

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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A TIMELY PRAYER.

"I will run the way of thy commandments." Ps. 119:32.

WHEN from thy path I wander, Lord,
Oh, hedge my way around,
And plant thine angel with his sword
Where snares and sin abound!
When to thy throne my prayers ascend,
Sift well what I entreat,
And from the chaff, oh condescend
To separate the wheat!

When 'twixt two paths I halt, decide
Thyself for me the way;
Compel me closer to thy side,
Nor suffer me to stray.
If 'gainst thy strength, Almighty One,
My weakness I would fling,
Give me to view thy glorious throne,
And bow before my King.

—Selected.

General Articles.

TRUE RELIGION.

BY MRS. E. G. WHITE.

WHAT is true religion? It is to love God with all the heart, and our neighbors as ourselves. This is the whole duty of man. To reach this high standard of character should be the absorbing purpose of every soul. How shall I love God with all my heart? What means are provided for fixing my affections on high and heavenly things? Love to God must be cultivated daily, by calling to mind the great love that God has manifested toward us in giving us his well-beloved Son.

We should try to comprehend the wonders of this amazing sacrifice. We should dwell on the marvelous love of our Redeemer till our stony hearts are melted in contrition and gratitude. The love that stirred his bosom enabled him, the spotless Lamb of God, to become an offering for the guilty transgressor of his Father's law. It sustained him in his purpose to save the fallen race, amid their heartless ingratitude and scorn. It strengthened him for temptation, reproach, torture, poverty, shame, and death. Oh, the unfathomable

depths of redeeming love! who can sound this mighty deep?

When we make redemption the subject of our meditation, and try to comprehend the vastness of the plan of salvation, and to realize the unutterable love of Him who has died for us, our hearts will be subdued and softened, and we shall yield them wholly to our Saviour. We shall fall at his feet in adoration, exclaiming, "My Lord and my God!" A more than human love is awakened in the soul, through the knowledge of the wonderful love of Christ to one who has rebelled against his rule and grieved him by transgression. The sinner who has felt the power of Christ's cleansing blood, has a deep and abiding sense that he owes his all to that Saviour who has purchased him with his own precious life. All who have this consciousness and appreciation of the love of Christ, will esteem it the highest privilege of their lives to devote every power of their being to his service. The transforming grace of Christ moulds the desires of the heart, and there is a ready willingness to make any sacrifice for the truth's sake.

Those who love their Redeemer will rejoice at every opportunity to share with him in humiliation, shame, and reproach. The love they bear their Lord makes suffering, for his sake, sweet; and they know that if they suffer with him they shall also reign with him in his glory. This experience of suffering for Christ's sake is absolutely essential to the spiritual life of the Christian. There can be no true, vital godliness without seasons of trial and grief. We are chosen in the furnace of affliction, and the trial of our faith is more precious than gold.

Many claim to love God while they fail to cherish love toward their brethren; but genuine love to God will testify to its real existence by love to our fellow-men. Those who love God will reveal the tender, compassionate spirit of Jesus to all that are around them. They will love their brethren, because they are the members of the body of Christ. They will love the sinner, because he is the purchase of the blood of Christ; and this love, abiding in the heart, will display itself by earnest labor to benefit and bless all with whom they associate. They will yearn for the salvation of men, and will lead others to the fountain that has refreshed their own souls.

The love of Christ will not make us less fit for actual life, but will enable us to adapt ourselves to the wants of others, and will develop highly practical fruit in our daily experience. It is not a weak sentimentalism. It is not of that cheap order that is earthly and sensual, leading to debasement of the soul and defilement of the character. It is not of earthly, but of heavenly origin. This love is elevating in its nature, enduring and ennobling, shedding rays of beneficence upon all within the circle of its influence. God, through his Son, has sent down this heavenly love to unite us with himself. "Beloved, if God so loved us, we ought also to love one another." Let us ponder this divine love, that we may become changed, and may reflect this precious attribute of the character of our Redeemer. We shall be in less peril of placing our affections on unworthy objects.

The disciple John became a possessor of this divine love. The regenerating influence of the Holy Spirit renewed his heart. He came under the power of the love of Christ, and the knowledge of this love awakened a depth of affection that, by its infusion through his heart, wrought a transformation of character. The warm affection of John was not the cause of Christ's love for him. The Saviour had loved him before this affection had an existence; but the unmerited kindness of his Lord had kindled love in the breast of the disciple.

John's natural character was marked with imperfections. He was impetuous, and resentful under injuries. When the Samaritans refused to entertain his Lord because they thought he favored the Jews more than he did them, John wanted the insult to receive immediate retribution. His spirit was stirred with revenge, and he said to his Master, "Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Jesus looked upon John, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

Revengeful thoughts and words are contrary to the spirit of the meek and lowly Jesus. It is not always easy to bring our feelings under control. The human heart needs to be guarded continually, that we may not cherish a spirit unlike that of our divine

Lord. It will be impossible for us to bear insult and harshness with loving forbearance and patience unless we drink of the spirit of Him "who, when he was reviled, reviled not again." It is natural for us to think when we are falsely accused that we must retaliate and show our contempt of the traducers, but this is foreign to the meekness of our Redeemer. We must not allow one revengeful thought to arise. Sorrow and indignation may fill our hearts for a season, because souls are deceived and misled by these falsehoods; but it will not help matters to cherish unholy anger, and it will not be cherished where the forgiving love of Christ has imbued the soul.

The prevalent opinion that John was naturally of a meek and yielding character is proved, by a study of his life, to be erroneous. He had high ambitions to be first in the kingdom of Christ. He had decidedly rebuked one who was casting out devils in the name of Jesus, because he was not in their company. He had strong traits of character, not weak and vacillating, but self-assertive and ambitious for honor. Jesus taught the needed lessons of humility and patience. He manifested, in contrast to John's violent spirit, calm consideration and forbearance. John was a learner in the school of Christ. As the character of the divine One was manifested to him, he saw his own deficiency and was humbled by the knowledge. The strength and the patience, the power and tenderness, the majesty and the meekness, that he beheld in the daily life of the Son of God, filled his soul with admiration and love; but he was not simply an admirer; he showed his appreciation by imitating the divine characteristics of his Lord. His revengeful, ambitious temper he yielded to the moulding power of the Spirit of Christ. He set his soul to copy the lovely Pattern and become like Him who is meek and lowly of heart.

This is the sure result of association with Jesus. As we meditate upon his character our hearts are drawn out in love, desire awakens to become like him whom we love, and, by beholding, we become changed. When Christ abides in the heart, the whole nature is transformed. Everything that defileth is banished from the soul's temple. Lust, base passions, impure thoughts, pride, inordinate affections, revenge, retaliation, covetousness, envy, all these are prohibited; and what we once loved, now we hate; for we become new creatures in Christ Jesus. Christ's Spirit, Christ's love, softens the heart, subdues the soul, and raises the thoughts and desires toward God and Heaven.

The truth we claim to believe should make us better men and women in our home life, in our church relations, in our business, and in our intercourse with our friends and neighbors. Unless this result is manifested, we should examine ourselves to see what is hindering the sanctifying influence of the truth from accomplishing its work of purification in our lives. "This is the will of God, even your sanctification." Our characters must be moulded after the divine model, that we may have an elevating influence on all with whom

we associate. "If any man have not the spirit of Christ, he is none of his."

Had Peter practiced the lessons that Christ presented during his ministry, he would never have apostatized and denied his Lord; but we thank God that, although in his weakness he did forsake his Master, he thoroughly repented and was forgiven. The lessons which he had failed to take to heart were learned and made practical in his life, and at last he who had deserted his Lord counted it too great an honor that he was permitted to suffer shame and death for his sake.

How different it was with Judas. He had been in the society of the great Teacher. The same privileges were granted to him as were bestowed on Peter and John; but how did he respond to the light? Like many of this day, he professed to be a follower of Christ, but failed to identify his interests with the cause of his Lord. He listened to the lessons of Christ, but he made no change in his character. He did not seek to rid himself of his selfish penuriousness by sacrificing for the advancement of the cause he claimed to espouse. He cultivated a spirit of greed, till the desirableness of Christ and Heaven was eclipsed. This plague-spot in his soul spread, like a destroying leprosy, till the whole man was corrupted. Noble liberty was left to wither. Every unselfish purpose was darkened, until the hope of obtaining a few paltry dollars led him to betray his Saviour.

How many are repeating these mistakes, because they do not profit by the example of those who have followed this course in the past! They are not doers of the words of Christ. They do not conform their lives to his divine instruction. Those who have the greatest deformities of character, may have the greatest grace. The highest seat will be awarded to those who, through appropriating the promises of God to themselves, attain the greatest likeness to Christ.

A longing, hungering desire takes possession of the soul that is conforming to the divine standard. Oh, to be filled with the knowledge of the will of God! Oh, that heavenly light may illumine the pathway! Oh, for deeper draughts of the well of salvation! This is the constant cry of the heart to God, and the promise is that those who hunger and thirst after righteousness shall be filled.

It is the love of Jesus in the soul that enables the Christian to count all things as loss, to endure toil, to rejoice in sacrifice, and to suffer reproach for the truth. Love for Jesus is the motive power of the life-work, and the sustaining strength for every duty.

While the love of God makes its possessor meek and lowly of spirit, and eradicates all hatred and revenge, and all that is unholy, it will not leave the Christian without power to oppose wrong and rebuke sin. If dangerous errors threaten the faith, through the efforts of deceived church-members or false shepherds, they will be met and opposed with decision. The soldiers of Christ must be like sentinels on guard, watching on the walls of Zion. They must defend the faith once delivered to the saints, and press back the pow-

ers of moral darkness with determined energy and will.

The disciple John, while he has written many chapters on the subject of love, speaks very decidedly to his brethren on the duty of rebuking error. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God," is his decision; and he instructs them not to receive such a one into their houses or bid him Godspeed.

We must arm ourselves with the Spirit of Christ, stand in defense of the truth, and yet do this whole work of honoring God and resisting evil without having a spirit of retaliation arise in our hearts. Every warning in the word of God is to be heeded, every instruction followed, that we may keep our souls in the love of God. We must oppose error for Christ's sake and for the sake of the purchase of his blood, that God may be honored, his ways vindicated, and souls saved from the fast-hastening ruin that is to overwhelm the world. Christ is our example in all things. We must consider him who endured such contradiction of sinners against himself, lest we be weary and faint in our minds. We must go forward, exemplifying in our lives the principles of true religion, that we may be living epistles, "known and read of all men;" that we may love God with all our heart, and our neighbors as ourselves.

HUMILITY.

MUCH is said concerning meekness and true humility all through both Old and New Testaments. The Saviour himself gave many lessons upon this important subject. He first set us an example when he besought his Father to let him suffer death in man's stead. God, through his Son, had created all things; and the Son stood next to the great I AM. "Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Col. 1: 15, 16.

All things were created for him. Every creature that fails to worship and praise the Son, dishonors the Father, and entirely loses sight of the object for which he was created. As we meditate upon the wonderful love the Saviour manifested for us when he left the royal courts above and came to this world, our hearts ought to flow out to him in tender love and grateful praise.

Unless we feel our dependence, and, like the publican, come before the Lord with humility of heart, we shall never be heard of him. The prophet Micah describes the manner in which we should appear before the Lord, and what he requires of us: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Peter, in speaking of our duty, says: "Humble yourselves therefore under the mighty hand of God, that he may exalt you

in due time." "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

It is God's plan that this work of humiliation should be done by ourselves. But in case we fail, he, in mercy, permits afflictions to come until we feel our dependence and can come unto him with true humility of heart. When Job, after his afflictions, came to realize his unworthiness before God, he exclaims, "Wherefore I abhor myself, and repent in dust and ashes." Job 42:6. Lest Paul, through abundance of revelations, should become exalted, God placed a thorn in his flesh that would help him to realize his own weakness.

The disciples, at one time, were perplexed to know which one of them should receive the greatest honor in Christ's kingdom. To teach them that this spirit of desiring the supremacy must be overcome, the Saviour took a meek child and placing it in their midst, said: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of Heaven."

Do we have trouble at home or in the church? If so, someone is lacking this child-like humility. When we think our rights are trampled upon and our reputation injured, the natural heart at once rises up for revenge. But the thoroughly converted man will exercise a meek, forgiving spirit toward the offender. Before we are able to forgive, we necessarily have to humble ourselves, lowering behind the pride and ambition which prompt us to contend so earnestly for our rights.

Oh, that we might get some of the humble spirit which our precious Redeemer possessed! "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself [again], and became obedient unto death, even the death of the cross." Phil. 2:6-8.

This same Jesus, who so humbled himself, will soon come seated upon his righteous throne with great power and glory. Then every knee will bow and every tongue confess his name. But in awful bitterness of soul they realize that it is too late. The time they should have been confessing their sins and humiliating themselves before God, was spent selfishly seeking their own pleasure, and now the door of mercy is forever closed.

Meekness does not flow naturally from the carnal heart. It must be earnestly sought for. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3. F. E. BOWEN.

GATHER sunshine about you instead of clouds.—Selected.

THE QUEEN'S PRAYER.

BY FANNIE BOLTON.

["Oh! keep me innocent, make others great."—Queen Caroline Matilda.]

The palace of the king sent stately towers
To shape 'gainst heaven's blue;
Its walks were garlanded with lovely flowers
Of daintiest form and hue.
The noble queen of Denmark, young and fair,
Stood where the lilies wait;
Their sweet suggestion grew into a prayer,
"Oh! keep me innocent, make others great."

The towers, looming up, had not such charm
As the lilies at her feet.
"Make others proud, but let me do no harm;
Make others rich, but let me be but sweet,
Pure as the flower, whose simple grace is fair,
Rarer than grandest state,
Whose holy modesty my soul would bear.
Oh! keep me innocent, make others great."

And fair temptations, in their guise of grace,
Came, bending to the queen.
The rose but deepened in her saintly face,
And grew her noble mien.
She saw the gilded sin received and loved
By lords and dames of state;
But angels saw her lips, as white they moved,
"Oh! keep me innocent whate'er my fate."

Was the queen gay? Ah, no! her lord the king
Was all unworthy truth.
He fell from vice to vice. How could she sing,
Seeing his sin and ruth?
Her soul went out to lift and bear its part,
To shape the nation's fate;
But ever grew the hunger of her heart,
"Oh! keep me innocent as here I wait."

And was it just to answer that sweet prayer
That she was sent away
A worse than widowed wife, 'mid want and care,
To nevermore be gay?
For, like a broken flower the king had worn
And flung aside in hate,
So she, the flower of Denmark, felt his scorn
Because she was so innocent and great.

The sorrow of the good our Saviour knew.
His heart was stainless white.
He is the Light that lights men to the true,
The Voice of noble right.
His precious blood he shed to make us clean,
And shall we hesitate
To pray to him, as did that lowly queen,
"Oh! keep me innocent whate'er my fate"?

Oh! great is innocence. Its course is true.
Its power is like the stars.
It urges on and on, and triumphs through
All hindrance that debars.
'Tis white as heaven's lilies, sweet as love;
It wears a crown of light;
And Heaven's eternity alone may prove
The unfeigned beauty and the power of right.

Oh! keep me innocent, the bloom God loves,
Let that be on my heart.
Fairer than flowers' loveliest, daintiest hues,
Richer than gems of art.
E'en if alone, unknown, misjudged, I stand
Like Him who bore men's hate;
For Heaven but counts the pure in heart as grand;
The innocent alone are crowned as great.

GATHERING OF ISRAEL.

Two weeks ago in an article in these columns, it was clearly shown that the terms, "all Israel," and "the whole house of Israel" (Rom. 11:26; Eze. 37:11), refer to the redeemed out of every nation, kindred, tongue, and people, whether they are Hebrews by descent or not. But even when this is admitted, as it must be by all who accept the testimony of the Scriptures, there are some who still insist that there is yet to be a gathering of the literal seed of Abraham to the land of Canaan. This, however, the Scriptures certainly do not teach.

All the promises of the gathering of Israel made since the exode come under three heads: (1) Promises which were fulfilled in the return of the Jews from Babylon; (2) promises which

were never fulfilled because the conditions were not met by the people; (3) promises of the final gathering of Israel when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting [not transient, or passing] joy upon their heads;" and when "they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The promises which come under the first of these heads are much less explicit than are those which come under the second and third heads. In Jer. 25:11, 12 we read: "And this whole land [Canaan] shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon," etc. Here is an implied promise of the restoration of the Jews at the end of the seventy years; and so Daniel understood it, as we learn from his prayer recorded in the ninth chapter of his prophecy. Ezra and Nehemiah give a full account of the return of the Jews under this promise.

Jer. 17:24-27 clearly comes under the second head. By tracing the history of the Babylonish captivity, we learn that the people were not all carried away at the beginning of the captivity, B. C. 606; and five years later, B. C. 601, the Lord made this conditional promise that if they would serve him and hallow his Sabbath, then there should enter into Jerusalem "kings and princes sitting upon the throne of David," and the city should stand forever. But if they would not hearken unto God and hallow his Sabbath, he said: "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." The people did not turn from their wickedness and hallow the Sabbath, as God required, and the threatening was fulfilled, while the promise was forever forfeited. The people rebelled against the governor whom the king of Babylon had set over them, and in the year B. C. 588 the king of the Chaldeans came again against the city (2 Chron. 36:17) and "slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age," "and they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof." Never from that day forward was "Israel" an independent people; and never will they be again till He comes whose right it is, and then the kingdom will be given to Him; and He shall sit upon the throne of David, ruling, not over the literal seed of Abraham, but over the children of the promise.

There are other promises similar to the one just alluded to, but it will not be necessary to notice them in detail, for in the light of the hints already given almost anyone can, with a little study, determine to which class each promise belongs. We will therefore notice, somewhat hastily, some of the promises which come under the third head.

It will scarcely be necessary to more than remind the intelligent reader that the Hebrews were a typical people; they were not all people

of God, nor were they the *whole* people of God. Their offerings pointed forward to Christ, and their land—the land which God gave them—was only an earnest of the whole world, which was promised to Abraham and to his seed (Rom. 4:13), and which will be given to those for whom it is prepared, when the words of our Saviour are fulfilled, “Blessed are the meek, for they shall inherit the earth.” Though often called the land of promise, Canaan was not *all* that was embraced in the promise; nor was its possession by the twelve tribes the fulfillment of the promise. The promise, as shown by Rom. 4:13, embraced the world; and from the eleventh of Hebrews we learn that it had not been fulfilled when the apostle wrote that epistle. After recounting the sufferings and the victories of the people of God in all the early ages of the world, the apostle says: “These all, having obtained a good report through faith, received not the promise.” Heb. 11:39. What then? Has the promise failed? By no means; for God has promised to bring “the whole house of Israel,”—all who are Christ’s,—up out of their graves and bring them into the land of Israel, and that which he has promised he will surely perform.

But when will Israel be gathered? and when will the promise to Abraham be fulfilled? Verse 40 gives us a clew to the answer to this question. The apostle says: “God having provided some better thing for us that they without us should not be made perfect.” The apostle’s “us” means those who are alive when the Lord comes, and the making “perfect” clearly refers to the change which is to take place in the righteous at the appearing of our Lord and Saviour. Just what this change is we learn from 1 Cor. 15:51–53 and 1 Thess. 4:16, 17. In the first of these texts we learn that “we shall not all sleep,” that is, we shall not all die, “but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” In Thessalonians the apostle tells us a little more about this matter; he says: “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 air; and so shall we ever be with the Lord.” And it is thus that all the redeemed, “the whole house of Israel,” are together made perfect, made immortal.

It will be observed that the language of the apostle includes *all* the people of God, both living and dead. He says: “We shall not *all* sleep, but we shall *all* be changed;” not some at one time and some at another, but all shall be made perfect together, “in a moment, in the twinkling of an eye, at the last trump.” And this event is clearly the same referred to by the Saviour when he said, concerning himself: “And he shall send

his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” Matt. 24:31. As shown in a former article, the elect are Israel, and this is the only gathering of Israel yet to be accomplished, of which the Scriptures speak. This is the time when “many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven.” Matt. 8:11.

The apostle testifies (Gal. 3:29) that all who belong to Christ, no matter in what age they lived, “are Abraham’s seed, and heirs according to the promise;” but the great majority of these are dead, many of them have been dead for ages, and as their inheritance is an eternal inheritance, as they are to “inherit the land and dwell therein forever,” it is evident that they must first be “made perfect,” made immortal; and this we have seen takes place at the second coming of Christ, at the beginning of the thousand years spoken of in Rev. 20:4, 5. It is at this time that the angels are sent to gather the elect, who are then caught up in the clouds to meet the Lord in the air, to ever be with their Lord, and to reign with him a thousand years. But this part of the subject must be discussed in another article.

C. P. BOLLMAN.

THE RELIGIOUS AUTHORITY.

THE great questions of life relate to the existence, character, government, and providence of God, and to man considered as the creature of his power and subject to his law. What one shall eat and drink, and wherewithal he shall be clothed, where and how long he shall live, what shall be his position among men, whether he shall die rich or poor, known or unknown to fame—all these matters are of but trifling importance, when compared with the questions that relate to God, and what man is in his relation to God, and what awaits him when he retires from this earthly scene. Who is God? What are his attributes? What are his feelings toward the human race? Has he established a moral government over men? and if so, what are his requirements? Is there forgiveness with God for sinners? and if so, in what way may it be secured? What is man as the subject of his law? and what are his duties to God? . . . These are the supreme questions, and so appear to everyone who properly considers them. . . .

The judgment of the race is, and ever has been, that mere reason exercising itself upon the field of nature, without any special help from God, is not adequate to the solution of these questions. . . . The human mind is *theistic* in the sense of operating toward God, and in that of being loaded with impressive thoughts in regard to him; but, in all its operations upon a purely natural basis, it stops short of the final mark. It does not go far enough to find a resting-place and satisfy itself. It does not get God near enough to answer its own wants. . . . The religion contained in the Bible adjusts itself to this fact. There is not a word in that book that

proceeds upon the hypothesis that its contents are the discoveries of reason, or were placed there by reason. The assumption of the Bible in regard to itself is just the reverse of this. “Thus saith the Lord” is the label which it puts upon its contents. The theory of the New Testament is that the Old Testament contains the oracles of God; that “holy men of God spake as they were moved by the Holy Ghost;” that God “at sundry times and in divers manners spake in time past unto the fathers by the prophets;” that the sacred writings composing the Old Testament were “given by inspiration of God;” in a word, that the law and the prophets and the psalms came from God and are stamped with his authority, and are not the creations of human reason. The gospel of Christ, according to the New Testament, is “the glorious gospel of the blessed God;” and this gospel “at the first began to be spoken by the Lord himself, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.” . . . The Bible, in short, assumes to be the word of God, and speaks to men as such. . . .

The one thing then to be done with the book is to read it, to understand it as far as possible, and, alike with the head and the heart, to bow to it as an ultimate and absolute authority on all the subjects of which it speaks. Chief Justice Marshall was one of the greatest judges this country ever produced; and, as he sat on the bench of the Supreme Court of the United States, and held the Federal Constitution in his hands, he treated it as “the supreme law of the land.” Its authority he never disputed; and the only questions he ever raised in regard to it related to its meaning and application. He did not make that Constitution, and it was not his prerogative to change it, and was his duty to obey it. And in like manner should the Bible be treated by everyone who believes God to be its author. This faith, by its very terms, makes it “the supreme law;” and there is to be no question as to the truth of its teaching.

Faith is not to be disputing its own affirmation. Having affirmed, it is to stand there and accept as true what the Bible declares to be true. . . . God himself is always good authority for whatever he affirms; and reason never rises higher, and never acts more reasonably, than when it simply believes God. The question is not whether it can explain everything, or answer all possible objections, but whether the Bible puts its imprimature upon a fact or a doctrine. This attitude of mind toward the Bible as the supreme and final authority on all matters relating to religion, intensified and wrought into the very warp and woof of the soul, and thus living as a felt reality, is an indispensable condition of the power of the Bible to control thought, to sanctify the life, and impart comfort to the heart. We must believe with unhesitating confidence, believe right on, believe always, and believe forever, or we shall know but little of this power. Those who really know

this power are not the disputatious cavilers, not the self-wise doubters asking more questions than they can answer, and not the open and undisguised infidels, but the simple-minded children of faith who have acquired the happy and hallowed art of being content with what the Bible says, and to whom a single promise in that book is worth more than all the speculations of the wisest men who ever lived. . . . These are the happy men, the happy Christians, who, whether they are scholars or not, know how to believe, and in this sense are the children of Abraham. This great secret of the Lord is with them and in them. . . . Reason is not, and God is, their supreme and sovereign guide. His authority in the book divine settles all questions for them. Here they rest, and here find peace and comfort as nowhere else.—*Samuel T. Spear, D. D., in Independent.*

THE PERFECT LAW OF GOD.

1. WHAT is the character of God's law?

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19:7.

2. How was the law conveyed to man?

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22.

3. To what people was the law intrusted?

"What advantage then hath the Jew? . . . Much every way; chiefly, because that unto them were committed the oracles of God." Rom. 3:1, 2.

4. How many commandments does God's law contain?

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13.

5. How is the fourth commandment the key-stone of the whole code?—*It shows to man that he who created the heavens and the earth is the only true God.*

6. What did God give as a sign between him and his chosen people?

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

7. How long is the Sabbath to continue a sign?

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." Ex. 31:16, 17.

8. How did the Saviour magnify the law?

"I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8.

9. What did Christ say of the law?

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

10. How did he briefly state the commandments?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40.

11. For what did Christ teach his disciples to pray?

"Thy kingdom come. Thy will be done in earth, as it is in Heaven." Matt. 6:10.

12. Are God's commandments then obeyed in Heaven?

"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103:19, 20.

13. What is the sure word of prophecy that this prayer will finally be fulfilled?

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

14. When will this prophecy be accomplished?

"And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15.

15. What has God promised concerning the earth?

"Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. . . . Behold, I create Jerusalem a rejoicing, and her people a joy." Isa. 65:17, 18.

16. What prophecy will then be fulfilled?

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

17. Will the Sabbath exist in the new earth?

"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23.

It is thus evident that the Sabbath, although down-trodden, and though the utmost human genius be employed to destroy it, will yet survive the purifying fires of the day of the Lord, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up," (2 Pet. 3:10); for "it is easier for heaven and earth to pass, than one tittle of the law to fail."

AUGUSTA W. HEALD.

THE independence which is defiant and blustering is disagreeable always, and usually lacks that degree of self-confidence which it assumes to have attained. The independence which wins, because it merits, respect is calm, dignified and even-tempered. It does not underestimate the value of the approval of others, but it cannot be driven to do anything which it sees to be unworthy of itself in order to secure that approval. Its temporary comfort may be diminished while it is misunderstood, but its foundations are not disturbed. We are what we are, whether we get credit for being or not, and God knows it. There is no slavery more miserable than the bondage of those who continually are asking, in timid concern, "What will people say?"—*Selected.*

HE who is not a saint is not a Christian. Everyone who accepts Christ, also accepts the obligation to give himself to Christ. There is a universal rule under which every professor of the Christian religion must come, and it is this: "Let everyone that nameth the name of Christ depart from iniquity." In other words, let him put on the life of Christ or put off the name of Christ; let him show the hand and heart of a Christian in the world in works of holiness and obedience, or else let him not take the name of a Christian. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—*Quiver for October.*

THE WRATH OF GOD.

JESUS taught us that wrath in God is the unchangeable perfection of holiness; and that holiness is love to the holy and wrath to the guilty. The same fire that warms and cheers, that refines and purifies, also burns and blasts, tortures and consumes; it all depends on our relation to the fire, whether it be our friend or our foe. We ourselves, by our sin, create the repulsion, with which we often find fault in God.

In Retsch's illustrations of Goethe's Faust, there is one plate where angels are seen dropping roses down upon the demons who are contending for the soul of Faust. But every rose falls like molten metal, burning and blistering wherever it touches. God rains roses down, but our sinful hearts, meeting divine love with hate, and grace with stubborn, willful disobedience, turn love into wrath; and what dropped from his hand a flower, beautiful and fragrant, becomes, when it touches the ungrateful and unloving soul, a live coal.—*Arthur T. Pierson.*

THE DEAD MAN'S KEY.

A STORY is told of an English minister, who, being called to pray by the bedside of a dying man, sought to take him by the hand, in token of their agreement in offering united prayer. The sick man withheld his hand, keeping it under the bedclothes, and the minister prayed without it. Presently the man died, and then as his hand was uncovered, the mystery was explained—he was holding in his hand, with the grasp of death, a key—the key of his safe where his money was kept.

The *Lewiston Journal* tells of a man in Durham, Maine, who was very penurious and a very determined man. He died at an advanced age. On his death-bed he kept his right hand closely clutched. As he drew his last breath he tightened his hold. Everybody there knew what he held in that hand. It was the key to the chest in which he kept his gold.

As his nerveless hand unclosed, the key dropped from it, and clattered against the bedside. As if to hold it even after he was dead, the miser had tied the key about his wrist by a strong cord, which he grasped as long as life remained.

He could not take his gold with him, but he kept the key. They buried him as he was, with the key to his money-chest tied about his wrist.

"And what became of the gold?" "Oh, the heirs have taken care of that just the same! They split open the chest with an ax and divided the gold, and let the miser keep the key about his wrist." He is mouldering in the grave and the key is rusting beside him. We brought nothing into this world, and it is certain we can carry nothing out of it.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—*Selected.*

WE cannot compromise with sin without drawing just that much away from God.

The Signs of the Times.

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

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OAKLAND, CAL., SIXTH-DAY, JANUARY 13, 1887.

THE SURE WORD.

(Concluded.)

THE third chapter of the second epistle of Peter contains some positive evidence concerning the sure word of prophecy, which, as we have seen, points out the coming of our Lord Jesus Christ. The chapter opens with the statement that the epistle is written for the purpose of stirring the brethren up to take heed to "the words which were spoken before by the holy prophets." There is special reason for this admonition, because just before the end, the darkness will be more intense, as the apostle Paul says, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. And these evil men will scoff, saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:4. That this is a falsehood, and that they ought to know better if they do not, Peter declares in the next two verses, saying:—

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished."

The phrase, "the earth standing out of the water and in the water," does not at all express the idea of the original. The Greek word which in the Authorized Version is rendered "standing," should, as the margin indicates, be rendered "consisting." Robinson's "Lexicon of the New Testament" says of the word: "To place together parts into a whole, i. e., to constitute, to create, to bring into existence. Hence, in N. T., intransitive, to be constituted, created; to exist," as in Col. 1:17, "by him all things consist." Wakefield translates the passage thus: "A heaven and earth formed out of water and by means of water." Bloomfield says: "The earth . . . being formed out of water, and consisting by means of water." Murdock's translation of the Syriac has it: "The earth rose up from the waters, and by means of water, by the word of God." The meaning is that the earth in its chaotic state was simply a watery mass, as indicated by Gen. 1:2: "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

"Whereby the world that then was, being overflowed with water, perished." When God gathered the waters together into one place, and made the dry land appear, he evidently stored large quantities of water in the interior of the earth. This is indicated in the second commandment, by the phrase, "the waters which are under the earth," and by Ps. 136:6: "To him that stretched out the earth above the waters," and also by Ps. 24:1, 2. In the flood which destroyed the earth in the days of Noah, the waters in the interior of the earth united with the rain from heaven, as the record says: "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened." Gen. 7:11. The idea of the passage in Peter's epistle is that the very element from which the earth was formed, was made to contribute to its destruction. Having disproved the assertion that all things continue as they were from the beginning of the creation, the apostle draws a parallel, thus:—

"But the heavens and the earth, which are now, by the same word [the word of God, see verse 5] are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Peter

3:7. Instead of "are kept in store reserved unto fire against the day of Judgment," a better translation would be, "stored with fire, reserved unto the day of Judgment." Now the comparison is at once apparent. By the word of God, the earth, in the beginning, was formed from the watery mass which God had spoken into existence. Part of this water was stored up in the earth, and by the word of God was afterward caused to overflow the earth and contribute to its destruction. And the same word of God, which performed this, has stored the interior of this present earth with fire, and is keeping it till the day of Judgment, when, as in the case of the waters of the flood, the fire within the earth, uniting with that which comes down from God out of Heaven (Rev. 20:9), will destroy it.

Particular attention should be given to the word "kept." Instead of all things continuing as they were from the beginning of the creation, the earth has within it the elements of its destruction, and it is only the power of God that stays the catastrophe.

Some have fancied that this chapter teaches that the earth will be annihilated at the Judgment-day. This is a mistake. This earth will be destroyed in the same sense that the original earth "perished" by the waters of the earth. It was all broken up, and the face of it was changed, so that the earth after the flood had no resemblance to the earth before the flood. This was the last and greatest curse caused by sin, and completed the desolation of the earth. But the matter which composed the earth was not destroyed. So by the fires of the last day "the elements shall melt with fervent heat," but they will not be annihilated. From those melted elements, "new heavens and a new earth" will be formed, which will have no more resemblance to this sin-cursed earth than this earth does to Eden, the garden of God. The people that shall dwell in it will all be righteous (Isa. 60:21); and "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isa. 35:1, 2.

The "sure word of prophecy" tells us again and again that this earth shall be destroyed by fire, and that in that fire the ungodly shall be burned up. Scoffers say that they see no evidence that any such event will ever take place; but the apostle Peter assures us that the instrument of the earth's destruction is already prepared, and is stored within it. Just as surely as the earth was once destroyed by water, so surely will it again be destroyed by fire.

"But these prophecies were spoken hundreds, and some of them thousands, of years ago, and there is no more evidence of their fulfillment now than there was when they were uttered." Thus argues the scoffer; but it is a vain argument; (1) because it is not true, and (2) because of the following statement:—

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3:8.

God "inhabiteh eternity." The flight of time makes no difference with his plans. Compared with his eternity, the entire 6,000 years of earth's existence are but a span. Says the psalmist, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Ps. 90:4. Therefore the apostle concludes that "the Lord is not slack concerning his promise, as some men count slackness." That which seems to men forgetfulness of the promise, is only a kindly delay to allow dilatory men to secure the promise. In God's reckoning, it is only as the three days' grace which men allow for the payment of a promissory note.

It should not be forgotten that while a thousand years is with the Lord as one day, one day is as a thousand years. This is too often overlooked. While he may take a thousand years for the fulfillment of a promise, and then it will be the same as though

performed the next day, he can do in one day the work of a thousand years. Therefore there is no warrant for settling down to carnal ease, thinking that it will necessarily be a long time yet before the work of God on earth can be accomplished. "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. 9:28.

Having now examined some of the prophecies concerning "the power and coming" of the Lord, and having shown how sure they are to be fulfilled, we will next turn our attention to some of the prophecies that mark the progress toward the fulfillment of the promise. w.

BABYLON, CYRUS, AND THE JEWS.

WITH the exception of Jerusalem, there is more said about Babylon in the Bible than there is about any other city or power in the world. In the history it occupies a large place; in the prophecies a much larger place. Babylon is the first city named in the Bible. Gen. 10:10; 11:8. In the time of Isaiah she was called "The lady of kingdoms." Isa. 47:5. Isaiah himself called her "The glory of kingdoms, the beauty of the Chaldees' excellency," and "The golden city." Chap. 13:19; 14:4. Jeremiah called it "The praise of the whole earth." Chap. 51:41.

Herodotus, who lived about 484-430 B. C., says of it:—

"The city stands on a broad plain, . . . and is an exact square, 120 furlongs in length each way, so that the entire circuit is 480 furlongs. While such is its size, in magnificence there is no other city that approaches to it. It is surrounded, in the first place, by a broad and deep moat full of water, behind which rises a wall 50 royal cubits in width, and 200 in height. (The royal cubit is longer by three fingers' breadth than the common cubit.)"—Her., book 1, chap. 178.

And of its walls and fortresses Nebuchadnezzar, the great king of Babylon, says:—

"Imgur-bel and Nivit-bel, the great walls of Babylon, I built them square. . . . I repaired, with bitumen and bricks, the sides of the ditches that had been dug. I caused to be put in order the double doors of bronze, and the railings and the gratings, in the great gateways. I enlarged the streets of Babylon so as to make them wonderful. I applied myself to the protection of Babylon and Vale Sag-gatu (the pyramid), and on the most elevated lands, close to the great gate of Ishtar, I constructed strong fortresses of bitumen and bricks, from the banks of the Euphrates down to the great gate, the whole extent of the streets. I established their foundations below the level of the waters. I fortified these walls with art. I caused Imgur-bel, the great wall of Babylon, the impregnable, such as no king before me had made, to be measured, 4,000 mahargagar."

"This measurement," says Lenormant, "corresponds exactly with the 480 stades [sixty miles] given by Herodotus as the circuit."—Ancient History of the East, book 4, chap. 5, sec. 3, par. 16.

The city, as stated above, lay in the form of a square, 15 miles on each side, making 60 miles around it. It was surrounded by a wall 350 feet high, and about 85 feet thick at the top. On the top of the wall, at irregular intervals, were built towers to guard the most accessible parts. Of these towers there were 250. The open space on the wall, within the line of these towers, was of sufficient breadth to allow a four-horse chariot to turn with safety. Twenty-five gates pierced the wall on each side, making 100 gates in all in the outer wall. These were double gates of solid brass, with brazen lintels and posts, and fastened with bars of iron. Around the wall on the outside ran a moat, broad and deep, and partly filled with water. Under the wall and diagonally through the city, from corner to corner, so as to obtain the greatest length of water, ran the River Euphrates. On each side of the river, inside of the city, was built a strong wall, each wall being pierced with twenty-five gates opening into the streets that ran from the outer gates. These were also brazen gates like those in the outer wall. The banks of the river were lined throughout with brick laid in bitumen, with sloping landing-places at the gates. Boats were always ready at these landing-places by which to pass from side to side of the river. Over the river, about the middle of the city, was a drawbridge thirty feet wide supported on stone

piers. At the two ends of the bridge were the two grand palaces of the city. Of course this vast area within the city was not built up solidly with houses, as in a modern city. There were gardens, orchards, and fields interspersed among the houses, and about the palaces and temples. It was expected that if ever the city should be besieged, they could grow sufficient provisions within the walls to support the population, so that they might shut their gates, man the towers, and dwell securely with no fears of ever being overcome by any besieging force.

The houses were mostly three or four stories high, magnificently built, and both houses and grounds grandly adorned. Its temples were marvels of architecture, and most richly furnished; and its temple of Bel and its hanging gardens were among the wonders of the world. "The spoils of Nineveh, Jerusalem, and Egypt had enriched it; its armies had swept like a torrent over the finest countries of the East; the arts and sciences, driven from Phœnicia and Egypt, were centered here; and hither the philosophers of the West came to imbibe instruction." The astronomers of Babylon were the leading ones of the world in her time. The following quotation from Rawlinson gives a just view of Babylon's place in regard to the arts and sciences:—

"Babylon seems to have been the source from which Assyria drew her learning, such as it was, her architecture, the main ideas of her mimetic art, her religious notions, her legal forms, and a vast number of her customs and usages. *But Babylonia herself*, so far as we know, *drew her stores from no foreign country*. Hers was apparently the genius which excogitated an alphabet—worked out the simplest problems of arithmetic—invented implements for measuring the lapse of time—conceived the idea of raising enormous structures with the poorest of all materials, clay—discovered the art of polishing, boring, and engraving gems—reproduced with truthfulness the outlines of human and animal forms—attained to high perfection in textile fabrics—studied with success the motions of the heavenly bodies—conceived of grammar as a science—elaborated a system of law—saw the value of an exact chronology—in almost every branch of science made a beginning, thus rendering it comparatively easy for other nations to proceed with the superstructure. To Babylonia far more than to Egypt, we owe the art and learning of the Greeks. It was from the East, not from Egypt, that Greece derived her architecture, her sculpture, her science, her philosophy, her mathematical knowledge—in a word, her intellectual life. And Babylon was the source to which the entire stream of Eastern civilization may be traced."—*Seven Great Monarchies*, Fourth, chap. 8, last par.

Yet as great as Babylon was, the Lord said she should be "as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation." "I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts." And he has done it. The prophecies concerning the fall and the final ruin of Babylon are many and remarkable, and they have been so perfectly fulfilled that the subject forms a most interesting study. That which makes it the more so is the fact that in this case the history is so full and authentic. About all that there is to do is to quote the words of the prophecy and set alongside of it the statements of the history.

The first mention of Babylon in any prophecy is in Isaiah 39:1-7. Hezekiah king of Judah had been sick unto death, and the Lord told him by Isaiah to set his house in order, for he should die, and not live. Then he prayed that he might live longer, and the Lord granted him fifteen years, and the prophet told him he should recover. Hezekiah asked what should be the sign that the Lord would heal him, and Isaiah answered, "This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken; shall the shadow go forward ten degrees, or go back ten degrees?" Hezekiah asked that the shadow might go back ten degrees. "And Isaiah the prophet cried unto the Lord; and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." 2 Kings 20:8-11. The Babylonians, being great astronomers, noticed the phenomenon, and in their inquiries in regard to it, learned that Hezekiah had been sick and was recovered, and that this solar phenomenon had oc-

curred in connection with the matter. Therefore Merodach-baladan, who was then king of Babylon, sent ambassadors with letters and a present unto Hezekiah, "to inquire of the wonder that was done in the land." "And Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures; there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." Then Isaiah came and asked Hezekiah who these men were, and what they had seen. Hezekiah told him they came from Babylon, and that there was nothing among all his treasures that he had not showed them.

"Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon; nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." 2 Chron. 32:31; Isa 39:2-7.

All this occurred about 712 B. C., and from one hundred and six to one hundred and fourteen years afterward, this prophecy was literally fulfilled. For then Nebuchadnezzar, king of Babylon, captured Jerusalem. "And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes . . . to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans." One of these was Daniel, and God "brought Daniel into favor and tender love with the prince of the eunuchs." Dan. 1. After that, in the eighth year of his reign, Nebuchadnezzar again besieged and took Jerusalem. "And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said." 2 Kings 24:13.

But Isaiah not only prophesied that the people should be carried captive to Babylon, he also said they should be released from captivity, and that without price or reward, and even gave the name of the man who should release them. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him;" "for Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me." "He shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." Isa. 45:1, 4, 13. When the Medes and Persians had taken Babylon, Daniel was made prime minister of the empire. He showed to Cyrus this prophecy which called him by name, and told him of the true God; and in his very first year, Cyrus, king of Persia, "made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of Heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up." 2 Chron. 36:22, 23; Ezra. 1:1-11.

Now we have found that Isaiah told of the captivity more than a hundred years before the people were carried captive; and the captivity lasted seventy years. Therefore Isaiah prophesied their release, and named the man who should release them, one hundred and seventy-six years before it came to pass. But Cyrus was about sixty-three years old when he issued this proclamation. Therefore Isaiah called him by name one hundred and thirteen years before he was born. At that time there was no such country as Persia, and the ancestors of Cyrus were only wandering tribes. This word of Isaiah was as though, in A. D. 1619, someone in England had called Washington by name, and had said to king James I. that the American colonies would be set free from the power of Britain,

and that Washington would be the man who should set them free.

The word which Isaiah spoke is the word of God. In the case of Babylon and Cyrus, and the captivity and release of the Jews, it was literally fulfilled. Other prophecies concerning Babylon will be noted hereafter. J.

ORIGIN OF SUNDAY OBSERVANCE.

(Continued.)

BEARING in mind that it has been fully proved that the decree of Constantine was the first authority for Sunday rest, I ask if here is not a most important item of reliable history in proof of our position? Of the times more than a century later than Constantine, Heylyn speaks thus of the building up of this institution:—

"The faithful, being united better than before, became more uniform in matters of devotion; and in that uniformity did agree together to give the Lord's day all the honors of an holy festival. Yet was not this done all at once, but by degrees; the fifth and sixth centuries being well-nigh spent before it came into that height which hath since continued. The emperors and the prelates in these times had the same affections; being earnest to advance this day above all other; and to the edicts of the one, and ecclesiastical constitutions of the other, it stands indebted for many of those privileges and exemptions which it still enjoyeth."

One of the most effectual means of degrading the Sabbath, and of exalting the Sunday above it, in the feelings and practice of the people, was to make the Sabbath a fast-day, and to forbid fasting on the Sunday. A rigidly enforced fast is always burdensome to any people; and while the Sabbath was made a gloomy day to them, everything was done that could be, to make the Sunday a day of personal enjoyment. It is easy to tell which day would become the popular one, under such circumstances. This was the course pursued by the governors of the church, as all historians testify. It was a shrewd step in the direction of an entire change of the day of Sabbath observance. But it was not by any one step that this change was brought about. Nor was it a brief work. As the historian says, it was not done all at once, but by degrees. Dr. Hase in his "Church History," thus testifies:—

"The Roman Church regarded Saturday as a fast-day in direct opposition to those who regarded it as a Sabbath. Sunday remained a joyful festival in which all fasting and worldly business was avoided as much as possible, but the original commandment of the decalogue respecting the Sabbath was not then applied to that day."

This practice, "in direct opposition to those who regarded it as a Sabbath," was altogether of Rome. The Eastern churches long refused to comply with this order, as Dr. Heylyn testifies:—

"In this difference it stood a long time together, till in the end the Roman Church obtained the cause, and Saturday became a fast almost through all parts of the Western world. I say the Western world, and of that alone, the Eastern churches being so far from altering their ancient custom that in the sixth council of Constantinople, A. D. 692, they did admonish those of Rome to forbear fasting on that day upon pain of censure."

But Rome prevailed. It was decreed by the Council of Nice, and confirmed by Constantine, that "the primacy should remain with Rome;" and, though the Eastern churches long resisted the usurpations of the Roman bishops, this decree was never reversed, and the emperors were diligent to see that it was enforced. As long as the primacy of Rome was acknowledged, and maintained by the emperors, of course the faith promulgated by Rome was "Catholic," and all dissenters were heretics, to be punished with anathemas from the church, and more immediate penalties by the emperors. The action of Justinian, who fully established the supremacy of the Pope (John 2), is proof as strong as any can require, that the emperors stood at nothing that could make effective the Roman faith. The following is from Bower's "History of the Popes":—

"While the Arian king was striving by the most just and equitable laws, to clear the church from all simony in the west, the Catholic emperor was employing the most unjust and unchristian means of clearing her from all heresies in the East, that of

persecution, and the most cruel persecution any Christian emperor had yet set on foot or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the space of three months, embrace and profess the Catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked."

Such were the means by which people came to the unity of the faith in the early church. And it must be borne in mind that Justinian and other emperors did not declare any faith,—they simply enforced the faith which had been declared by the Catholic bishops and councils. And what was the declared faith and practice of the Catholic Church, in regard to the Sabbath and Sunday, in the time of this inhuman conduct of Justinian? Leo the Great was made Pope a little less than a century before Justinian's execrable action in behalf of the church. Of Leo, "McClintock and Strong's Cyclopaedia" says:—

"Leo I., saint and Pope, surnamed The Great, noted as the real founder of the Papacy."

He was the real founder of the Papacy in this sense, that he did more than all his predecessors to subject all the churches to the authority of the Roman bishops; and Bower represents his course, in the accomplishment of this purpose, as dishonorable, unscrupulous, utterly unworthy of anyone bearing the name of a Christian. But it is enough that he put forth every effort to establish the Papacy, that he should be sainted; it is this that covers all sins in their estimation. The character and position of Leo cannot but be appreciated in connection with the upbuilding of the Sunday institution. The *Bibliotheca Sacra* has an article on the subject of the change of Sabbath, written by Rev. L. Coleman, author of "Ancient Christianity Exemplified." In this he speaks as follows:—

"The reasons for keeping the first day in preference to the seventh, have already been stated from Justin Martyr. They are more fully explained by Leo the Great, of the fifth century. On this day the world had its origin. On the same day, through the resurrection of Christ, death came to an end, and life began. It was upon this day also that the apostles were commissioned by the Lord to preach the gospel to every creature, and to offer to all the world the blessings of salvation. On the same day came Christ into the midst of his disciples, and breathed upon them, saying, Receive the Holy Ghost. And finally upon this day the Holy Ghost was shed upon the apostles. So that we see as it were an ordinance from Heaven evidently set before us, showing that on this day, on which all the gifts of God's grace have been vouchsafed, we ought to celebrate the solemnities of Christian worship."

This is, indeed, a very important document—important because of the position of the author; of the influence he exerted over the church, which, as we here see, is not lost even to the present day; important as most fully explaining the reasons for keeping Sunday, not one of which the Scriptures ever noticed; important as an example, showing how an ordinance from Heaven can be deduced from a Papal "as it were." And if such respect is paid to these words of Leo the Great, Pope, in this century, by a leading Protestant publication in America, what must have been their influence, their force, when Leo had supreme control over the faith of Christendom, and was backed by the authority of the emperors. In the entire absence of evidence from the Scriptures, in favor of the Sunday institution, what can we think of the knowledge or frankness of a man who will affirm that not an item of history can be produced to show that the Papacy changed the Sabbath?

As decisive as is this evidence, it is not the strongest that we have to offer. McClintock and Strong make the following statement:—

"Chrysostom (A. D. 360) concludes one of his Homilies by dismissing his audience to their respective ordinary occupations. The Council of Laodicea (A. D. 364), however, enjoined Christians to rest on the Lord's day."

This puts it very mild indeed. In regard to the

influence of the decisions of this council, they say:—

"Sixty canons were published which were accepted by the other churches."

In their synopsis of these, they say:—

"Canon 29 forbids Christians observing the Jewish Sabbath."

In these two statements we get the whole truth: 1. It enjoined the observance of the first day of the week. 2. It forbade the observance of the Sabbath. Let it be remembered that this council was held in less than half a century of the time when Constantine issued his first decree, for the first observance of the venerable day of the sun as a day of rest from labor. As the historian says, it was taken from the hands of the emperors by Popes and councils, and rest enforced upon it as a Christian festival. I am happy to be able to give the most definite information on the action of this council on this subject. I will here give three versions of this celebrated canon. First the original, as given by the council itself, in Latin:—

"Quod non oportet Christianos Judaizare, et in Sabbato otiari, sed ipsos eo die operari: diem autem Dominicum preferentes otiari, si modo possint, ut Christianos. Quod si inventi fuerint Judaizantes sint anathema apud Christos."

The following is the German translation as given in Bishop Hefele's "History of the Councils:—

"Dass die Christen nicht Judaiziren und am Sabbath nicht müßig sein, sondern an diesem Tage arbeiten sollen; den Tag des Herrn aber sollen sie besonders ehren und wenn möglich an demselben nicht arbeiten, wenn sie aber als Judaisten erfunden, so sollen sie von Christus ausgeschlossen sein."

The following is an English translation:—

"Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day; but preferring the Lord's day, should rest, if possible, as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ."

There is no necessity that I should take another step to fully establish my propositions. It is abundantly proved, beyond all chance of denial, that the first law of any kind for resting from worldly labor on the first day of the week, was that of Constantine, who commanded only certain classes to rest upon it as the venerable day of the sun, in conformity with his worship of Apollo, the sun god. And in less than half a century after that time, a Catholic council enacts a canon which was accepted as orthodox, which not only contains the first formal church law for the observance of the Sunday, but likewise forbids the observance of the seventh-day Sabbath, under penalty of being accursed from Christ! Now, if anyone can imagine what would be changing the Sabbath, if this is not, I would be extremely happy to learn what it could be. In less than half a century after Constantine's first Sunday decree, we find this sweeping canon of the Council of Laodicea. In less than a century after the publication of this canon, Leo the Great gave his decision in the most emphatic terms, that Christians ought to rest on the Sunday and not on the Sabbath. And in less than a century after Leo's decision, Justinian subjected all, whether Jews, Gentiles, or Christians, to the Catholic faith, of which the substitution of the Sunday for the Sabbath was a prominent part, of which they had to make a public profession within three months, under penalty of being declared infamous, excluded from all employments, rendered incapable of leaving anything by will, and having their estates, of whatever nature, confiscated.

Now, it being clearly shown that a part of the Catholic faith to which they were subjected, under such severe penalties, was that people should not rest on the Sabbath, and that they should not work on the Sunday, is it a wonder that, under the canons of councils, the decisions of Popes, given under penalty of being accursed from Christ, and enforced by the edicts of emperors, under such penalties as were rigorously inflicted by Justinian,—is it a wonder that the observance of Sunday became so prevalent throughout the empire? Is it not rather a wonder that so many clung to the Sabbath of the Lord, even in those perilous times, as history attests there did, in spite of the terrible persecutions to which they were subjected? And is it not still more wonderful that Protestant ministers, with all these facts of his-

tory within their reach, will gravely point to this prevalence of Sunday-keeping as evidence of the united faith of the Christian church in favor of the first-day Sabbath?

While I have fully proved my proposition, I have presented but a tithe of the evidence that is ready at my hand. In "Ancient Christianity Exemplified," p. 531, Coleman says, in reference to the decrees of the Council of Laodicea:—

"Christian emperors confirmed and extended these decrees. All public shows, theatrical exhibitions, dancing, and amusements, were strictly prohibited. Similar decrees were also passed by various councils, requiring a faithful attendance upon public worship, and a strict observance of the day, by solemn suspension of all secular pursuits, and abstinence from amusements and vain recreations. The Council of Laodicea, canon 29, about the same time forbade the observance of the Jewish Sabbath."

Coleman is an ardent advocate of Sunday, but he has presented the most incontestible proof of the truthfulness of our position. And in these statements he has only spoken in harmony with all history. Let us mark well the words of Coleman. Speaking of the imperial decrees, he adds: "Similar decrees were also passed by various councils, requiring a faithful attendance upon public worship, and a strict observance of the day," etc. These were church laws, compelling the strict observance of Sunday, and faithful attendance upon public worship on that day, and holding an ecclesiastical curse over those who kept the Sabbath; and this action was taken by various councils. J. H. W.

(To be continued.)

The Missionary.

THE KINGDOM OF CONGO AND THE ROMAN CATHOLIC MISSIONARIES.

(Continued.)

ABOUT the middle of the sixteenth century, however, the labors of the missionaries met with a serious interruption in consequence of an invasion of the country by hordes of the war-like Giaghis. San Salvador was burnt to the ground, and the king and his people had to betake themselves to the "isle of horses," on the Zaire, for safety. In this extremity, the king of Congo appealed to Don Sebastian, king of Portugal, for help, which was promptly granted. Don Francis Gouvea was dispatched with six or eight hundred Portuguese troops, and after having been re-enforced by two or three hundred more, from Angola, he gave battle to the invaders in the heart of the kingdom. After several engagements, in which the Giaghis showed great bravery, he succeeded in driving them from the country, and restored the king to his throne.

The missionaries, who it is supposed retired to Angola during these strifes, returned to their labors, and having been re-enforced by new recruits from Europe, not only re-established the Catholic worship in all the provinces of Congo, but extended their labors into neighboring districts over which the king of Congo had no jurisdiction. In the meantime San Salvador was rebuilt, commerce was resumed on a more extended scale, and the country soon attained to a degree of prosperity and power quite beyond anything it had previously known. This period of peace and prosperity, however, was not of more than forty or fifty years' continuance.

In the year 1636 a civil war broke out between the king of Congo and the count of

Sogno. The occasion of this war arose from an unjustifiable attempt on the part of the king to transfer the province of Sogno to the crown of Portugal. Having had need of the aid of the Portuguese of Angola to effect his coronation, he engaged to give them for their assistance two gold mines and the country of Sogno. The proposition, as might have been foreseen, roused the indignation of the people, as well as the count, to the highest pitch, and they soon placed themselves in an attitude of defiance. The count denied the sovereignty of the king of Congo, and not only charged the Portuguese with fraud in accepting what he had no right to give, but reproached them bitterly with ingratitude, inasmuch as only a few years before, when they were driven out of Loando St. Paul by the Dutch, he had given them shelter in his country and extended to them pardon that had never been required.

The king of Congo raised a large army, and having been joined by about eighty Portuguese, he determined to force the count into submission. In the first engagement the Sognoese army was beaten, and the count himself was slain. His son and successor, who was a man of equal energy and bravery, resumed the war, and in the first engagement the royal army was not only defeated, but the king himself and a large number of his Portuguese allies were made prisoners. The king, Don Alvaro the Second, obtained his own liberation by acknowledging the independence of the count and ceding to him an additional district of the country. It was not long, however, before this treaty was denounced, and hostilities were recommenced by the king, but with no better success.

For a time hostilities were suspended, but the country of Sogno was never afterwards united to the crown of Congo. The part which the Portuguese had taken at the commencement of these troubles, made them ever afterwards intolerably odious to the Sognoese. The count indulged his resentment by persecuting the missionaries in his country. Several of them were ignominiously dragged out of his dominions and thrown among the savages on the opposite side of the river, where it was thought they would be put to death. It was not long, however, according to the statements of the missionaries, before this deed of violence recoiled with redoubled force upon the count's own head. The love which the people bore to their religious teachers, and the apprehension of some dreadful calamity from Heaven, roused them to a state of frenzy, and the count in turn was seized and drowned in the Zaire, near the spot where he had perpetrated this deed of cruelty against the missionaries. A more devout successor ascended his throne, and the missionaries were recalled to exercise more absolute authority than they had ever done before.

About the same time Don Alvaro the Second sent to Pope Urban the Eighth for a new recruit of missionaries. In compliance with this request, twelve Capuchins were sent; but having been detained on account of the war with Spain, they did not reach Congo until

after this king's death. A part of this company remained with the count of Sogno, and the others found their way to San Salvador, where they were kindly received by Don Garcia the Second, the son and successor of Don Alvaro. The reign of Don Garcia was short, and he was succeeded by Don Antonio the First, who, by his unparalleled wickedness and brutality, not only threw his whole kingdom into disorder and anarchy, but had nearly extirpated every trace of Christianity from the land. He not only behaved in the most despotic and brutal manner to his own subjects, but treated the Portuguese residents and the missionaries with so much indignity that they were compelled to fly from his realms. It was not long, however, before the Portuguese of Angola determined to resent these indignities. An army of one or two thousand natives and four hundred Portuguese soldiers was raised, and they determined to give this impudent king battle in the heart of his own country. Don Antonio himself was killed, and his crown was taken to Loando St. Paul.

Had the Portuguese been so disposed, they might have turned this victory to good account by subjecting the whole kingdom to the Portuguese crown. But this seems never to have been desired. As they enjoyed a monopoly of the trade of the country, there was no object in making it a dependency of the crown of Portugal. There was also, it is probable, a religious motive which prevented the Portuguese from seizing upon the country. Congo had received the Catholic religion at a very early period after its discovery, and its sovereigns, with one or two exceptions, had always shown as much deference for the authority of Rome as those of Portugal itself. All of her kings had been crowned according to the Catholic ceremonial, and the crown itself had been bestowed by the pope as a testimony of their loyalty.

After the signal defeat just mentioned, the country was left to recover from its disorders as best it could. It was not long, however, before order was restored and another king placed on the throne of Don Antonio, but who he was we are not informed. He signalized his reign by an unsuccessful effort to reunite the province of Sogno to the crown of Congo. Father Carli, in 1667, saw the great duke of Bamba, who was always the leader of the royal forces, just after he had disbanded an army of 150,000, with which he had in vain attempted the subjugation of the count of Sogno. Twenty years later, and the great duke himself had renounced his allegiance to the king, and cut off all intercourse between the capital and Loando St. Paul. The close of the seventeenth century may therefore be regarded as the termination of the national existence of the kingdom of Congo.

The missionaries continued their labors in some parts of the country, especially in the province of Sogno, some time after the dissolution of the Government. During the earlier part of the eighteenth century their authority in Sogno was nearly as great as it had ever been; so much so that English vessels could

not buy slaves in the port of Sony without first conciliating their good-will. At what time precisely, or from what causes, they finally abandoned the country altogether, we are not certainly informed, and can therefore only conjecture.

Before the close of the eighteenth century, indeed, for anything we know to the contrary, before the middle of it, not only all their former civilization, but almost every trace of Christianity, had disappeared from the land, and the whole country had fallen back into the deepest ignorance and heathenism, and into greater weakness and poverty than had ever been experienced, even before its discovery.—*Bibliotheca Sacra*.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

PETER CONFESSING CHRIST.

(January 29.—Matt. 16:13-28.)

THIS is a lesson so full of strong points that but little space can be devoted to each. Jesus had just returned from healing the daughter of the Syro-Phœnician woman, and had reached the region of Cæsarea Philippi. Seemingly without any previous introduction, he asked his disciples: "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." These ideas that were held by different persons were no doubt derived from Deut. 18:18; Mal. 4:5. Besides this, it seems they had a tradition that before the end some of the prophets would rise from the dead; they were looking for the Messiah at about the time of Christ's advent, but they had confounded the prophecies concerning his first and his second advent, and were looking for him to come in glory. Accordingly, some thought that Jesus might be one of the prophets risen from the dead as a pledge of the general resurrection. Notice, however, that nobody is reported as saying that Christ was the Son of God. It seems that a belief of this was confined almost exclusively to his disciples.

"HE saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Here was a recognition of Christ's real nature and mission. "Thou art the Christ, the Son of the living God,"—the Son of the Author of life,—conveying the same idea as in the confession recorded in John 6:68, 69: "Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." The confession of faith which Peter made on behalf of the disciples, must have been as a refreshing draught to Jesus, in view of the way in which he was regarded by the world at large.

AND Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona [Simon son of Jonas]; for flesh and blood hath not re-

vealed it unto thee, but my Father which is in Heaven." No human being had revealed this wonderful truth to Peter; no human being could reveal it. For "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. Says Paul: "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God." 2 Cor. 5:16-18. From these texts we learn that no matter how much one may have heard of Christ, he doesn't know him if he has not received the revelation which God alone can give by his Spirit. He who has this knowledge indeed, is a new creature. Many can testify that when Christ was revealed to them as the Saviour of sinners, and not merely of sinners in general, but of them in particular, it was in the place of secret prayer; or perhaps it was after hearing words, the like of which they had often before heard unmoved. And nothing could be more positive than the knowledge which is thus revealed. No argument could make it so plain, and no argument could make the individual doubt the knowledge thus revealed. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." John 3:8.

"AND I say unto thee, Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Upon this we quote the following from Ederheim's "Life of Jesus the Messiah:"—

"Not less Jewish in form are the succeeding words of Christ: 'Thou art Peter (*Petros*), and upon this Rock (*Petra*) will I build my church.' We notice in the original the change from the masculine gender, 'Peter' (*Petros*), to the feminine, 'Petra' ('Rock'), which seems the more significant, that *Petros* is used in Greek for 'stone,' and also sometimes for 'rock,' while *Petra* always means a 'rock.' The change of gender must therefore have a definite object, which will presently be more fully explained. Meantime we recall that, when Peter first came to Christ, the Lord had said unto him: 'Thou shalt be called Cephas, which is, by interpretation, Peter [*Petros*, a Stone, or else a Rock]—the Aramaic word *Kepha* meaning, like Peter, both 'stone' and 'rock.' But both the Greek *Petros* and *Petra* have (as already stated) passed into Rabbinic language. Thus, the name *Peter*, or rather *Petros*, is Jewish, and occurs, for example, as that of the father of a certain Rabbi (José bar *Petros*). When the Lord, therefore, prophetically gave the name Cephas, it may have been that by that term he gave only a prophetic interpretation to what had been his previous name, Peter. This seems the more likely, since, as we have previously seen, it was the practice in Galilee to have two names, especially when the strictly Jewish name, such as Simon, had no equivalent among the Gentiles. Again, the Greek word *Petra*—Rock—('on this *Petra* [Rock] will I build my church') was used in the same sense in Rabbinic language."

"Believing that Jesus spoke to Peter in the Aramaic, we can now understand how

the words *Petros* and *Petra* would be purposely used by Christ to mark the difference, which their choice would suggest. Perhaps it might be expressed in this somewhat clumsy paraphrase: 'Thou art Peter (*Petros*)—a Stone or Rock—and upon this *Petra*—the Rock, the Petrine—will I found my church.' If, therefore, we would not entirely limit the reference to the words of Peter's confession, we would certainly apply them to that which was the Petrine in Peter: the Heaven-given faith which manifested itself in his confession. And we can further understand how, just as Christ's contemporaries may have regarded the world as reared on the rock of faithful Abraham, so Christ promised that he would build his church on the Petrine in Peter—on his faith and confession."

SOME have thought from the reading of Eph. 2:19, 20 that Christ referred, not to Peter alone, but to all the apostles, as the rock upon which his church should be built. That text reads: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." But 1 Cor. 3:10, 11 shows just how this should be taken. There the apostle Paul says: "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."

THIS text teaches that Jesus Christ is the only foundation; he is not only the chief corner-stone, but the entire foundation. Then how could Paul say to the Ephesian brethren that they were built on the foundation of the apostles and prophets? He means the foundation which the apostles and prophets laid, as he says in 1 Cor. 3:10, that is, Jesus Christ as the Life-giver and the Saviour of sinners. That this is the foundation to which he refers, is proved by the second verse of the preceding chapter: "For I determined not to know anything among you, save Jesus Christ, and him crucified." This was the foundation which all the apostles laid, as Peter himself said after he had healed the lame man: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved." Acts 4:10, 12. And this was likewise the foundation of the prophets, as Peter further says: "To him [*i. e.*, to Jesus] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. Thus we see that the rock upon which Christ's church is founded, is belief from the heart in him as the one whose blood can cleanse from sin.

"AND the gates of hell [*hades*, the grave] shall not prevail against it." This does not mean that the gates of the grave are carrying on an aggressive warfare against the church, hurling themselves against it in a vain endeavor to overthrow it. Gates don't "prevail" in that way, neither do men use gates in that way in warfare. Gates "prevail" against anyone when they effectually bar his passage. Now Christ is the Son of the living God; and "as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26), "that he should give eternal life" to as many as the Father should give him. See John 17:2. He says of himself, "I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell [*hades*, the grave] and of death." Rev. 1:18.

SATAN has the power of death (Heb. 2:14); the grave is his prison-house, and all the dead he counts as his lawful prey, since death came because of sin. So he, as "a strong man armed keepeth his palace" (Luke 11:21), and "opened not the house of his prisoners." Isa. 14:17. But Christ is the stronger than he, who has come upon him, and overcome him, and passing through his prison-house, has carried away the keys, and will divide the spoils. Luke 11:22; Isa. 53:12. The saints of God may go into the grave; Satan may stir up persecution against them, and may slay them by the thousands; but the gates of the grave cannot prevail to hold a single soul that has been fastened to the eternal Rock. "He that believeth in Me, though he were dead, yet shall he live."

"AND I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." No power was here conferred upon Peter that was not conferred in equal measure upon the other apostles, and in more limited measure, perhaps, to the entire church. In his instructions as to the method of dealing with an obstinate church member, Jesus said: "But if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven." Matt. 18:17, 18. Whatever the church does acting unitedly and in the fear of God, is ratified in Heaven, because it is the body of Christ. Eph. 1:22, 23. As such, it is Christ's representative on earth, and he has no other. To no individual, in the church or out, has Christ given power to bind or loose. And even "the church" cannot do this, except when it is walking in the light, and its members are abiding in Christ; for when this state of things ceases, it ceases to be the church of Christ, no matter what its name or pretensions. W.

THE best government is that which teaches us to govern ourselves.

THE FALL OF MAN.

LESSON 3.—SABBATH, JANUARY 21.

1. In what condition was the whole creation when it came from the hand of God?

"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Gen. 1:31.

2. Did this include man also?

"Lo, this only have I found, that God hath made man upright." Eccl. 7:29, first part.

3. Did man retain his uprightness?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

4. What prohibition had God laid upon the pair in the garden of Eden?

"But the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

5. Who first partook of this forbidden fruit?

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:6.

6. Was Adam deceived as to the consequences of the act?

"And Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2:14.

7. How was Eve deceived?

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

8. Who was the serpent?

"And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." Rev. 20:2.

9. How did he begin his work?

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" Gen. 3:1.

10. When Eve repeated the prohibition, what did the serpent reply?

"And the serpent said unto the woman, Ye shall not surely die." Verse 4.

11. What did he say that eating from the tree would do for them?

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Verse 5.

12. In so saying, what imputation did he cast upon God?

13. In telling them that by eating the forbidden fruit they should be like God, what was Satan instilling into their minds?—*Pride*.

14. What was the cause of Satan's fall?

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14.

15. What always follows pride?

"When pride cometh, then cometh shame; but with the lowly is wisdom." "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 11:2; 16:18.

16. What was it that brought the heathen nations into their deplorable condition?

"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Rom. 1:22, 23.

17. What was the result of Adam's transgression?

"And unto Adam he 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; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

18. Was he allowed to remain in the garden?

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Verses 23, 24.

19. How extensive were the consequences of his fall?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

20. Did death pass upon all men regardless of their character, just because Adam sinned? See last clause of Rom. 5:12.

21. What kind of nature do all men inherit?

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark 7:21-23.

22. By what means may we get rid of this evil nature, and have a better one?

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "For whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 2 Peter 1:4; 1 John 5:4.

NOTES.

THE mean cunning of the serpent may be seen in the way that Satan approached Eve. From the fact that while they were talking Eve took of the forbidden fruit, and ate, indicates that when the conversation began they were near the tree. Said the serpent, "Is it so, that God hath said, Ye shall not eat of every tree of the garden?" "Is it possible that God would make so arbitrary and unjust a command?" The object of this speech can be seen at once. It was threefold, namely, to cause her to doubt the goodness of God; to raise himself in her estimation to the same extent that he lowered God; and to make her feel that she was being deprived of her "rights." Pride and discontent were aroused, which prepared the way for open rebellion.

"AND the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Here was a square issue between Satan and God, and Eve had been worked into such a condition of doubt and discontent that she readily sided with Satan. This was the first sermon on the natural immortality of the soul of man. Notice that it was this teaching that caused the fall; consequently the teaching that man is by nature immortal, is responsible for all the evil that has ever come to mankind.

"FOR God doth know," etc. Here again Satan charged God with deliberately withholding a good thing from Adam and Eve, so that he might keep them in a position inferior to that which their natural talents entitled them

to. What was that position? "For God doth know that in the day ye eat thereof ye shall be like God." This is just what Satan said, and a literal translation of the Hebrew. Said Satan, "You might as well be like God; he knows this, and has placed this prohibition upon you, so that he may keep you down. Now will you consent to be thus imposed upon? Don't do it; assert your rights and be free." Who is there that doesn't recognize this kind of talk?

WE see that Satan caused Eve to fall, by instilling into her mind the same ideas that caused his fall. See Isa. 14:12-14. We see, also, whence Spiritualism comes, which claims that what the Bible calls evil is a necessity, that men cannot die, no matter what they do, and that each individual is the judge of his own acts, and is therefore equal to God. But read in Isa. 5:20-24 the fate of those who call evil good.

BEWARE of the flatterer. When a man begins to sympathize with you, to tell you how you are being "kept down" and abused, and what high positions you might occupy if it were not for the grasping selfishness of some in authority, then make up your mind at once that Satan is talking to you through him. Don't listen to him. Says Paul: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

THERE is a vast difference between honest praise and flattery. It is right and just to encourage people by letting them know that their good work is appreciated. But flattery is always lying. It is Satanic in its origin. Look up and read carefully what the Bible has to say of the flatterer. "A man that flattereth his neighbor spreadeth a net for his feet." Prov. 29:5. See also Job 32:21, 22; Ps. 12:3; Prov. 20, 19; 26:28.

SOLOMON's words in Prov. 20:19 indicate that a tale-bearer is likely to be a flatterer. Satan's question to Eve, "Is it so that God hath said," etc., carries with it the air of virtuous indignation. The idea designed to be conveyed was, "I would never do such a thing; just trust me, and you shall have liberty." How aptly the apostle Peter describes the people who work in this Satanic manner: "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:18, 19. The man who comes with some false story about somebody else, trying to cast reflections upon him, does so only to conceal his own faults. The gist of all his talk is this: You and I wouldn't do such things, would we? He is seeking to build himself up, and by flattering your vanity, to take advantage of you. Look out for such; and, above all, "be not thou like unto them." W.

The Home Circle.

WHEN HE COMES.

If I were told that he would come to-morrow,
That the next sun
Which sinks should bear me past all fear and sorrow
For anyone,
All the fight fought, all the short journey through,
What should I do?

I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change, nor seek to alter
Aught that is gone,
But rise and move, and love and smile and pray
For one more day.

And lying down at night for a last sleeping,
Say in that ear
Which hearkens ever: "Lord, within thy keeping,
How should I fear?
And when to-morrow brings thee nearer still,
Do thou thy will."

I might not sleep for awe; but peaceful, tender,
My soul would lie
All the night long; but when the morning splendor
Flashed o'er the sky,
I think that I could smile—could calmly say,
"It is his day."

—Susan Coolidge.

THE STORY OF THE MILL.

It was a quaint old scene,—the ruined mill, —and the artist sat long with his pencil in hand and his sketch-book open before him, as he looked over the narrow stream to the spot where it stood.

"It's a deserted spot now," said a voice from behind him, as a man halted in the narrow foot-path through the woods, "it's deserted enough now; but I remember when it was full of bustle and life, and that not so many years ago as you might think, either, sir."

"Not many years?" repeated the artist, looking up. "It does indeed look very desolate."

"Well, not many years as I look at it," answered the man, "but it might seem a long enough time to you. Eighteen years off your head would leave you quite a stripling, I take it."

"So it is eighteen years since the mill was inhabited?" asked the artist again, anxious to hear particulars.

"Nigh about eighteen years," replied the man. "If you ain't too busy," with a glance at the sketch-book, "I wouldn't mind telling you about it. Everyone knows the story in these parts, and they do say as how the mill is haunted, but I never believed in that. I know how such things get started; the water running under that wheel, in the dark night, and the wind whistling among those boards, sounds dismal enough to anyone going along this lonely path, or the road over the other side; and then, when you remember what happened, it does seem kind of awesome."

"I see," answered the young man, moving along the log to make room for his companion. "It is dreary enough in the day-time, and it would be unbearable at night. But you were going to tell me what happened."

"Well, then, to begin at the beginning," said the man, laying down his ax and taking the offered seat, "I must tell you that that little house over yonder, behind that clump of underbrush, at the other side of the

mill—you can't see it from here, but you must have passed it this morning—that little house was where they lived, the miller and his wife.

"He bought it when they were married, for he had some money on hand which had been left him by his father. And then, when they got married, they put their earnings together, for she was a thrifty girl and had a store of her own, and they furnished it just as nice as could be. There was nothing great or grand in it, of course, but everything was so cozy and home-like; and there was never a king more proud of his palace than poor Dave was of his snug little cottage.

"When he went home at night, there was Rosy always ready to meet him at the gate, and then they would look over the beds of posies together, and see how fast they were growing; for Dave took great stock in his posy-beds, and often worked at them evenings, weeding and fixing them up. Why, sir, they were as happy as two children was Rosy and Dave.

"Well, things went on this way for over a year, and everyone was setting great store by Dave—but all at once his old habits began to crop out again. He had been a trifle wild before he got to keeping company with Rosy, but everyone thought she would make a new man of him, and for a while she did. But just about this time some of his old companions came back to the village. They had always had a great influence over him, and it soon began to show itself again. They would go down to the mill to meet him late in the afternoon, and sometimes he would stop running a little earlier than usual, to have a talk with them. He was a jolly, kind-hearted fellow, and didn't realize the danger he was in; when they brought their bottles, he had not strength to resist the temptation or bear the ridicule. Then it began to be a common thing for Rosy to wait at the gate a long time, with her pretty blue eyes fixed on the road where he would come in sight. Sometimes a neighbor would happen along instead, and she would turn at the first glimpse and run into the house—it hurt her so to let anyone see that her Dave was not doing just right, or that she was uneasy about him.

"By and by the roses began to fade from her cheeks, and she was more like a lily than the Rosy we used to know; but she never complained, and when anyone would try to put in a word of sympathy, she would actually try to make out she didn't know what they meant. She couldn't bear to own that her husband did anything wrong.

"Well, time went on, and things kept going from bad to worse. Dave was losing his trade, for he was getting to be so unsteady that no one could depend on him. When the farmers took in their grist to be ground, they never knew when it would be ready for them to bring home again. Dave was careless, and he was growing surly, too. So there came long afternoons when the mill stood idle, and the miller lay down in some quiet corner, more than half stupefied with drink. Poor Rosy used to come after him sometimes

and try to get him home, but it wasn't much use, she often got nothing but harsh words, and orders to leave him alone. She was a broken-hearted woman, and that was plain to everybody.

"At last there came a spring morning something like this. I remember it well. The trees were just a-budding out, and the little twigs down by the water's edge were a-putting out their leaves. I had just come down the road past the cottage, and I noticed that nothing had been done to the posy-beds this year; I didn't suppose either of them had the courage. Then I walked slowly down this way to the mill. I wondered when I heard the heavy wheels going, for Dave hadn't worked much of late. Then I stepped in, but there was no grist being ground, and I knew something must be wrong. My legs shook under me as I walked round the outside, toward the big wheel, and then—I can hardly think of it yet, sir, it was so dreadful!—right on the ground by the wheel lay poor Dave, with his head crushed and bleeding, and when I touched him I found he was dead. I don't know how I gave the alarm, but I did somehow; and we fixed him up as well as we could before we carried him home to poor Rosy.

"She didn't scream or moan, but sank in a dead faint, and lay like marble till we thought she never would come to; and when at last she did, we saw it was all over with her—poor thing!—and she would never be well again.

"She lingered on awhile, so kind and gentle to everyone, never complaining of her lot; but everyone knew that the end was coming, and it came very soon. Before the leaves fell over Dave's grave, we laid her beside him, and the little cottage was desolate. The mill has never been used since that awful day, and the winds and storms have done their work with it. It isn't much wonder that folks shun it, knowing its story."

"And isn't it a wonder that they don't shun the evil that caused it all?" asked the artist, looking sadly over the water at the old mill as he spoke.

"Aye," said the old man thoughtfully, "you are right there, sir; that is the wonder."—
Voice from the Old Brewery.

A BOY'S RELIGION.

If a boy is a lover of Jesus, he can't be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to play like a real boy. But in all he ought to show the spirit of Christ, and be free from vulgarity and profanity. He ought to eschew tobacco and intoxicating drinks. He ought to be peaceable, gentle, merciful, and generous. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. He ought to show his colors. He need not always be interrupting a game to say he is a Christian; but he ought not to be

ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—*Royal Road.*

REDEEMING MUTILATED MONEY.

I AM often asked whether this or that piece of mutilated money is redeemable. It is safe to say, unless the money's identity is entirely gone, that it is redeemable. In fact, one may say that money in the shape of ashes can be restored. It is a fact that after the Chicago fire ashes were redeemed. It came about in this way: It is customary in banks to do money up in packages, say of \$10,000 each, and in the big fire of course hundreds and hundreds of these packages were reduced to ashes. But the shape of the packages remained, and wherever the package could be sent on to Washington without crumbling to ashes, the money was sure to be replaced. It was done by nimble-fingered women in the Treasury Department, whose trained touch and sight are wonderfully acute. It is well known that the ashes of a newspaper, if dampened, will show traces of the printing. So it was with the bills. These women would moisten the package of apparently useless ashes, and to their experienced eye the number and character of the bill would at once appear as if they had touched it with a magic wand. So thousands and thousands of dollars were redeemed by these patient women. A friend of mine, a country merchant, afraid of banks, placed a large sum of money in bills in a stone jar on a shelf in his store, where he thought it would be quite safe. When he went to look at it one day some time after, it was a mass of fragments. Mice had got into the jar and chewed the bills into the minutest parts. Then they had mixed them all up, and together it was a fearful-looking mess. He sent a cigar box full of it. I forwarded it to Washington, and what do you think? Out of the \$1,145 originally in the pile, a little over \$1,000 was redeemed, the parts beyond recall being only the merest fibers of the bills. So the man lost only \$100 by his foolishness. The reclamation of such money is done entirely by women, whose patience especially fits them for the monotonous work.—*St. Louis Globe-Democrat.*

HIGHEST MOUNTAIN IN AMERICA.

THE highest mountain in the western hemisphere is Aconcagua, which rises 22,415 feet above the sea, and is in plain view from both Valparaiso and Santiago when the weather is clear. Chimborazo was until recently supposed to be the king of the Andes, and in geographies published thirty years ago was described as the highest mountain in the world. No one has ever reached the summit of either monster, but by triangulation Aconcagua has been determined to have an advantage in stature of 2,000 feet over old "Chimbo."—*Harper's Magazine.*

Health and Temperance.

THE PLEA OF DRUNKENNESS.

THE London *Observer*, commenting upon the sentence pronounced on Daniel Doherty, the American who shot and killed Graham, pronounces it monstrous, and declares that the judgment of Justice Stephen was biased by the opinion he has often expressed that drunkenness increases instead of lessening the gravity of offenses, a sentiment, says the *Observer*, which is contrary to common sense.

It is very easy to settle a question by such authoritative expression of opinion. It seems to preclude all argument, and to leave no room for debate. To say that a sentiment is contrary to common sense makes it necessary for one who entertains that sentiment to show that he is not a fool, and changes the issue from the original question to something entirely different. In this case, however, Justice Stephen, one of the ablest of the English Judges, needs no defense upon the question of his sanity or his intellectual ability, and the question of whether drunkenness should be held to aggravate or mitigate the guilt of an offender may be fairly considered an open one, in spite of the London *Observer's* opinion of Justice Stephen.

If a man is responsible for a criminal act, he is equally responsible for the successive steps which lead up to that act. It is true that the law takes cognizance chiefly of the ultimate act, but at the same time it is always the legitimate object of inquiry what were the moving causes to that act; what was the mental attitude of the offender before the commission of the crime, and what was its purpose. This being so, it is surely the weakest of pleas for an offender to urge in his own behalf that he had voluntarily delivered himself up to the domination of the demon of drunkenness, and that the demon, and not he, is responsible for the unlawful act.

An oriental apologue relates that a djinn, or geni, once got a mortal into his power, and gave him his choice whether he would commit murder, or be guilty of adultery, or get drunk. The unwise mortal, thinking to choose the least of the three evils, elected to get drunk; but, says the legend, after he had got drunk, he committed both the other crimes.

The modern drunkard who commits a crime while intoxicated has not the excuse which the oriental sinner might have offered—that of being subject to the control of a supernatural being. His choice is not among three different offenses, but between guilt and innocence of any offense, and if he willfully and deliberately puts into his mouth the enemy which steals away his brains, he has no moral right, and should have no legal right, to plead one fault in mitigation of another.

Modern science, which runs largely to nomenclature, has invented a name, if not the disease, which is dipsomania. Properly understood, dipsomania is an unconquerable and wholly irresistible impulse for intoxi-

cants; but it has become common to call an ordinary drunkard a dipsomaniac. Never was a term more misapplied. The ordinary drunkard is no more a dipsomaniac than is the usual pickpocket a kleptomaniac, or the man who sets fire to a house in order to plunder it and rob its inhabitants a pyromaniac. He is a drunkard because he wants to be a drunkard, and that is all there is of it, and to dignify his vice with a long name, and to seek to shield him from responsibility for his criminal acts behind his own evil conduct, is utter and ridiculous nonsense. Justice Stephen is right. Drunkenness does add to the gravity of an offense, and the law should so consider it.—*San Francisco Chronicle.*

SUBSTITUTES FOR MEATS.

IN all ages and countries farinaceous foods have formed the principal part of the human diet. Lentils contain nearly as much heat food as wheat, and twice as much flesh food. Although they have been used extensively in other countries for thousands of years, they are not so well known here as they deserve to be. One quart of lentils when cooked furnishes four pounds of hearty food. Of the two varieties in the market the little flat, brown seed is called *lentil a la reine*, the other variety is about the size of a pea, and a greenish color.—*Rural New Yorker.*

ORANGE SEEDS.

Now that oranges are plentiful again it may be well to speak of the danger resulting from swallowing the seeds. The cæcum or "blind intestine" is at the extremity of the small intestine, where it terminates in the colon. It has but one opening, and hence is called "the death-trap," as seeds lodged here find no way out, and cause inflammation and death. A man prominent in business in New York a few years ago died of the inflammation that followed one grape seed lodged in the cæcum. A lad of our acquaintance died of two or three orange seeds lodged in the cæcum. In the herbivorous animals the cæcum is large and secretes an acid fluid which assists digestion. In man the use of the cæcum is unknown. It is an outrage upon the stomach to swallow anything that it cannot readily digest. Whatever goes through the œsophagus should first be thoroughly ground in the ivory mill, placed at the entrance of the alimentary canal. Those who will swallow orange seeds should first chew them fine.—*Selected.*

SEVERAL deaths, attributed by physicians to cigarette smoking, have recently been reported from various Eastern cities. Commenting upon this fact the *Tribune* of this city says: "If boys don't learn wisdom in this matter it will not be the fault of the energetic protests nature is making, or of the severe lessons she is teaching. Pale-faced, nervous boys are becoming the rule instead of the exception, and it all comes from this evil habit. There is death in it—let it alone."

News and Notes.

RELIGIOUS.

—In Ceylon many high-class Buddhists have joined the Salvation Army, and two stations have been formed.

—A band of Franciscan nuns have taken vows to devote their lives to missionary work among the negroes of the United States, particularly those of the South.

—Dr. John Hall said, in a recent sermon on city missions, that there are 100,000 more inhabitants, and eleven fewer churches, south of Fourteenth Street, New York City, than there were ten years ago.

—The *Independent* says: "The Baptists are making rapid progress in Russia. Their views respecting baptism are quite acceptable." Russian officers and people are reported as saying: "These Baptists are all right, because their baptism is not sprinkling, but immersion."

—The Baptist Mission in the Shantung Province, China, have in the single district of Tsing-cheu Fu, fifty-five churches, all being self-supporting, ministered to by five native pastors and teachers, maintaining themselves entirely, and not drawing any of their support from the funds of the society.

—It is stated that the new Protestant Episcopal Cathedral, New York, is to be between 110th and 113th Streets, on the west side of the island. The grounds purchased for it, at the cost of \$850,000, include 162 city lots. It embraces one of the most elevated positions on the island, and work will be speedily begun on the grounds.

—In a recent encyclical letter to the Bavarian Bishop, the Pope says: "The church has observed her pledges, while the State has neglected its pledges. It is necessary to guard the religious education of youth. The secular schools are a danger to the State itself." The letter demands the extension of the rights of priests to regulate schools.

—In an article in the *Independent*, Henry W. Hulbert, of Beirut, Syria, says: "In the long future, when the 'science of missions' comes to be written, we shall find that our enemies have a thing or two to teach us. After making a wide margin for all the exaggerated account of Roman Catholic missions, we must surely be able to see that the Papacy is to-day as never before winning the millions over to its system." He says that Protestant missions in Syria are like missions in strictly Roman Catholic countries, and that "out of the 700,000 people open to missionary labor, over one-half are Roman Catholics, or at least recognize the Pope as their lord."

SECULAR.

—Liquor license in Atlanta, Ga., has been fixed at \$10,000.

—About 11,000 flint-glass workers are now out on a strike in the United States.

—Hon. Eugene Semple has been appointed Governor of Washington Territory.

—A large deposit of excellent coal has been discovered near San Antonio, Texas.

—During the year 1887 there were landed at Castle Garden 371,619 immigrants.

—According to the calendar of the Russo-Greek Church, January 6 was Christmas.

—Parties in the East are being swindled into buying lots in bogus towns in California.

—Ex-Governor Joel Parker, war Governor of New Jersey, died of paralysis on the 1st inst.

—A Russian spy with maps and other papers in his possession, has been arrested in Austria.

—A fire in the Brooklyn Navy Yard January 6 destroyed property to the amount of \$200,000.

—Twenty-six persons were killed in a railroad collision near Meppel, Holland, on the 4th inst.

—An institution is to be founded in London for the education of nurses to work among the poor.

—It is said that Gladstone, who is now in Italy, will confer with the Pope relative to Irish affairs.

—The Servian Skupshtina has voted a loan of \$4,000,000 to pay off the floating debt of that country.

—The bursting of a canal near Dudley, England, a few days since, rendered hundreds of families homeless.

—The New Year was ushered in by violent storms on the Atlantic Coast, and numerous wrecks are reported.

—January 5 the English steamer *Maude* foundered in the Black Sea, and twelve persons were drowned.

—A saloon for the sale of beer has been opened in the National Soldiers' Home west of Milwaukee, Wis.

—Four Mormon postmasters are now under indictment in Southern Utah for defrauding the Government.

—It is stated that the Southern Pacific Company has not a sufficient number of locomotives to handle its immense business.

—The great Lick telescope has at last been successfully mounted at the Mount Hamilton observatory, near San Jose, Cal.

—It is proposed to reserve the two principal canyons in New Mexico, once inhabited by cave-dwellers, as national parks.

—During a portion of a recent storm, snow fell on "the Switchback," on the Northern Pacific Railroad, at the rate of a foot per hour.

—Recent heavy storms of rain and snow have to some extent interfered with the work of the transcontinental railroad and telegraph lines.

—A decree has been published in Roumania, fixing the number of recruits for 1888 at 44,500. This is a large increase for the Roumanian army.

—Copious showers have recently visited every portion of California. Thus far this season the rainfall for the State has been above the average.

—On the 1st inst. the San Francisco express from Portland ran into a landslide in Southern Oregon, and two of the train men were instantly killed.

—It is stated that a syndicate has been organized with headquarters at Chicago, to purchase 20,000,000 acres of land in Guatemala, Honduras, and Nicaragua.

—An attempt will be made to secure in England the capital necessary to build the Eads ship railway. Fifty millions of dollars will be required to build the road.

—The premature explosion of a blast a few days since, on the Lehigh Valley Railroad, in Pennsylvania, killed four men and seriously wounded seven others.

—In a recent storm on the Oregon coast, the waves dashed over Tillamook lighthouse, 190 feet above the sea level. The glass in the tower was broken.

—The continent of Europe has recently been visited by very heavy snow-storms. Railroads have been blocked, and a number of people have been frozen to death.

—During the last three months, earthquake shocks have been of frequent occurrence in Mexico. The last one reported occurred only a few days since at the City of Mexico.

—Heavy rains in Southern California have recently interfered seriously with the running of trains. Washouts have been numerous, and some accidents have resulted.

—A sad state of affairs still continues in Ireland. Evictions are of frequent occurrence, and at this inclement season much suffering is, in many cases, experienced by ousted tenants.

—In the collapse of a colored Baptist Church building at Torytown, Ala., on New Year's eve, three persons were killed outright, and about thirty were more or less seriously injured.

—The bark *Alfred D. Snow*, a wheat ship from San Francisco, was wrecked a few days since, on the coast of Ireland, and the twenty-nine men who constituted her crew were all drowned.

—On the night of January 1 the engine house of a New York gas company was mysteriously blown up, and recent investigations lead to the belief that dynamite was the cause of the wreck.

—San Diego, Cal., is probably growing more rapidly than any other city in the United States. The amount of freight arriving there during 1887, was 145,000 tons as against 43,000 tons in 1886.

—In 1881, California produced 90,000 boxes of raisins, and 1,036,794 boxes were imported into the United States from Malaga; but in 1887, California produced 1,000,000 boxes and only 452,000 were imported.

—In Alleghany City, Pa., a few days since, about fifty boys ranging in age from 8 to 14 years, engaged in a free fight in which stones, knives, and revolvers were freely used. One boy was fatally wounded by a bullet.

—At Fulton, Ky., a few evenings since, two unruly white boys were ejected from a house where a company of colored people were dancing. One of the boys procured a shot-gun and fired two charges of buckshot into the crowd in the house, seriously wounding seven persons.

—About forty Catholic Poles in attendance at a christening party at Alden, Pa., on the 5th inst., became intoxicated and the party was transformed into a drunken mob. One man was fatally and eight seriously injured.

—Last week exceeding cold weather was experienced throughout a large portion of the United States. The cold was most severe in Montana and Dakota. At Belgrade, Montana, the spirit thermometer registered 52° below zero.

—An explosion in a beer-hall in New York on the morning of the 1st inst., seriously injured six waiters. A large number of people had left the hall only a few moments before the catastrophe. The cause of the explosion is not known.

—Galveston, Texas, proposes to repudiate a debt of \$1,000,000 saddled upon the city by carpet-baggers twenty years ago. The courts have ordered the payment of the debt, but the city will, if necessary, surrender its charter rather than pay it.

—They must have queer ideas of reform in some parts of Texas. On the 4th inst. a body of armed citizens, styling themselves "Reformers," shot one man and hanged two others. It is to be hoped that such reform as that will not become general.

—Political affairs in the Hawaiian Kingdom are in a very unsettled condition. The so-called reform party now in power have not met the public expectation, and their overthrow at almost any time would not, it is said, be a matter of surprise.

—During the past year the volume of mail matter passing between this country and some of the Central and South American republics, has increased more than two hundred per cent. In the case of Venezuela the increase was two hundred and thirty per cent.

—Santa Rosa's (Cal.) City Council has instructed the city attorney to draw up an ordinance prohibiting dealers from selling cigarettes to youths under 10 years of age, and also making it a penal offense for children under that age to smoke the same. A leading San Francisco daily advocates a similar ordinance for that city.

—A Bismarck, D. T., dispatch of the 7th inst. says: "The terrific snow-storm which has been raging throughout the Northwest for a week past shows no signs of abatement. It is the heaviest storm known in the history of the Territory. Small houses on the outskirts of the city are completely covered with snow. Traffic is rendered entirely out of the question."

—Further details of the overflow of the Hoang-Ho reveal a terrible state of suffering as the result of the inundation. The overflowed territory embraced nearly 10,000 square miles of territory in what has been called the Garden of China, and has a population of nearly 4,000,000 souls. Tens of thousands of lives have been lost by drowning, and now famine threatens thousands more.

—January 3, a riot occurred at Jefferson barracks, Mo., between white and colored United States troops. The men were more or less intoxicated, and though disarmed by the officer of the day refused to retire to their quarters, and, leaving the barracks, engaged in a terrible battle with knives, sticks, and stones, till compelled to desist by sheer exhaustion. Several of the belligerents were mortally wounded.

Obituary.

SCAZIGHINI.—Died, at Grangeville, Cal., December 15, 1887, of anæmia of the brain, Andrew, eldest child of Peter and Elizabeth Scazighini, aged 8 years.

Andrew was one of our brightest Sabbath-school scholars, and the light and joy of his home. His sickness was of short duration, and he fell peacefully asleep in Jesus. Father, mother, one brother, and sister are called to mourn, but not without hope, for we are sure it is well with him, and that we shall meet him, if faithful, in the glad resurrection morning. Funeral services conducted by Elder E. P. Daniels. CARRIE KNIGHT.

FORD.—Died, at Los Angeles, December 17, 1887, Emma Ford, aged 23 years and 4 months.

Sister Ford was born at Wright, Mich., but came to this coast with her parents six years ago. Four years ago she was converted and united with the church at Oakland, but subsequently was for a time in a somewhat backslidden condition. At the camp-meeting at Oakland last fall she consecrated herself anew to the Lord and was rebaptized. She died in the triumphs of a living faith, and full of hope. Funeral services were at the home of her parents in Los Angeles, where many of her near and dear friends met to mourn their loss.

Words of comfort were spoken by the writer from Col. 3:3, 4. L. K. GINSON.

(Review and Herald please copy.)

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The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, JANUARY 13, 1888.

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

The *Methodist Recorder* tells of a preacher who was forced to discontinue his subscription to the paper, on account of lack of means, and says: "He has been preaching three years, has organized three churches in that time, and has received but fifteen dollars for his work, and hence is compelled to seek secular employment." We just venture the opinion that in the section of country where that man lives, there are some very poor Christians.

The *Pacific Health Journal and Temperance Advocate* comes to our table with a new dress, which adds greatly to its appearance. And, by the way, it is to make its appearance twice as often as formerly, having been changed to a monthly. We understand that the list of subscribers is increasing, and the publishers design to steadily improve the *Journal* as the list increases, thus making it still more worthy of patronage. Every number contains matter that is worth more to any family than the price of a year's subscription. Send a dollar to the publishers, and see if it is not so. See advertisement on preceding page.

The following question appears in the *Christian Advocate* (New York):—

"In a certain Methodist Church, by the minister's consent and procurement, a play was enacted in the church for the benefit of the Missionary Society. Is this right and helpful to the cause of missions?"

And we are glad to be able to present the following answer by the *Advocate*:—

"It is wrong, disgraceful, and destructive to the missionary spirit. The way to get money for the cause of missions is to present it intelligently to the people; to use practical means; to see that an application is made to every person, and leave the result to their hearts and consciences."

Of the 2,974 persons arrested by the Oakland police during the year just passed, 418 were under eighteen years of age. In the police court a few mornings ago, when the judge pronounced sentence upon two youngsters, he said:—

"It is the hardest duty I have to do—this sentencing of boyish misdemeanants to imprisonment in the public jail. But if I show mercy, and suspend sentence, the lads take advantage of the leniency, to commit other and greater crimes. I know that it will do these lads no good to send them to jail, but society must be protected from their deprecations."

This is a sad state of things, and indicates a great lack of family government, without which all other government is not much of a success. As the *Tribune* says: "Unfortunately the spanking power is not vested in the officers, and parents, in whom it is vested, will rarely exercise it." Solomon knew what he was talking about when he said: "He that sparreth his rod hateth his son; but he that loveth him chasteneth him betimes."

The term "rod," as used by Solomon in speaking of the training of children, is a comprehensive one, embracing all methods designed to correct and restrain. It is a grave error to suppose that Solomon advocated continual beating of children; but that he did advocate the judicious use of the literal rod is true, and he thereby showed his wisdom. The child who is chastened "betimes" will not need to be continually corrected. There is such a thing as a child getting in the habit of obeying, and this is the end to be sought in all training of children. When this sort of government is maintained in the home the child never appears in the police court. The parents of such children will experience the truth of

the proverb: "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." But parents who allow their children to "come up," and to govern themselves, too soon learn that "a child left to himself bringeth his mother to shame."

We have often stated that the matter which most of the daily newspapers furnish their readers, is a good index of the taste of the majority of those who read newspapers. *Harper's Weekly* cannot be accused of being unduly prejudiced, and it says concerning "slugging":—

"The newspapers must be supposed to know the tastes and wishes of their readers, and that their readers are really profoundly and especially interested in the story of the efforts of two men to beat and bruise each other into swollen and disgusting helplessness, throws instinctive light upon the character of the general newspaper reader."

Not all newspaper readers enjoy such reports, by any means. Respectable people who must have the real news are obliged to tolerate this pandering to the baser element, which, according to indications, seems to be by far the larger.

In noticing "Romanism and the Reformation from the Standpoint of Prophecy," by Rev. H. Grattan Guinness, the *Independent* says: "There is enough in the general spirit and teaching of the Bible to argue against Rome and her teachings, without forcing prophecy into such definite identification of Rome with the man of sin as Mr. Guinness attempts." Ah, yes; talk against Romanism in a sort of general way, but don't say anything definite about it. That is the spirit of the so-called Protestantism of to-day. But it is a fact that an argument from "the general spirit and teaching of the Bible" never convinced anybody of sin and never converted a single soul. If a system of religion is wrong, any conscientious Bible student can find plenty of passages in the Book for the "definite identification" of that error; and if the Bible is not definitely against anything, its "general spirit and teaching" are not against it. The Bible is the one book that gives no uncertain sound. It is the true Protestant book, for it vehemently protests against all iniquity whether it calls itself "Christian" or not.

The *Jewish Messenger* says: "It is useless to deny that the majority of our people, especially the young, are not attracted to our religious shrines, except on rare occasions." And the *Family Treasury* adds: "The young Israelites do not stick to the faith of their fathers. Neither do they become Christians. They cease to be religious. And the chief cause of their apostasy is that the young Jew has no Sabbath. He is for the most part surrounded by such associations as keep him from the synagogue on Saturday; and so he neglects religion, and becomes an infidel." But that isn't the primary reason. The reason which lies back of even the Sabbath-breaking is that the life of the Jewish religion died out more than eighteen hundred years ago, and since then it has been mere dead formalism. The young Jew becomes an infidel, because the religion of his fathers, totally rejecting Christ, is itself practically infidel.

On a recent Sunday morning all the churches in Ukiah, Cal., were closed, with one exception, and to that house of worship all the Christian people of the place resorted to listen to a sermon by a Jewish rabbi upon "Liberal Religion." Commenting upon this occurrence, which we believe is without precedent, an Oakland paper says: "Such a service is a pleasing indication of the growing harmony among religious sects, and of the feeling of courteous fellowship whence may come at some time more unity of doctrine than at present exists."

This note would not be worthy of comment, were it not for the fact that it is the echo of a sentiment which is becoming very common among various schools of religionists. We do not pretend to say that it is wrong to hear a rabbi; but we do believe that this note does not express a healthy Christian sentiment. There can be no "more unity of doc-

trine than at present exists," between Jews and Christians, unless the Jews acknowledge Christ, or the Christians deny him. That the former will ever, as a people, acknowledge the lowly Nazarene, we have no warrant for believing; though, alas! too many of the latter do in reality deny their Saviour. The spirit which leads professedly Christian people to abandon principle, and to surrender sacred truths for the sake of "unity of doctrine," is not the spirit of the Master, but of the enemy of all righteousness. The Saviour himself refused all compromises, and plainly said, "He that is not with me is against me." Christian courtesy does not require any follower of Christ to place himself in the attitude of even seeming to admit, either by word or act, that any Christless religion is as good as the religion of Christ. And it does seem that the Christian minister who surrenders his pulpit, even for a single day, to an avowed enemy of Christ, and of the religion which bears his name, can scarcely have proper conceptions of the importance and sacredness of the gospel of the Son of God.

The *Christian at Work* says that "the custom is growing among the Jews of keeping their places of business open on Saturday for half the day;" and adds: "Of course this is a direct violation of the fourth commandment." Yes, of course it is a direct violation of the fourth commandment, for that commandment enjoins the observance of the seventh day of the week, as the *Christian at Work* has often before admitted. But if it is a violation of the fourth commandment for the Jews to work on Saturday, isn't it a violation of that commandment for professed Christians to work on Saturday? Of course it must be. According to the *Christian at Work's* own admission, almost all professed Christians are breaking the fourth commandment. Then the issue comes squarely on whether or not the fourth commandment is binding on anybody. We would like to learn the position of the *Christian at Work* on this point. If it shall decide that the fourth commandment is not binding, then by what argument can it make it appear that any part of the moral law is binding?

THROUGH MAILS FOR AUSTRALIA.

In response to many letters of inquiry in regard to the time of the sailing of mail steamers for Australia and New Zealand, we give the following Official Time Table for 1888, as issued by the Oceanic Steamship Company:—

STEAMERS LEAVE SAN FRANCISCO.			
MARIPOSA.	ZEALANDIA.	ALAMEDA.	
January 12, 1888.	February 9, 1888.	March 8, 1888.	
April 5, "	May 3, "	May 31, "	
June 28, "	July 26, "	August 23, "	
September 20, "	October 18, "	November 15, "	

These steamers await the arrival of the English mails, and should the time be shortened one day between San Francisco and New York, as now contemplated by the railroads, they will sail one day earlier than the time stated above; but this is as near as can be given at the present time. Should there be any radical change, due notice will be given.

It must be borne in mind that it takes six days from New York, and five days from Chicago, to reach San Francisco.

We shall be pleased to assist any of our friends who intend to go to Australia or New Zealand, in securing tickets, state-rooms, etc. The boats are usually crowded, and in order to get good state-rooms they should be secured one month in advance of the time of sailing. C. H. JONES.

The address of Elder J. F. Hansen is 1926 Jessie Street, San Francisco, Cal.

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