God who is the Master and Maker of all. As Paul commended the altar to the unknown God, and whom the Athenians unknowingly worshiped proceeded to declare unto them, so Abraham, not attacking even by implication the polytheistic beliefs of his father's house, grouped in thought all the gods of the earth and the heavens together, and took the first step toward a true monotheistic worship by calling on the name of the gods, as though in the many he would recognize but One.

Some persons may see in the above a sample of advanced theology, but we can see only a sample of advanced infidelity. The Scripture says, "Abraham believed God;" Lyman Abbott says that Abraham was not sure that there was any God. The Scripture tells us the simple facts about the call of Abraham, where he was when he was called, how old he was, where he went, and where he stopped on the way, and the instances connected with his journey; Lyman Abbott says, "In treating this ancient history we are almost wholly in the land of conjecture." We submit that the only room there is for conjecture is by ignoring the Bible narrative. The writer of the above conjectures that because the word "*Elohim*" is used (not however by Abraham, but by Moses, the historian), therefore Abraham had the gods of Chaldaea in mind when he built the altar and worshiped at Bethel. He might as reasonably conjecture that Moses had the many gods of the Egyptians in mind when he wrote, "In the beginning God [*Elohim*] created the heavens and the earth."

But the writer continues:—

"Of course I am well aware that there are able theological writers who suppose that modern theology was furnished to Adam in Eden, and to Abraham in Ur, and to whom this whole rendering of Abraham's emigration will seem secular, if not profane. To them the plural *Elohim* is an evidence that Abraham believed in the Trinity, and his erection of an altar a conclusive proof that he comprehended the atonement. If religion is something external to man, we may certainly conceive it prepared ready-made and given to him, like the dress of skins which the Lord God made for Adam and Eve in the garden. But if religion is character, if it is what man *is*, not what he *has*, then, in the crude and ruder states of human development, religion must be simple and crude in its forces; then, as we are content to teach our children the very simplest truths concerning God, and their duty toward him, and their right of trust in him, so we not only may, but we must, think God has taught the race."

The trouble is that his theory does not allow that God is the author of religion. In fact, it ignores God entirely. Instead of allowing that God is the teacher of the race, it makes man his own teacher, and religion something that is evolved from his own inner consciousness. If religion is not something external to man, then it is only human and not divine. The Bible says that "faith cometh by hearing, and hearing by the word of God;" but the writer of the above paragraph, in claiming that religion is something that is developed within the individual man, being crude at first, but becoming more perfect as the man becomes better educated, does away entirely with the necessity for a God. His theory is infidelity pure and simple.

To show that this charge is well founded, and that the editor of the *Christian Union* has in his comments entirely ignored God, we make one more quotation:—

"So perhaps from this simple story we may get a simple and clear idea of what is that calling and election which has been a theological trouble to so many minds. Abraham was the first in the long line of God's 'chosen people;' and he is himself designated in the Bible as 'called' and 'chosen.' We are called whenever we feel within an inspiration to a higher life or to some special divine action; we make our calling and election sure when we are obedient to the voice divine.

"To listen to and obey this voice is faith. Abraham 'believed in the Lord, and he counted it to him for righteousness.' Abraham's creed at this time, if I have read his story correctly, must have been of the simplest kind. He could have believed in no Bible, for he had none; in no divine, atoning Saviour, for he had apparently been told of none; there is nothing to indicate that he knew anything about the future state, nor anything more about God than a general conviction that *Elohim* was one, not many. He knew less than the Magi who followed the star. But, like them, he followed. His inward convictions were very few; what they revealed to him was very simple; but he followed them whithersoever they might lead him."

We have in the above at least one direct contradiction of the Bible. Paul says (Gal. 3:8, 17) that the gospel was preached to Abraham, and that the covenant that God made with him was confirmed in Christ; Lyman Abbott says that Abraham had no belief in a divine atonement, because he had been told of none. But even worse than this is his theory of the call of God, and his comment on the statement that Abraham believed God. His call, we are told, was simply inward inspiration; and his faith was simply obedience to the promptings of his own heart.

The Bible says that "Abraham believed God and it was accounted unto him for righteousness;" but we are told that what he believed was simply an impulse from within; therefore we must conclude if we accept Dr. Abbott's theory, that the God that Abraham worshiped was himself; and that his faith being accounted to him for righteousness was simply his own self-approval! This is the doctrine of Spiritualists and infidels. We never pick up a Spiritualist paper that does not counsel its readers to follow the promptings of their own heart. If following one's inward convictions wherever they may lead him, with no regard for a supernatural revelation, were what is meant by faith, then there would be multitudes of people upon earth who could truly claim to be children of faithful Abraham. But that is not faith; nothing is faith except obedience to the plainly expressed will of God.

It is a matter of very little importance what any

single individual believes. We have no controversy with Lyman Abbott. If he wishes to believe that the Bible is a myth, he has that privilege, but we cannot help feeling righteously indignant when we think that such stuff as we have quoted is sent out to the tens of thousands of Sunday-school scholars, many of whom will accept it as legitimate comment upon the Scripture. It is a terrible pity that honest students of the Bible cannot be allowed to receive the pure and unadulterated word of God.

The blindness and infidelity concerning the Scriptures that we find among men in high position, is simply appalling. Yet people will say, "If the seventh day and not the first is the Sabbath, why have not these learned ministers of the gospel found it out and preached it?" We reply, If the Bible is the inspired word of God, why have not these men found it out and why do they not preach it, instead of teaching their own vain imaginations? When a man can pervert simple Bible history as has been done in the quotations we have made, it is not surprising that he cannot see a scriptural duty which interferes with his convenience. And yet these men, notwithstanding their unconcealed infidelity, will be blindly followed by thousands. w.

### WHAT SHALL THE END BE?

In several numbers of the *Signs* immediately preceding this we have called attention to the failure of justice, and the sympathy with crime and criminals, which now characterizes the proceedings at law, and pervades society everywhere. In view of these things, we have asked how long can these things continue before the earth shall be filled with violence? If these things furnished the only source whence an increase of violence were justly to be feared, this of itself would be a most important question. But when, in whatever direction we may look, there are only tendencies of a like nature to be seen, then the question becomes one which must be, and is indeed, of the most absorbing interest to all thinking people.

Notwithstanding the national organization of the Knights of Labor for the purpose, as stated, of preventing strikes, there were more than 3,000 strikes in the United States in the year 1886, all of them accompanied with violence to a greater or less degree. In some instances the violence was so great that it would be difficult to tell how much greater it could be short of open war or complete anarchy. All this in 1886, and here we are only two months on the way in 1887, and how stands the record? Is the prospect for this year any brighter in this direction than it was for 1886 at the same time, or in fact at any time in that year? To say nothing of others of less note, Boston, New York, and Paterson, New Jersey, lead off with strikes in quick succession, and of such magnitude as to easily surpass any, except, perhaps, the very largest of the year 1886, and that year surpassed all others. Now let any person soberly ask himself the question, How long can this thing continue before outbreaking violence shall be the rule, and law and order be set at defiance? How long? And when there is added to this the fact that the so-called labor organizations are falling more and more under the direct and active domination of Socialistic principles, and Socialistic agitations, whose sole purpose is the utter breaking down of the present order of civil society, the question of how long is so much the more emphasized.

In 1857 Lord Macaulay, writing of the American Republic, used these words:—

"The day will come when, in the State of New York, a multitude of people, not one of whom has had more than half a breakfast, or expects to have more than half a dinner, will choose a Legislature. Is it possible to doubt what sort of a Legislature will be chosen? On one side is a statesman preaching patience, respect for vested rights, strict observance of public faith; on the other is a demagogue, canting about the tyranny of capitalists and usurers, and asking why anybody should be permitted to drink champagne and to ride in carriages, while thousands of honest folks are in want of necessities. Which of the two candidates is likely to be preferred by the workingman who hears his children crying for more bread? I seriously apprehend that you will, in some

such seasons of adversity as I have described, do things which will prevent prosperity from returning. Either some Caesar or Napoleon will seize the reins of Government with a strong hand, or your Republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth, with this difference, that the Huns and Vandals will have been engendered within your own country and by your own institutions."

With that please read the following editorial note from the *Argonaut* (S. F.), of November 6, 1886:—

"Mr. Henry George has not carried New York, and has not become its mayor, but this is what has been done: An impeccable adventurer, who has no property, pays no taxes, has no residence or citizenship anywhere—so far as we know—takes his grip-sack in his hand and moves to the great American metropolis, and, gathering around him all there is of poverty, ignorance, discontent, and crime, proclaims himself a candidate for mayor; without party, or press, or money, he organizes discontent, and, becoming its leader, he marshals a band of men who have little to lose and much to gain, and marches them to the ballot-box to obtain control of the government of a city containing more than a million of people and more than a thousand millions of aggregated wealth. That he does not succeed may be a matter of congratulation; that he came within a few thousand votes of his successful opponent, seems to us an incident of great significance, that carries with it the suggestion of danger. In saying this, it is not necessary to deny to Mr. Henry George great ability and thorough integrity of purpose. We may not call him crank or impracticable theorist, but the danger lies in the fact that the class of discontents is so numerous, and that it can be brought together for a political purpose, and become subordinate to party discipline, and wielded for political use. When one reflects in this direction, he can but question whether the unlimited exercise of the elective franchise ought not to be taken from an alien immigrating class, in order that the ranks of this dangerous and restless element may be prevented from further enlargement."

Then in connection with these two extracts the following from an editorial in the November *Century* is interesting and strongly suggestive. Under the heading of "The Congressional Balance-sheet" is given a striking illustration of the incapability, if not the failure, of Congress as a legislative body. The editor says:—

"The reader may perhaps desire an explanation of this failure of our national Legislature. Let him then go to Washington while the two Houses are in session. Let him sit in the gallery of the Senate, provided an 'executive session' does not turn him out; let him scan the faces of the Senators, reflect upon their previous records, and consider how many of them came to occupy their present positions.

"Let him then go and sit for a time in the gallery of the House of Representatives, and watch that national bear-garden. Let him enjoy the usual scene—one purple-faced Representative sawing the air in the progress of what is technically called an 'oration,' a dozen or more highly-amused colleagues surrounding him; the rest of the members talking at the top of their voices, clapping their hands for pages, writing, reading, telling funny stories and laughing uproariously at them, making social calls from desk to desk, doing anything and everything except the business for which they are paid.

"Let him try to estimate the rapidity with which a plain business man, finding his clerks engaged in such a scene during business hours, would make a 'clean sweep' of them. He will no longer ask an explanation of the congressional balance-sheet. What better result could be expected from the two Houses, each in its own way controlled by influences antagonistic to intelligent legislation? Congress is no longer a legislative body. Its degeneration is now admitted. It consists now of a plutocracy at one end, and a mobocracy at the other. The two chronic perils of a democracy have a firm grip on the Congress of the United States.

"Here is no question of comparative guilt or responsibility. Each House is as bad in its way as the other. Nor is there any partisan question involved. The course of Congress has for years been downhill. Able and sincere men are still to be found in both Houses, yet each successive Congress is, on the whole, worse than its predecessors; not because Democrats or Republicans control it, but because it is two years further on the road.

"The Congress of the United States has become the most incapable legislative body of the constitutional world. So far as the Senate is concerned, its case is hopeless; the only remedy is outside of it, in the regeneration of the constituencies which elect the Senators. The case of the House is somewhat different; its failure may be redeemed by reform within itself."

But the prospect of a cure by this prescription is as hopeless as is the case for which it is given. "The

only remedy for the Senate" is said to be in the regeneration of the constituencies which elect the Senators. But the constituencies are as corrupt as is the Senate. Else how is it that the Senate is so bad? The House it is said "may be redeemed by reform within itself." It *might* be it is true. But will it be? Is there hope of reform from such a source? To think so is like expecting a man to lift himself by the straps of his boots. In the last resort therefore we see only that the whole case, as the editor says of that of the Senate, is hopeless.

In view of these things stated by the *Argonaut* and the *Century*, Lord Macaulay's words are remarkable. And when we view the destructive violence of the participants in the almost perpetual strikes, their secret and sometimes open sympathy with Anarchists, and their always open advocacy of Socialism, which can only end in anarchy, it appears as though the American "Huns and Vandals" mentioned by Macaulay are almost ready to burst upon the nation. And though Macaulay places the time of plunder in "the twentieth century;" and though there remain less than thirteen years before the twentieth century comes; yet we very much doubt whether the nineteenth century instead of the twentieth will not see this time of ruin so clearly pictured by this justly eminent writer and thinker. For when the Hun and the Vandal came upon Rome there was no Cæsar, and the time of the American Huns and Vandals seems too near to hope for a Cæsar here.

Yet there is one more step that may be taken before ruin is reached. That is, let the whole body—representatives and constituencies—become permeated with the vileness of an apostate church; let religious hypocrisy be added to political chicanery and legislative incompetency; then will be reached the condition in which Rome stood at the time to which Macaulay refers, and having reached it, a dreadful fall awaits this nation, as surely as red-handed ruin fell upon Rome. And that there may not be a single color lacking in the lurid picture, National Reform presents itself, and in it the embodiment of the last element of corruption needed to fill up the cup of iniquity, as Rome's was filled when ruin overtook her. History *does* repeat itself. And if any just lesson may be drawn from history, it seems that this one must be that ruin stands at the doors of our nation to-day; and the National Reform party has its hand upon the latch ready to open the door and let her in.

This in our own land. But turn to Europe and what is the condition there. The spirit of discontent and violence among the laboring classes is as rife there as it is here. And as for Socialism and Anarchism, Europe is the land of its nativity, and it is from there that these destructive theories have come to our country. But there, in addition to all this, every one of the leading nations is preparing for war on the most gigantic scale. Each one of these strong nations is placing itself upon the strongest possible war footing. Each one so bitterly jealous of the others, and so almost desperately angry, that the safety of each can only lie in the manifestation of such strength for war as to make success extremely doubtful upon the part of the attacking power. But how long can such a condition of affairs continue? When the strongest possible preparation for war is the only assurance of peace that a government can give, then what is the value of such an assurance of peace? And again the question comes, How long can such a state of things continue? In the very nature of things there is a limit beyond which such a fearful tension cannot be sustained. There is bound to be a break, and when the dreadful train is once started, what shall be the result? The first result must be war—the most dreadful the world has ever known. And then, of that, what can the end be?

Now in view of all these things in every place and on every hand, how far does the prospect favor the so-much-preached millennium? In all these things where is there any promise of a time of universal peace, and perfect safety? Well, the promise of it is just as far from the fact as the preaching of it is from the truth of the Bible. That the expectation of such a time on this earth, is utterly foreign to the truth of the Bible, we shall show next week. J.

### LETTERS TO AN ANTINOMIAN.—3.

DEAR SIR: As far as the merits of the question are concerned, it would seem to be unnecessary to add anything to what was said in my preceding letters, to prove the existence of the distinction of moral and ceremonial laws, or between "the law" and the system of sacrifices which were required because the law was violated. The Bible itself is explicit on the subject. I will quote one text on the point. The Lord said: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people." Jer. 7:22, 23. This is a plain reference to the covenant which God made with his people when he delivered them from the bondage of Egypt, which is recorded in Ex. 19:5-8. He said if they would *obey his voice*, they should be a peculiar treasure unto him. When they heard his voice, the third day after this covenant was made, he spake not "concerning burnt-offerings or sacrifices;" he declared unto them his holy covenant of ten precepts, "the word which he commanded to a thousand generations."

Or if the above text is not sufficient to satisfy the unbeliever, see the following from the same prophecy: "Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to *my law*, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me." Jer. 6:19, 20. Sacrifices and burnt-offerings were not acceptable when "the law" was rejected. No religious service is acceptable to God if the moral law is not regarded. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. Jesus said: "Not every one 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." Matt. 7:21. Compare Rom. 2:17, 18. And again, Christ reproved them who "made the commandment of God of none effect" by their tradition; and said their worship of him was vain, who teach for doctrines the commandments of men. "Hear him." It is not because the truth is not clear, that I pursue this subject further, but to point out some of the errors into which you have run. You say:—

"It is claimed that during the Mosaic dispensation God had two laws, one *moral*, and the other *ceremonial*. Such phraseology never occurs in the Bible. No Bible writer makes such discrimination. Just the reverse will be demonstrated from the word of God."

Admitted that this is not Bible phraseology, is it therefore not Bible truth? "Moral character" is not a Bible phrase; does it therefore not exist? Indeed, "morality" is not a Bible word; it never occurs in that book; why, then, do you use it in a disquisition on a Bible subject? Probation may be denied on this principle. To assert with an air of triumph that the distinction of moral and ceremonial law is not *verbally mentioned* in the Bible, is the veriest cavil.

But you do not rest it alone on this cavil; you go further; you not only say that this distinction does not exist, but, "just the reverse will be demonstrated from the word of God." Well, if you succeed in this,—if you "demonstrate" it from the word of God—you have a strong case, indeed. I have heard many deny the existence of that distinction, but I think no one has shown as much self-confidence in the assertion as yourself. I have examined your tract with some care, to find the demonstration, but have failed to discover anything which has any appearance of a demonstration. And I will now show that your "demonstration" is not at all established in your own mind. Your confidence is altogether in your *assertion*, and not in the *fact*; you have no faith in your own conclusion. Let us compare your statements quoted above with those in other parts of your work. Speaking of the commandment to love our neighbor, you say:—

"There was no civil penalty affixed to the violation of *this moral precept*, but there was to the other six precepts. This commandment, therefore, was not embraced in those precepts. The law in which these great precepts were written was the *book of the law exclusive*. If, then, the fact that these *two great moral precepts* were written in that law," etc.

I do not copy further, because I am not now quoting for the sake of your argument, but to show the phraseology of which you make use. Is this Bible phraseology? Does any Bible writer ever call them "two great moral precepts"? Have you so soon forgotten that no such distinction exists? You have here made just the distinction that we claim, and for making which you accuse us of departing from "what was written." Let us read further from the tract; it is getting more and more interesting:—

"In that dispensation only the *civil features* of the ten commandments were enforced; in this dispensation only the *moral features* are enforced."

While "moral law" is a very wide departure from Bible phraseology, no doubt "the moral features of the law" is a strictly Biblical expression! While the distinction between moral and ceremonial law is strictly forbidden by Bible writers, doubtless they were accustomed to use such expressions as the "moral features" and the "civil features" of the law! Can you not see that all your pretended argument on this subject is only a cavil? I may have use for this quotation again. I give another quotation from the same page:—

"The fourth commandment being exclusively civil—*purely ceremonial*—and not having any moral principle involved apart from a positive precept, perished with all other *positive, civil, and ceremonial laws*."

Now, my dear sir, what do you think of that? It seems a strange declaration, coming from a man who believes that such a distinction as moral and ceremonial law does not exist, who believes that it can be "demonstrated from the word of God" that it does not exist! Perhaps you will now show us that "positive, civil, and ceremonial laws," is a Bible phrase. I am astonished that you should put forth such palpable contradictions, and that men of ordinary capacity should, without a blush, recommend your tract as a strong argument against the perpetuity of the law and the Sabbath. It is evident that what you have written in this tract is not so much the result of careful study and settled conviction, as it is a determined effort to oppose the law of God *by any means*. Do I misjudge you? Why, then, do you take both sides of a question, just as you appear to think will best serve your purpose? Can your readers tell which side of the controversy on the *moral* and *ceremonial* question you occupy? Your words plainly indicate that you are on both sides! With all your skill in legerdemain, I do not think you are equal to the task you have undertaken. But if you can stand on both sides of a given line at the same time, then you certainly excel the "Chinee" in "ways that are dark." It must be apparent to every unprejudiced reader of your tract that, in your work of opposing the law of God, you are sadly given to "tricks that are vain."

But I believe that, in the last quotation here given, you spoke your real conviction. And, though many might hide their inconsistencies, and thus appear to better advantage, I believe that you spoke the honest conviction of every one of your associates in belief. I believe that the distinction of moral and ceremonial law is so clearly shown in the Bible, and by just reasoning, that every sensible person, possessed of even a modicum of logical acumen, feels in his heart that it does exist. Now that you have set them an example in recognizing it, I hope that you will lead out still further in the way of truth, and withdraw your denial of it!

All opposers of the law of God affect to believe that there are moral precepts in the gospel. And they also confess that baptism is a positive precept—that there is no morality in it. And you, in the quotation given above, made precisely the same distinction of moral and positive precepts in the Old Testament. Every person *knows* that the distinction existed then as certainly as it exists now. Why, then, this everlasting caviling over it? Why deny that which they are compelled to believe, and even

compelled to admit? Why assert that it can be "demonstrated from the word of God" that it does not exist, and then immediately recognize its existence, and even use its existence as the basis of an argument against a part of the moral law? If they are so blind that they cannot see the crookedness of the course they are pursuing, they need not flatter themselves that others are as blind as they. And we impute the errors of their course altogether to the crookedness of the system which they are trying to uphold.

In using these quotations as I have used them, I had a certain object in view, namely, to show that all the denials of the distinction of moral and positive or ceremonial law are senseless cavils. That is now accomplished. There are also errors of doctrine in them which I will examine; but this must be reserved for my next letter.

J. H. W.

## The Missionary.

### FRESNO, TULARE, AND LOS ANGELES COUNTIES.

FRIDAY, January 28, I joined Brother Daniels in the meeting at Fresno City, where he had been laboring for a week. Here I found a revival going on in the church, and a good outside interest. I remained, taking part in the meetings, until February 9, when, leaving Brother Daniels to carry on the interest, I went to Los Angeles. I held one meeting in the evening at the church. I was happy to find that, after about ten days' search, Brother McClure had succeeded in obtaining mission rooms at 131 Wall Street, a short distance from our church building. There had been such a great emigration from the East that Los Angeles was literally packed with people, and every available house rented. Every room in the hotels was taken, and in some of the larger hotels as high as ninety cots were employed to accommodate the lodgers. The Lord's providence seemed to especially favor us in trying to obtain a house for our mission just where we wanted it. Parties who had previously rented it gave it up, which gave us a favorable opportunity to secure it. There is abundance of material in Los Angeles for our missionaries to work upon, and we hope for good results as our sisters enter upon their mission work.

The following Sabbath and first-day, February 12 and 13, I was with our brethren at Santa Ana, and organized a church of twenty-four members. There are some ten more that will unite with them soon. Some of these were detained from the meetings on account of ill health and a violent rain-storm. I found those who had embraced the truth at the camp-meeting still steadfast, and others are becoming interested. On Tuesday, the 15th, I had expected to meet with the church at Norwalk, but violent storms caused a wash-out on the railroad and I missed the train and so missed the meeting. On the 16th the road was repaired and I went on to Los Angeles and had two very interesting meetings there during the day. On the night of the 18th I came to Lemoore, Tulare County, where I held meetings three days with the Lemoore church, and they seemed very much encouraged by the visit.

On Tuesday, the 22d, I came to Selma, Fresno County, a town of over a thousand inhabitants. This place has been built up within a few months. Here are about a score of Sabbath-keepers, some of whom have recently moved in from Nebraska; these, together with their children, constitute a Sabbath-school of about forty members. They have rented a church building in which they meet. I spent three days quite pleasantly

visiting at the houses of this company, holding while there three meetings. In these meetings preliminary steps were taken for the organization of a church.

On the 25th I returned to Fresno, where I found Brother Daniels still holding meetings. I have now spent three days with him. We expected to close these meetings to-day but have decided that the interest demands that we continue longer. The attendance is increasing, and souls are deciding for the truth. Twenty-five were baptized this afternoon. A number of these have taken their stand since these meetings commenced, while others are keeping the Sabbath who have not yet been baptized. Having now consulted with the brethren and sisters in Fresno and Tulare Counties, and having learned their desires, it is decided to have a camp-meeting at the new town of Selma, commencing Wednesday evening, April 6, and continuing until Wednesday morning, April 13. I am happy to report a spirit of good cheer among our people all along the line.

J. N. LOUGHBOROUGH.

Fresno, Cal., Feb. 27, 1887.

### CHOOSING LABOR.

It is one thing to know what the Lord would have us to do, and another thing to go right ahead in the performance of the required duty. Even in the ready and submissive Paul, we find one instance of a desire to labor in a field of his own choosing. On his return from Damascus to Jerusalem, he was very anxious to preach there; it was quite natural that he should wish to counteract some of the evil influences of his former course in that city. But the Lord had designed something else for him, and told him, while in a trance in the temple, to "make haste" and get away, for the people of Jerusalem would not hear his testimony. Still Paul thought he could accomplish something there, and the reasons he advanced for thinking so were among the very reasons why he could not labor to advantage in that city.

And right here is one of the deceptions that Satan would play upon God's people in these last days—especially upon the young. There is great anxiety to engage in the work, but there comes with it the desire to choose that which appears more compatible with their own feelings. There is often an unwillingness to be governed by the judgment of the more experienced, or even the testimony of the Spirit, selfish motives, or self-esteem, or the counsel of the inexperienced deciding the course of action. The question, "Lord, what wilt thou have me to do?" is too often supplanted by, "Lord, I want to do thus and so."

Again, it often occurs that when the right course has been undertaken, results are expected before a proper experience in the labor has been attained, and discouragement arises. A desire to change and enter some other branch of service takes hold of the mind. Dissatisfaction in the present position, through lack of perseverance, and visions of great things to be accomplished in another field, with perhaps the ever-ready incompetent advice, again decides the course to be pursued.

It is unnecessary to follow up the sequel to such a course of labor. A casual glance will reveal the end of such efforts. Suffice it to say that the professed servant of God who insists upon choosing his own field under all circumstances, or who expects to reap before he has sown, or aspires to leadership before having learned to be led, will in the end prove to have been in reality a servant of Satan. Had Paul persisted in a determination to be his own adviser as to how and where he would labor, he would no doubt have lost his

life early in the race, as also his honorable place in the history of the church. He could not have wound up his earthly career with the satisfaction of having "fought the good fight." But Paul yielded, and suffered himself to be led, not only in labor, but to prison, to scourgings, and to death. So any who would succeed in the vineyard of the Lord must be servants and not masters—not even master of self—doing the will of him who "bought us with a price."

W. N. GLENN.

### KEEP THE TIGER CHAINED.

In Italy, the country from which the red hat came not long since, Protestant preachers are almost daily threatened by mobs led and incited by priests. It is the same in every land where the Roman Church has pre-eminence. Italy, Spain, Austria, and many of the South American republics have no conception of real liberty of mind and conscience. It will be the same in America if the Papacy should ever win here its coveted supremacy. If the freemen of America wish to maintain their rights, there must be "no peace with the Papacy, and no compromise with Rome." Romanists, keep your red hat at home in the priest-ridden city from which it came. We do not want it in America. We have no room in the temple of liberty for that badge of a foreign and alien allegiance. Stand guard, Americans, before your threatened rights. Be not deceived by the plausibilities of Jesuit sophistry. Rome is the same old tiger still. Unsatiated by the blood of martyrs, she waits when with gleaming fangs and unsheathed claws, she may tear to atoms the achievements of the present and the hopes of the future, and bring back the mediæval darkness of her day of supreme power. Keep that tiger chained!—Rev. Geo. Elliot.

## The Commentary.

### THE LORD'S PRAYER.

"THY KINGDOM COME."

In this brief petition is contained one of the most comprehensive requests ever made by mortal man. Thousands have repeated the simple phrase thoughtlessly, and thousands who have pronounced the words with all the reverence possible for them, have had very limited ideas of what they were asking for. Someone has well written:—

"Thy kingdom come; thus day by day  
We lift our hands to God, and pray;  
But who has ever duly weighed  
The meaning of those words he said?"

Let us try to weigh the meaning of the words, that we may utter them more intelligently. It is certain that if we know the full meaning of the petition, we shall not lightly make use of it.

First, we will notice that the Lord's prayer shows the kingdom to be still future. That prayer is for all Christians; it is a model for us, just as much as it was for the personal followers of Christ. We are to pray for the kingdom of God to come; but that would be out of place if the kingdom were already set up. That it was not set up in the days of Christ's first advent, is shown by the question which his disciples asked as they stood upon the Mount of Olives, just before he was taken out of their sight. Said they: "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. Christ did not say, It has already been restored, but, "It is not for you to know the times or the sea-

sons, which the Father hath put in his own power." That is, It is not for the disciples to know when the kingdom will come; but they are to pray for it; if they knew that the time for the kingdom were fixed, it would be useless to pray for it. That God has not made known the time of the coming kingdom, is shown by the statement that he has put it "in his own power." He is not under obligations to set up the kingdom at any specified time, for he has not appointed any; it is all within his own power.

Many people have the idea that "the kingdom of Christ and of God" is a spiritual kingdom; that it is simply the reign of the Spirit in the hearts of believers. It is true that the gospel plan is termed a kingdom, as in Col. 1:13 and Rev. 1:9; but that kingdom,—the kingdom of grace,—began as soon as man fell, as soon as he had need of "the grace of God which bringeth salvation;" but the kingdom referred to in the Lord's prayer is, as we have seen, still future; consequently that kingdom cannot be the gospel. Moreover, the apostle James says: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5. Here he speaks of a kingdom that is *promised* to those who love the Lord,—a kingdom of which they are *heirs* through faith. It is this kingdom for whose coming we are to pray.

#### WHAT THE KINGDOM IS.

When Adam was created, he was made king of the earth, as is shown by these words: "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. 1:27, 28. This dominion was forfeited by the fall, and the world passed into the hands of the one who had conquered Adam,—Satan,—who is now "god of this world." Not that God has no control over the earth; for even when he gave the dominion to Adam, he did not relinquish any part of his own universal dominion; but Satan took as much of the dominion as was given to Adam. He is not able, however, to go beyond the bounds which God sets for him. See Job 1:12; 2:6.

When David was king over Israel, God promised him that his throne should be "established forever." 2 Sam. 7:16. This promise was often repeated, and God said, "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 89:34-37. Yet notwithstanding this promise, it was not long before the whole kingdom of Israel was overthrown, and the people were taken into captivity; and although many of the people were afterward allowed to return to their own land, the kingdom was never restored. The kings who afterward reigned in Jerusalem were simply the creatures of the Roman power, which controlled Judea and all the rest of the civilized world.

But David himself, it seems, never expected that his throne should be established forever with earthly monarchs upon it. He understood that Christ was the one referred to, who should rule over the kingdom. So Peter, after quoting David's words in Ps. 16:8-10, said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is

both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell [the grave], neither his flesh did see corruption." Acts 2:29-31.

Christ, then, is the one who is to "restore again the kingdom to Israel." It is to be a literal kingdom, for he is to sit upon the throne of David. When the angel Gabriel announced to Mary that she should be the mother of Jesus, he said: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33. The coming kingdom must, therefore, be as literal a kingdom as was that of David.

The kingdom is, however, to be different, in that it will be perfect and sinless. Said the prophet, addressing Christ by inspiration: "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. And the Lord himself, in his promise to David, said: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more." 2 Sam. 7:10.

These two texts teach us that the dominion of Christ is to be the same as that given to Adam,—the first dominion,—that it will be the earth in its Eden beauty and freedom from the oppression of sin. And so we read the words of Peter, who, after speaking of the fire which shall melt the earth, and shall destroy sin and sinners out of it, says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. This promise is recorded in Isa. 65:17-25. Read those verses, and then read the parallel passage in Amos 9:13-15. Then read Amos 9:11, 12, and you will see that this new heavens and new earth is in the time when the Lord has restored the kingdom to Israel. So we learn that when we pray, "Thy kingdom come," we are simply praying for God to set up his own reign of righteousness in the earth made new.

#### SETTING UP OF THE KINGDOM.

But let not the subject be dismissed with this simple statement of the truth. Around the fulfillment of this promise cluster the grandest and most tremendously important events. That kingdom is ushered in by the coming of the Lord Jesus Christ, as Paul indicates in his charge to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word." 2 Tim. 4:1, 2. This kingdom Christ receives before he returns to earth; for he himself compared himself and kingdom to a certain nobleman that "went into a far country to receive for himself a kingdom, and to return." Luke 19:11, 12. See the account of his receiving this kingdom, in Dan. 7:13, 14. So it is, that when Christ comes in his glory, and all the holy angels with him, he will be sitting upon the throne of his glory, and to the righteous he will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34. This again shows that the kingdom which the saints are to inherit is the dominion of the earth.

In this kingdom righteousness, and that alone shall dwell. 2 Pet. 3:13. The prophet

says of that time: "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Isa. 60:21. Read the verses preceding this one, and then read the twenty-first chapter of Revelation, the last verse of which says: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

This state of righteousness will not be brought about by the conversion of all men, for we read that as the end approaches "iniquity shall abound" (Matt. 24:12) and that "evil men and seducers shall wax worse and worse" (2 Tim. 3:13); and that in the days when the Son of man shall be revealed, it shall be as it was in the days of Noah and of Lot. Matt. 24:37-39; Luke 17:26-30. So when God gives to Christ the heathen for his inheritance, and the uttermost parts of the earth for a possession, the first thing he does is to rule them with a rod of iron and dash them in pieces like a potter's vessel. See Ps. 2:8, 9. Says the prophet: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13:9. And we also read that when the Lord Jesus shall be revealed from Heaven with his mighty angels, it will be "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1:7-10.

Thus we learn that to pray, "Thy kingdom come," is to pray for the coming of the Lord to destroy the wicked, and to cleanse the earth of everything that defiles, and to give immortality to his people. God is no respecter of persons. Whosoever shall not be found written in the book of life shall be cast into the lake of fire. Rev. 20:15. It will avail nothing that men have said, Lord, Lord,—that they have prayed earnestly, even praying for the kingdom of God to come, if in that day any defilement is found in them, they will be cast into the lake of fire. Who is there, then, that realizing what the kingdom of God is, who alone can inherit it, and what will be the fate of those who are unfit,—can pray, "Thy kingdom come," and still cherish sin in his heart? How carefully and unblamably we must live if we are able to unite, as we should do, with the beloved disciple, in saying, "Even so, come, Lord Jesus." w.

BECAUSE there is no justification from sin except by faith in Christ, it does not follow, as some suppose, that those who are justified are free from obligation to obey the law of God. "Sin is the transgression of the law" (1 John 3:4); and in discussing the relation of the renewed soul to that law, the transgression of which is sin, the apostle says: "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6:1, 2. And again he tells us that because of man's inability to keep the law without divine help, God, sending "his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

It is only by true faith that any man can render acceptable service to God, and by works is such faith made perfect, or shown to be genuine. James 2:21, 22.

## The Home Circle.

### THE LOVE OF GOD.

Like a cradle rocking, rocking,  
Silent, peaceful, to and fro,  
Like a mother's sweet looks dropping  
On the little face below,  
Hangs the green earth, swinging, turning,  
Jarless, noiseless, safe and slow,  
Falls the light of God's face bending  
Down and watching us below.

And as feeble babes that suffer,  
Toss and cry, and will not rest,  
Are the ones the tender mother  
Holds the closest, loves the best;  
So when we are weak and wretched,  
By our sins weighed down, distressed,  
Then it is that God's great patience  
Holds us closest, loves us best.

O, great heart of God! whose loving  
Cannot hindered be or crossed;  
Will not weary, will not even  
In our death itself be lost—  
Love divine! of such great loving,  
Only mothers know the cost—  
Cost of love, which all love passing,  
Gave a Son to save the lost.

—Saxe Holm.

### SAINT AND SINNER.

THERE is a queer little burying-ground near the White Bridge on the shores of the Sound. It is in a nook, and is bounded by bowlders against which the sea beats drearily in winter, though the salt mists keep the grass green long after the distant hills and woods have become gray and bleak. Here, some days ago, they carried a little casket. It was so light that the body it contained might have been that of a child, but old age, white hairs, and the silent dust of a feeble gentleman were inclosed therein. There were no mourning friends save one stern man of middle age. The grave received its own. The bended gate at the entrance of the little place of the dead is closed, and will never again be opened to a funeral. The burying-ground is tenanted with all who will ever rest there, for it is a family plot, and therein has now been gathered the last one of the Dows.

Strangely enough, on the same day that Deacon Dow was buried, his old playmate, business associate, and fellow church officer, the late Deacon Mills, was placed to rest in the beautiful cemetery, whose lofty monoliths and quaint monuments may be seen by the sailors as they skim along the waters of the Sound. The great brick church had been thronged by those who wished to pay their last respects to Deacon Mills's memory, and a long line of slowly, solemnly moving carriages followed the body to the grave. There, amid costly stones erected to the memory of those of his family who had preceded him, was dug the grave of Deacon Mills, and men will not for many years forget that this strong man lived once among them; for Deacon Mills was strong, and stern, and firm-willed, and great were his riches. He had built a chapel, had given a bed to the hospital, had endowed a theological professorship, and had created many business enterprises. All that he had touched in business life seemed to have turned to gold. You may read in the sectarian newspapers the account of his life, and to his career business men already point when they wish to show the model man.

But no one hears of Deacon Dow. He was a gentleman. He went shrinkingly, modestly through life. His last days were those of one dependent upon charity, and he had seen the successful career of his old playmate without other emotions than those of pleasure. They played in childhood together. Then William Dow was thought the more fortunate of the

two. His father was well-to-do, while John Mills had heard early in the morning and late in the day the clanging of his father's anvil. They had gone to school together. Then William's gentleness was misunderstood, so that the boys jeered him with derisive nicknames such as "girl-boy;" while John, whose clothes were not so fine as William's, by his stubborn will and imperious manner, commanded respect and won his leadership. They had begun business life at the same time. William had a small capital and became a book-seller. John had no capital but his own hands and head, so he pegged away industriously on a shoe-maker's bench. William's purpose in business life was simply to earn a living. John, as he sat on his bench, with awl and hammer, was fired with energy and enthusiasm because he had bent his will to getting riches. Everything subserved to that. He pegged away from dawn to bed-time, and his savings accumulated. He owed none and suffered none to owe him. He prospered, and within five years had quit the bench, and surveyed with business pride his handsome store. William, gentle, unsuspecting, sweet-dispositioned man, was no better off in five years' time than when he first began. Men liked him but they pitied him. Men trusted his word. They knew he would not lie nor cheat, but they made him trust them, knowing that he would never clamor for pay. They said he was too good-natured to succeed. They sent tiresome beggars to him, knowing that William never refused an alms. They borrowed money of him, and got it, if he had it, without security. John Mills sometimes made loans, but only after the careful scrutiny of a bank-teller. William's heart melted at every tale of distress. John's never.

As years rolled on they both were chosen deacons in the church of which they had long been members, but Deacon William modestly sat in one of the rear pews in the side aisle, while Deacon John was seated in the center aisle, about half the distance down.

There was organized in that town a building association, whose ostensible purpose was to assist deserving men to build a home. John Mills made the single error of his life in placing money in this enterprise, and he made the discovery when it was too late to get the money back. Too late! John Mills had never lost a dollar yet by bad investment, and he would not suffer loss now. He thought of the matter overnight, and by morning had decided.

That afternoon Deacon Mills stepped into Deacon Dow's book store.

"Come, Brother Dow, let us take a boat and go fishing this afternoon," he said.

Fishing of an afternoon in the Sound was the only recreation that the merchants of that time took, and Deacon Dow consented.

When they had sat in the boat awhile, twitching the lines that they might see whether the fish had been hooked or not, Deacon Mills said:—

"Brother Dow, why haven't you put some money into the building association?"

"I never thought of it, Brother Mills."

"Never thought of it! Why, there isn't a better way of doing good with your money. You help your worthy young mechanics to get a home. That makes them good citizens, and you get six per cent. on your money."

"You know, Brother Mills, that I am always anxious to extend any help I can to our young men. I have got a little money. It represents all my profits since I've been in business. I shouldn't want to lose it. It's all I have. But, if the investment is safe, I'd be glad. Is it safe, do you think, Deacon Mills?"

"Why, I put a thousand dollars in!"

"Then it must be safe. You're a prudent, far-seeing man, Brother Mills. Yes, yes; if you think it safe, I'll make the investment. I have some twelve hundred dollars in the bank, and I was thinking of buying a home."

"Shall I tell the secretary to put you down for a thousand dollars?"

"Yes. I rely upon you, Brother Mills, for the safety of it."

"My money is there!"

The next morning at ten gentle little Deacon Dow drew his money from the bank, and, stepping across the street, paid it in to the secretary of the building association and received his certificate. A half-hour later Deacon Mills entered the office.

"One of our rules provides that any investor may withdraw his money at any time without notice by forfeiting interest. I believe I will withdraw mine now."

The secretary delivered to Deacon Mills the identical thousand dollars which Deacon Dow had deposited. Two days later the building association went up.

Without any manner but that of sorrow, Deacon Dow sought Deacon Mills in his handsome place of business.

"Brother Mills," he said, "you and I are old playfellows. We played together, we slept together, and we ate together often. We united with the church together, we entered business at the same time, and we were made deacons together. I want to ask you if you think it was a Christian action to induce me to put all the money I had into a place that you might draw it out? Is it a Christian action?"

"Oh, Brother Dow," promptly answered Brother Mills, "that's business, that's business."

And so the gentle little man went away in more sorrow than he came. By and by the sheriff sold him out, and when his hair was turning gray and John Mills was gaining respect for great business success, little William Dow received a clerk's pittance by keeping books, and then, when he became too old for that, a relative supported him until his life went out.

But John Mills grew richer and of more and more repute, and when he died there was a great gap in the business and social life of that community.—*Gotham, in Catholic Mirror.*

### TRICKS OF VISION.

M. EMIL SOREL, in *La Nature*, says: "There are days on which, in certain weather, and despite the curvature of the earth, the distance of visibility is doubled or more than doubled. This phenomenon is explained to us by a well-known law of physics. If we throw a coin into an empty vessel, it will be hidden by the edge of the latter, at a certain distance; but if we fill the vessel with water, the coin will become visible. We have here a case of refraction, such as is explained in elementary works on physics."

"Every one also knows the theory of the mirage put forth by the celebrated Monge, who explains the phenomenon as due to a diminution of the air's density in contact with the superheated earth. A contrary theory will explain the mirage at sea. While the sun is making the atmosphere intensely hot, the sea and the strata of air in contact therewith remain relatively cold, and these strata become superposed in the order of their density. A luminous ray emanating from the sea will pass from one stratum into another of less density, there will be a refraction, and an object beneath the horizon will be seen above it."

"This theory supposes two conditions, to wit, a heating of the atmosphere, while the

sea and the earth remain relatively cold, and a calmness of it to permit its strata to become superposed in the order of their density. It is precisely when these two conditions are fulfilled that the phenomenon of the mirage occurs. On such days ships rise instead of descending in measure as they recede. As the horizon is perceived by direct visibility, a ship is finally seen above the horizon as if it were suspended in the air. It is the famous "phantom ship," familiar to sailors—a visible ship in its natural, upright position. If atmospheric conditions were favorable, a second ship would be seen above the first, etc. Certain mariners worthy of credence have assured me that they have seen as many as seven superposed ships."

#### MENTAL LOAFING.

It is considered a disgrace to be lazy. He who is too indolent to work for his own living becomes a by-word and a reproach. But there is a very common form of laziness which is not always noticed; it is that of the mind. We first become conscious of it in our young days when we "don't feel like study." We dawdle over the book with our thoughts half asleep, and as a result give a fine exhibition of stupidity in the recitation room. This sort of indolence in youth is very dangerous, for it becomes a habit, and the mind grows rusty and dull in the very prime of life, when it should be at its best.

On the heels of this form of laziness comes another bad habit—that of intellectual loafing. What loafing is in the common sense we all know: it is hanging about with no definite aim or purpose, idling away the time without method and without profit. Well, there is a mental loafing as well, and it is known in the dictionary as "reverie." It is a dreamy state of mind, when the thoughts go wool-gathering. This habit, so common to young people, is fatal to mental growth; many a promising youth is ruined by over-indulgence in it. It wastes time and enfeebles the mental powers. It is really a form of laziness, and it should be corrected at the very outset. The action of the mind should be kept under control. When the thoughts begin to wander, it is time to whip them into order. A resolute will will do it.—*Baptist Weekly.*

#### KRUPP'S WORKS.

THE Krupp works at Essen, Prussia, cover 500 acres, and 20,000 men are employed there. Mr. Krupp owns 547 iron mines in Germany, 4 sea steamers, 42 miles of railway, 28 locomotives, 883 cars, 69 horses, 101 wagons, etc. About one-third of the works of Krupp are devoted to the manufacture of cannon, etc. France cannot obtain even one of Krupp's guns. Krupp says that he will not look at an order from England that amounts to less than \$4,860,000. Turkey has ordered \$3,500,000 worth. A monster gun was recently shipped from these works for Italy. It weighs 118 tons, and is to be mounted on an iron-clad guarding the harbor of Spezia.

The 100-ton steel guns of Krupp of Prussia and Armstrong of England are forty feet in length and six feet in diameter at the base. They carry projectiles that are four feet long and seventeen inches in diameter, weighing 2,200 pounds each. To hurl one of these enormous projectiles over 800 pounds of powder are used. These awful instruments of destruction have a velocity of a mile in three seconds, and they can be sent *nine miles*. At a distance of over half a mile these projectiles can penetrate a mass of iron that is twenty-four inches thick, twenty-four feet of concrete masonry, or seventy-five feet of earth.—*Selected.*

## Health and Temperance.

### THE SMOKE NUISANCE.

ACCORDING to the Cincinnati *Times*, a citizen of that place fell dead in a street-car, some time since, poisoned by the dense fumes of tobacco smoke with which the car was filled. "He was an occasional sufferer from heart disease, and the trouble was so aggravated by the suffocating smoke of the car, that he died after breathing it a few minutes. The car in which he rode had only one compartment for men, women, and children, and the smokers were allowed full sway in it. Two other passengers were overcome by the tobacco fumes."

If human beings possess one inalienable right more sacred than any other, it is the right to breathe the atmosphere of heaven, pure, free, and unadulterated. No man has any better right to puff tobacco smoke into the air I am about to breathe than to defile the water I am about to drink, or to sit down beside me at the dinner-table, and sprinkle upon my food vile and loathsome substances, obnoxious to the senses and deleterious to health.

Did any of you smokers ever attempt to imagine the felicity of a lady or gentleman to whom the odor of tobacco is sickening and most repulsive, following in your wake on a still summer evening, while you puffed with self-complacency and intense satisfaction the, to you, fragrant Havana? Or did you ever endeavor to picture in your imagination the delightful sensations which must be experienced by a sensitive man or woman who has never offered incense to the smoke god, when compelled to ride in a close cab, on a seat opposite or beside you, while you rolled between your lips the stump of a "cold cigar." Please put yourself in the place of that man or woman, and see if you will not decide with unhesitating promptness that the tobacco-user is a nuisance that should be abated.

Tobacco smoke is excellent in its place. The writer set an old smoker going in a green-house one day, with good effect. Every living thing that was able to travel left for parts unknown, and the few that were not able to get away, died of nicotine poisoning,—all except the smoker himself, who was tough and nicotine-proof. Tobacco is to be recommended as an exterminator of vermin of all sorts, except a kind of parasite that breeds in bar rooms and billiard halls, and may often be seen adhering to lamp posts, or hovering around street corners and railway stations.

Passing a London cigar store one day, the writer noticed a flaming placard announcing "The Devil's Own" as the name of a new brand of cigars just produced by the manufacturers. The name impressed him as exceedingly suggestive, and he wondered that so appropriate a cognomen had not before been utilized. The cigar is undoubtedly one of the devil's favorite instruments for converting boys who might become respectable citizens and useful men into loafers, vagabonds, drunkards, and criminals of every description.

Notwithstanding the repeated exposures which have been made of the dangers to life and health incurred by the use of the filthy weed, the number of its devotees seems to be constantly upon the increase. The tobacco habit must be regarded and treated as a moral disease which has fastened itself upon society,—one of "the devil's own" means for degrading and depraving humanity. How perverted, indeed, are the instincts of the human being who deliberately defiles the image of his Maker till nearly every trace of the divine workmanship is obliterated by the scourge of the stinking weed, and he becomes fit only to be labeled "the devil's own"!

If smokers will persist in defiling themselves and spoiling the pure air, adulterating its life-giving oxygen with a deadly vapor, offensive to the natural instincts of man and beast, let them be compelled to indulge their precious poison by themselves, apart from the rest of human kind. Let them together enjoy the pleasures of the pipe, cigar, and cigarette. Perhaps this plan might result in the annihilation of the whole race of smokers, and rid the world of a vice which originated among savages, and is worthy only of an uncivilized and barbarous race.—*J. H. Kellogg, M. D., in Good Health.*

### SLEEP A PREVENTIVE OF HEADACHE.

A SCIENTIFIC writer says: "Sleep, if taken at the right moment, will prevent an attack of nervous headache. If the subjects of such headaches will watch the symptoms of its coming, they can notice that it begins with a feeling of weariness or heaviness. This is the time the sleep of an hour, or even two, as nature guides, will effectually prevent the headache. If not taken just then, it will be too late, for after the attack is fairly under way, it will be impossible to get sleep till far into the night, perhaps. It is so common in these days for doctors to forbid having their patients waked to take medicine, if they are asleep when the hour comes round, that the people have learned the lesson pretty well, and they generally know that sleep is far better for the sick than medicine. But it is not so well known that sleep is a wonderful preventive of disease—better than tonics, regulators, and stimulants."—*Selected.*

### A POPULAR DELUSION.

It is a popular delusion that dyspepsia is caused by eating indigestible food only. If this were so, and all the articles of diet enumerated as indigestible were placed on the index expurgatorius, I tremble to think what the poor dyspeptic would have left to live on. The first essential toward regaining health to be noted by a dyspeptic is to live regularly and abstain from all those foods that experience shows are injurious. Many persons who are supposed to have heart disease, an enlarged liver, or softening of the brain, are really hypochondriac dyspeptics. Oftentimes such persons have their worst fears realized by consulting some medical encyclopedia. I know of no more pitiable object than the young man or woman who "reads up" for the purpose of finding out from what complaint he or she is suffering.

When you are ill go at once to a physician instead of a book, and when he tells you you are suffering from an attack of dyspepsia, aid him in his work of repair by following his directions to the letter and remember his advice as to what you shall eat and drink. By doing this you will have little need to consult numerous books and make a note of the delightfully conflicting paragraphs in the household column of the daily papers in order to avoid a recurrence of the same complaint. Moderation is a good thing to observe, not only in what you eat, but as to when you eat. . . . The age, condition, and business of a man must also be considered.—*New York Mail and Express.*

THE *Voice*, of New York, which is the highest authority on prohibition matters, makes the total vote of the party last fall 323,061. Two years before the St. John vote was 151,223. The gain is more than 100 per cent.

THE saloon is a short cut to pauperdom.

## News and Notes.

### RELIGIOUS.

—Three thousand British churches use unfermented wine at the Lord's Supper.

—The Russian Government, it is said, has refused to establish diplomatic relations with the Pope.

—The next General Conference of Protestant missionary societies will be held in London in 1888.

—About one-fourth of the five hundred Chinese now living in Philadelphia, Pa., attend Sunday-schools.

—There are in England about 3,000 Jewish converts to Christianity, 100 of whom are in the active ministry.

—Russia has a population of 87,105,089, of whom 61,941,200 are Greek Catholics and 8,300,000 Roman Catholics.

—Archbishop Croke, of Ireland, advocates the non-payment of taxes, with which he says the Government buys police bludgeons.

—The statement is made that in Galicia, Roumania, and Bessarabia whole families of Jews assemble in secret to read the New Testament.

—An Eastern paper says that of the 600,000 young men in Illinois "fully 550,000 are still outside of the membership of our evangelical churches."

—It is thought that there are now in the world not less than 12,000 Protestant mission schools. Eighty years ago there were not over seventy.

—A writer in the *Christian Standard* says: "From all Christian lands the same cry comes, The church is losing its influence over the working masses."

—The annual expenses of the Pope are said to be 8,000,000 lire (about \$1,600,000); and his probable income for 1887 is estimated at about 7,000,000 lire.

—A petition on behalf of the Free Church of Scotland has been forwarded to Queen Victoria, praying that their missions in New Hebrides may be protected from French interference.

—One daily paper in Oakland and another in San Francisco have recently discontinued their Sunday editions. In the case of the Oakland journal it is stated that the discontinuance was at the request of "the clergy."

—It is stated that the Pope has summoned several French bishops to confer with him relative to the steps to be taken by "the church," in the event of fresh measures being taken against the Catholic clergy in France.

—In 1875 the savages of New Britain had, properly speaking, no language; but six years later, owing to the efforts of missionaries, there were forty-three boys who could read the Gospel of Mark in their own tongue as well as the missionaries.

—A letter to the *Christian World* (London, Eng.) from Paris, says: "Alas! it cannot be truly said that indifference, unbelief, and materialism are losing ground in Paris, and if faith is making progress, it is by advances so slight and so slow as to be almost imperceptible."

—W. S. Caine, M. P., asserts that the most conspicuous sign of the civilizing influence of the English Government in Egypt is "an enormous number of grog-shops and brothels." There are no less than four hundred grog-shops in Cairo, most of which bear English signs.

—"Without the approval and consent of the bishop," is the saving clause in a recent order from Bishop Curtis, of Wilmington, Del., forbidding, in his diocese, the holding of "balls given with the intention of raising money for religious purposes, or the holding of picnics, fairs, excursions, or entertainments of any kind for the benefit of anything religious or charitable."

—"The Good Works of False Faiths," and "Are the Heathen Our Inferiors?" are subjects treated by Mrs. Gail Hamilton and Mr. Joseph Hewes, in a late number of the *North American Review*; and in reference to them the *Christian World* remarks: "The very titles of such articles give a clue to the tendency of the writers; and it is one that will probably manifest itself more and more as time goes on."

—Because of the loose views which have become common in certain portions of the Christian church, the Presbytery of New York has recently felt called upon to "emphasize the declaration of the Confession of Faith, 'the Holy Scriptures of the Old and New Testament, are the word of God,' that the Old Testament in Hebrew and the New Testament in Greek are immediately inspired of God, and that there is a consent of all their parts."

—If that erratic and sensational preacher, Sam Jones, has a mission from the Lord, it must be to preach in the popular churches truths which a time-serving ministry neglects, and which the people would not otherwise hear. There are comparatively few pulpits of which the following of his utterances is not true: "Mark what I tell you—and I say it for the ears of the preachers, I say it for the ears of every preacher in America—we have got some scientific preachers, some philosophical preachers, and I tell you there is many a pulpit in America to-day that you may go into, and it will be like Mary at the sepulcher, and you can say, They have taken the Lord and his word away, and we know not where they have carried them."

### SECULAR.

—The cholera is in Sicily.

—The Pope is said to approve of the Knights of Labor.

—A slight shock of earthquake was felt at Charleston, S. C., March 4.

—Father Beckx, general of the Order of Jesuits, died March 4, aged 92.

—A destructive fire occurred March 5 in New York. The estimated loss is \$100,000.

—Slight earthquake shocks were felt in several villages on Long Island, March 2.

—Last week the snow-drifts were over the tops of the telegraph poles in parts of Minnesota.

—Cardinal Jacobini the Papal secretary, and the Pope's confidential adviser, died February 28.

—The English Parliament has been asked to grant another £250,000 for the expenses of the navy.

—The natives of Zanzibar have risen, and have destroyed many trading-houses and British residences.

—The steamer *W. H. Gardner* plying between the Tombigbee River from Mobile, was burned March 1, and nineteen lives lost.

—An explosion of fire-damp occurred March 5 in a colliery at Quaregnon, four miles from Mons, Belgium; 120 men were killed.

—A severe shock of earthquake was felt March 2 at Reggio Dio Calabria, Italy. Two slight shocks were also felt at Diano Marino.

—A large Chinese junk was wrecked on the Sot-tang coast, China, January 13, and only six of the 600 persons on board were saved.

—A new torpedo-boat has been designed that is capable of firing torpedoes containing 200 pounds of dynamite or other high explosives.

—Six men were smothered in a snow-slide on the Canadian Pacific Railroad while operating with a snow-plow near Selkirk, Canada, February 27.

—Five British war vessels have been ordered to the North Pacific station, as the people are becoming alarmed at the unprotected position of that coast.

—Chief-Justice Morrison, of California, died March 2. The immediate cause of death was acute congestion of the liver, from which the deceased suffered only a few days.

—The Emperor William, in his speech at the opening of the Reichstag, said that he was very much gratified at the benevolent disposition the Pope has shown the empire.

—The Bulgarian rising at Rustchuk has been entirely suppressed. All the insurgent officers have been either captured and shot, or else killed or wounded in battle.

—At Cheapside, London, 296 square feet of land sold recently for \$70,250; this is at the rate of \$237.33 a foot, or \$10,000,000 an acre. Not a very cheap side as land usually sells.

—Bradstreet's reports that 99,300 men struck during January and February, 1887, against 57,800 in the same months in 1886. Of these 16,000 are still out, 23,523 were successful, and 50,777 failed.

—A new explosive, that possesses fifteen times greater destructive power than gunpowder, and that does not produce any smoke, has been invented under Government supervision in Russia.

—A monster meeting of London Socialists was held, February 28, at St. Paul's Cathedral, and after marching through the streets with bands of music and red flags, etc., they quietly dispersed.

—The chief quarantine officer for Canada has just returned from England, where he has made arrangements to have all remounts for the British army bred in the Northwest Territory. This will cause a large influx of English capital into Canada.

—On March 4 an attempt was made to burn up a railway ferry-boat in New York with an infernal machine made out of a soda-water bottle. The fire was extinguished and no damage was done.

—The silly attempt of Miss Van Zandt to marry the Anarchist Spies, which happily has been frustrated, has led to a resolution in the Illinois Legislature forbidding anyone in a county jail to marry.

—Two lighters filled with cotton and the steamer *Lone Star* were burned in New York, February 28, together with a pier. The cause of the fire is unknown. Total loss, \$320,000. One man is reported missing.

—M. Pasteur's efforts towards curing hydrophobia undoubtedly made some difference in the Paris death-roll last year—only three deaths were recorded from rabies in 1886, against twenty-one during the previous year.

—On February 27 a passenger train run on a burning bridge at The Needles, Arizona. The bridge giving way, three cars and the engine fell into the abyss, where they were burned. Three men killed and several injured.

—China has ceded to Germany Chusan, one of a group of islands off the eastern coast of China, opposite the estuary of Tsien-Tang-Kiang. Numerous towns and villages are on the island, the capital being Ting-Hai, near the south coast.

—The Ameer of Afghanistan is making strenuous efforts to raise a new army; all boys between the ages of ten and eighteen years are being drilled for military service, and all who have reached the age of eighteen are enrolled in the army. The Ameer has issued a circular to all his subjects telling them to prepare for a holy war.

—The Government of Queensland, Australia, is taking vigorous measures to guard itself against a rabbit-plague. A rabbit-proof fence of wire-netting will be erected along the boundary line between Queensland and New South Wales, with an extension of a hundred miles northward along the boundary of South Australia. For this purpose, 2,550 miles of fencing wire and 450 miles of wire-netting have already been purchased in England.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 10, 1887.

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BRADSTREET'S says that the grand total of wages sacrificed by strikes since January 1, is \$3,000,000.

IN the session of Congress, which has just closed, appropriations for coast and naval defenses have been made to the following amounts: Steel for ordnance and armor, and a gun factory, \$8,000,000; coast fortifications, \$5,000,000; ordnance for naval purposes, \$8,000,000; ten steel cruisers, \$21,800,000; floating batteries for coast defense, and torpedoes, \$15,000,000.

ELDER J. M. REES, President of the Tennessee Conference of Seventh-day Adventists, writes us from Nashville that he has good prospect of success in securing the passage of a bill which will relieve Sabbath-keepers of the persecution to which they are subject because of the present unjust Sunday law. We believe that the bill will pass at this time, and that those in Tennessee who keep the commandments, will yet have a little season for unmolested work.

IMMEDIATELY after the Sunday law meeting of which we gave a brief review in the SIGNS last week, we published a somewhat extended review of the main points considered, under the heading, "The Sunday Law.—An Address to Thinking People." In the address we quoted Senator Crockett's speech as it appeared in the SIGNS last week. This little document was gotten out principally for circulation here in Oakland, where the meeting was held; but friends of the truth in other places have called for it, so that although it has been printed less than two weeks, more than thirty thousand copies have been distributed. Thus the matter of the Sunday law is being agitated.

"Is it right for a Seventh-day Adventist, who is the owner of a house, to let it for a grocery store where liquors are sold and cards are played in open day?" V. S. N."

A person undoubtedly does wrong to let a building with the knowledge that it will be used for immoral purposes, such as our questioner describes; but if the person hiring the building gave the owner to understand that it was to be used for legitimate business purposes, and after getting possession went to selling liquor, the owner cannot be held responsible for the deception, neither has he power over the building until the time expires for which the building was rented. Then of course the owner can and should refuse to let his house any longer for such purposes. We would add, also, that liquor-selling and card-playing are no worse in open day than under cover of darkness.

Two weeks ago, in a note with the heading, "A Sign of the Times," we quoted an indorsement of Catholicism, by the late Dr. Hodge, of Princeton. In the *Independent* of February 17, 1887, we find the following editorial utterance, which confirms our statement that Protestantism is fast turning Catholic. It is this:—

"Our readers well know that we have our eyes open to see the good in the Roman Catholic Church, and that we welcome it as an ally against atheism in religion, and socialism in the State. The religion of Catholicism is that of the Bible, and considerable more; but it is a religion of God and the Bible."

After such an utterance, the statement that there is no fear that Catholicism will become a controlling factor in this country, is only an evidence of the blindness of the writer. If Protestants accept and welcome the Catholic Church as an ally, they may

rest assured that they will have the controlling influence; for Rome never enters into an alliance as second to any other power. In this country, the power that controls may not be called Catholic, but whatever the name, the thing will be the same. Protestantism which has repudiated the principles of the Reformation will be no better than Catholicism.

THE hope that was expressed by some that the Dr. McGlynn affair in New York would result in a considerable defection among Catholics in that city, has proved to be vain. The rebellious priest has refused to go to Rome, but he has not, and probably will not, be excommunicated for his disobedience. And now we are told that the Pope has sent him his blessing, and that the Doctor was very much pleased and affected to be thus noticed by "his holiness." All of which indicates very clearly that McGlynn will not withdraw from the communion of "the church." If he did, it is by no means certain that he could take with him a single follower. About the only way to rescue a Roman Catholic from the chains of error which the Papacy has cast about him, is to get him converted; and that is not accomplished by partisan feuds or socialistic theories. Those who expect to see the Catholic Church, even in a single city, wrecked upon such a rock as the McGlynn trouble, read history and prophecy to very little purpose.

AN error which is clung to most persistently by a great many people, is that the coming of the Lord will overtake all "as a thief in the night." It is true that the apostle does say (1 Thess. 5:2) "that the day of the Lord so cometh as a thief in the night;" but he immediately adds (verse 4): "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." So it is only those who are in darkness that will be overtaken as a thief; and of them the apostle says (verse 3), that "sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

In his description of the recent revival in Boston, the Rev. M. C. Ayers says:—

"At any meeting one might see silk hats and silk dresses in close contact with homespun and overalls; and the wearers of the different grades of apparel manifested absolute consciousness of equality in the one great fact that they were sinners, and thus they were heartily ashamed of their sins."

"The rich and poor meet together; the Lord is the maker of them all." Prov. 22:2. The rich are no better than the poor, and there is no reason why they should not meet on common ground, when they are common sinners. But if they are simply "ashamed of their sins," they will not long keep on that common ground. The frequent use of similar expressions of late, in connection with great revivals, convinces us that we need not hope for any real religious awakening. The man who has no deeper feeling than shame for his sins, may either cover them up and hide them from even his own sight, or he may become lost to shame for them. When Michael stands up, and "many of them that sleep in the dust of the earth shall awake," some of them will awake to shame, and everlasting contempt; while those only who have felt godly sorrow for sin, because they have violated God's holy law, will awake to everlasting life. Genuine revivals are always connected with something else than shame because of meanness.

THE *Interior* tells of a Protestant lady who "not long since called upon her pastor, and said she had attended worship in a Catholic cathedral, and wished to say that she was favorably impressed. The priest, in his discourse, had quoted a text of Scripture, and he did it in a way to convey the impression that he was quoting final authority—that the truth, having been found in Scripture, was indisputable. That, she thought, was the secret of the priest's power over the people. He did not doubt, and therefore they did not."

Of course we are not to understand that Catholics

as a rule follow the Bible any more closely than do Protestants, but upon this occasion when the priest did refer to the Scripture his manner was such as to impress this woman, who was evidently not accustomed to hearing texts of Scripture quoted as "final authority." The principal business of many of the pulpits of to-day is to "explain away" the plain words of Scripture, and to tone down the more plain and cutting truths, so that they may not be offensive to "ears polite." The *Interior* well says: "Making apologies for the Bible is about the weakest and poorest talk a man can indulge in."

WHILE reading the article from the *Christian Union*, extracts from which are made in the article in this number of the SIGNS, entitled "Unconcealed Infidelity," one thought forced itself upon our mind. It was, Why is the Bible used at all by those who so utterly ignore its plain statements? When a writer will take the simple narrative of the call of Abraham, and will say that in dealing with the subject he is almost wholly in the field of conjecture, and will then add, out of his own fancy, things directly subversive of the Bible narrative, we cannot see why he might not as well make up an entire story, and comment upon that. Indeed it would be far better, for then those who want the original Bible could have it unadulterated by theological fancy, and those who want the conjectural Bible could take it. But this will not be done; no man could get up anything that would compete with the Bible, and they would soon lose their prestige; so they keep close enough to the Bible to lean upon it when their imagination fails,—close enough to seduce our unthinking people into unconscious infidelity.

IN a late number of the *Occident*, there is a good, homely article by "Rusticus," about hearing. The closing paragraphs speak of so crying an evil of this time, and contain so much wholesome truth in relation to it, that we give them here:—

"There are a great many new things in this world and a great many true things. But it must not be taken for granted that all the new things are true things, and that all the true things are new things. There is a good deal of old-fashioned truth—of truth that will never become obsolete. This truth is like daily bread. It is revealed for the permanent nourishment of our souls. We eat it with our ears. And if we refuse to seek it, and prefer unhealthy condiments and stimulants, we must expect to be feeble in faith."

"If any of my readers are troubled with itching ears, I advise them to go at once to the Great Physician and ask him to heal them. I have known the disease to prove fatal in some cases. I do not believe that anyone who is afflicted with it can be happy in the Lord. But alas, in these days it is a fearful epidemic. There are whole churches that suffer from it, and yet don't seem to know why they have no revivals of religion."

At the National Conference of Charities and Correction, Governor Hoadly of Ohio, related the following, the truth of which he vouched for, having himself inspected the letter referred to: "There is in a certain governor's office, I shall not say where, the letter press, books, and correspondence of a certain governor, I shall not say who. A friend sought from this governor the pardon of two criminals. The governor gave his correspondent the choice, but refused to pardon both, because, as he said, that county's quota was exhausted! This was no joke, but the reason seriously given by an earnest governor who distributed pardons by geography." Such a travesty on justice needs no comment; we note it as a sign of the times.

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