

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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WHAT PLEASES GOD.

WHAT God decrees, child of his love,
Take patiently, though it may prove
The storm that wrecks thy treasure here,
Be comforted! thou needst not fear
What pleases God.

The wisest will is God's own will;
Rest on this anchor, and be still;
For peace around thy path shall flow,
When only wishing here below
What pleases God.

The truest heart is God's own heart,
Which bids thy grief and fear depart;
Protecting, guiding, day and night,
The soul that welcomes here aright
What pleases God.

Then let the crowd around thee seize
The joys that for a season please,
But willingly their paths forsake,
And for thy blessed portion take
What pleases God.

Thy heritage is safe in Heaven;
There shall the crown of joy be given;
There shalt thou hear and see and know,
As thou couldst never here below,
What pleases God.

—Gerhardt.

General Articles.

"YOUR REASONABLE SERVICE."*

BY MRS. E. G. WHITE.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

IN the time of ancient Israel the priests critically examined every offering that was brought as a sacrifice. If any defect was discovered in the animal presented for the service of the sanctuary, it was refused, for the Lord had commanded that the offering should be "without blemish." We are to present our bodies as a living sacrifice to God; and should we not seek to make the offering as perfect as possible? God has given us every instruction necessary for our physical, mental,

*Sermon at Great Grimsby, England, September 24, 1886.

and moral well-being, and it is the duty of every one of us to bring our habits of life into conformity with the divine standard, in every particular. Will the Lord be pleased with anything less than the best we can offer? "Thou shalt love the Lord thy God with all thy heart." If you do love him with all your heart, you will desire to give him the best service of your life, and you will be constantly seeking to bring every power of your being into harmony with the laws that will promote your ability to do his will. You will not feel satisfied to present to your merciful heavenly Father an offering enfeebled by indulgence of appetite and passion. You will plead for divine help and healing. And the grace of Christ will enable you to overcome your perverted appetites, and begin a work of reformation in your life. You are not to follow the customs of the world. "Be not conformed to this world; but be ye transformed by the renewing of your mind."

Every faculty of our being was given us that we might render acceptable service to our Maker. When, through sin, we perverted the gifts of God, and sold our powers to the prince of darkness, Christ paid a ransom for us, even his own precious blood. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them." And shall we waste the energies that he has ransomed at such infinite cost, by disregarding the laws of life and morality?

Look at the world to-day. Misery and pain exist on every side; and the heart grows sick, beholding the untold suffering of humanity. The dead and the dying are continually before our eyes; but we cannot charge this to our heavenly Father. Man has brought this upon himself through sinful disregard of the laws of God. The most reckless habits are formed and practiced by the world, in regard to eating, drinking, and dressing. Suffering, disease, and premature death follow in the train of lawless, inconsiderate customs. In these matters of vital importance, men and women follow their impulses, without consulting reason, or considering the experiences of others. What a perverted appetite may crave, that they must have. Whatever the fashion may be, that they must follow, no matter how disastrous the result; but God

would have us live in accordance with law, so that, whether we eat or drink, or whatsoever we do, we may glorify God and benefit our fellow-men.

If we are the servants of Christ, we must fight against the evils of this degenerate age. While lawlessness of all kinds is sweeping over our world like a flood, we must take a decided stand on the requirements of the Bible, or we shall be swept away into moral and physical ruin. We must have moral strength to place ourselves, with firm determination, in opposition to the iniquity that abounds, or we shall be overcome. It is our privilege to understand the laws of this wonderful structure, the human habitation, that God has given us. Mind and body should be preserved in the best possible state of health that we may take up our work in the world. I know that much can be done toward building up a good condition of health. I have had five shocks of paralysis, and God, in his mercy, has raised me up, to take my place in the work he has given me to do, and to try to benefit others by my experience. Light was given me, and I saw the reason for my feeble health. I was astonished that I had so long remained in ignorance in regard to the laws of life. My habits were out of harmony with the conditions that are necessary to health. My food had not been of a proper kind to give vitality and strength to the system. It was highly seasoned, and stimulating rather than nutritious. The physicians said that I might die at any time, and I resolved that if I died, I would die in attempting to correct my injurious habits of life. I resolved to place myself on a platform of strictest temperance. I did not use tea or coffee or any kind of intoxicating wine or liquor, so I did not have these habits to overcome; but I had used flesh and spices, eating hearty meals three times a day. I had to educate myself to enjoy the simple, healthful grains and fruits that God has provided for the wants of man. But I found that all the sacrifice I had to make was doubly repaid in renewed health of body and mind. I had used pepper and mustard in my diet; but these should not be put into the human stomach. The delicate membrane becomes inflamed, the healthy tone of the stomach is lowered, and the appetite is perverted, the taste loses

its discernment, and the delicious flavors of grains, vegetables, and fruits become insipid and unpalatable.

I see that in this country wine and beer, as well as tea and coffee, are placed upon your tables. Could you realize the injurious effects of these things, you would banish them from your board. Luxurious living and the use of wine and beer corrupt the blood, inflame the passions, produce disease, and hasten you to your graves. The faculties are benumbed. The moral perception is blunted, and the mind becomes incapable of distinguishing between right and wrong; the animal passions are strengthened, and gain supremacy over the intellectual and spiritual nature.

This fact is illustrated in the case of Nadab and Abihu. The Lord had kindled a sacred fire, from which the priests were to take coals, for the burning of incense before the Lord. They were not to use strange fire in the services of the sanctuary; but, under the effects of strong drink, the sons of Aaron lost all sense of sacred things. They kindled their incense from common fire, and disregarded the commandment of God. The Lord did not excuse their sin because they had unfitted themselves for their sacred duties by indulgence in drink. They were cut off from the congregation of Israel. God's dealing with these transgressors should be a warning to the children of men to-day. You are to offer to God a living sacrifice, holy and acceptable. As these intoxicants are used, the same effects will follow as in the case of these priests of Israel. The conscience will lose its sensibility to sin, and a process of hardening to iniquity will most certainly take place, till the common and the sacred will lose all difference of significance.

I have been invited here and there to come and take tea with certain families. I was glad to have an opportunity to talk with these friends; but I could not countenance their hurtful practice of tea-drinking, I could not partake of this beverage with them, or give my influence to encourage this unnecessary and injurious habit. After freely partaking, the effects of tea-drinking may be discovered. The face becomes flushed, the eyes brighten, a new vigor is manifested, and the mind seems unnaturally active. Tea is a stimulant, and its exhilarating effects are neither lasting nor beneficial. The same is true of coffee. I have heard people declare that they could not live without their coffee. They were languid and dispirited, and were unfit to take up the tasks of the day, but after they had had their coffee they felt revived and encouraged; but this feeling of strength was only due to the stimulant they had taken. They were, in reality, just as unfit for their tasks as before and had only spurred up their flagging energies. When the influence of coffee had passed away, they were left as much in need of another cup as before they had taken the first cup.

We want a work of reformation in our land. There are thousands who can testify to the benefits of discarding these luxuries, and drinking from nature's pure fountain. Why

should we go to China and Japan for the products of a backward civilization? Why not banish the narcotic bean and the poisonous herb, and come into harmony with the sanitary laws of the Bible? If we are pursuing a course of action that brings weakness upon us, how can we present to God a holy offering, a living sacrifice? We are required to love God with all our hearts and our neighbor as ourselves; but we are failing of this high requirement, if we are unfitting ourselves by hurtful habits for rendering acceptable service to our Maker and to our fellow-men. How can we think deeply and seriously on the plan of salvation, if our minds are clouded, our nerves unstrung, and our bodies full of pain and disease? If we are knowingly transgressing the laws of health, God cannot sustain and comfort us with his grace. This would only encourage us in wrong-doing. We must put our feet in the path of righteousness, and make all the efforts we can to walk uprightly, and then we may appropriate the rich promises, and we shall realize that we are kept by the power of God through faith unto salvation.

We must be fitting up for the society of Heaven. We want to have a right to the tree of life. We want to enter that city where nothing that defileth shall ever come. Our characters must reach the standard of holiness. Every thought and habit must be brought into harmony with the will of God. Jesus came to our world to be our Saviour and example, and it is in his name alone, that we may gain the victory over perverted nature. He overcame in man's behalf, and through his grace we may become "partakers of the divine nature, having escaped the corruption that is in the world through lust." He "suffered, being tempted" for forty days, in the lonely wilderness, he endured fasting and temptation that man might have help to overcome the cravings of appetite, and live, not by bread alone, "but by every word that proceedeth out of the mouth of God." He stood in his integrity, a conqueror, and through him the sons of Adam may also be overcomers. Those who put their energies against the sinful indulgence of appetite, will have his divine aid and sympathy, and "he that endureth unto the end shall be saved."

WRONG FELLOWSHIP.

FELLOWSHIP between faith and unbelief must, sooner or later, be fatal to the former. "I would thou wert either cold or hot," has a deep significance for us. Truth is truth, and error is error. There the case begins and ends. The blending of light and darkness can at the best only produce twilight, not noon. We may tamper with doubt, may trifle with certainty, and we may succumb to public opinion, but what will the end be? Has the one great oracle spoken? Has it spoken accurately and intelligibly? If it has, our only honest position is acceptance of its utterances. Every revealed truth has a distinct personal claim to be believed, however offensive to the taste or spirit of the age. We are

apt to forget that error is sin; that truth does not reverse itself; that inspiration and non-inspiration are opposite poles admitting of no medium; that infidelity ought not to cloak itself under the name of candid inquiry; and that candid inquiry should beware of being landed in unbelief, perhaps, before it is aware.

There are some who are cowardly enough to trifle with, or nibble at truth, but not bold enough to fling it away. It would be well for us to remember that not merely accepted error, but undervalued truth, has often made havoc of a church and shipwreck of a soul. Much of the teaching of the present day is not in the direction of certainty, and men feel that to be tossed to and fro with curious speculations will make but a poor life for them. Meanwhile revelation remains to us, and, when human thinkers have spent themselves, it will re-assert its authority and power. The cross still stands, and with it Jehovah's eternal purpose of grace—grace finding its way to the sinner through the righteous channel opened by the death of the divine Substitute.—*Horatius Bonar, D. D.*

"WHAT IS TRUTH?"

THIS question, whether originally asked in good faith or in derision, is of the utmost importance to every one of us; and sooner or later it will force itself upon our individual attention. We may feel that we do not care to consider it *now*; but let us beware lest we put it off till we have in our hearts no love for the truth, and no disposition to seek after it. The time is not far distant when all such will be given over to "strong delusion, that they should believe a lie." 2 Thess. 2:11, 12.

This question, "What is truth," may be answered very briefly: God's word is truth. The prophet Isaiah exclaims, "O Lord, thou art my God; . . . thy counsels of old are faithfulness and truth." The psalmist bears testimony that the law of God is the truth; while in his prayer to the Father, the Saviour says: "Sanctify them through the truth; thy word is truth." The Scriptures warrant us, then, in believing that all that God has spoken, or has inspired men to write, is the truth, whether it be in command or in revelation. There are probably few, comparatively, in so-called Christian lands who deny, in explicit terms, that the words of God are true; but in effect very many *do* deny this very thing. "The carnal mind is enmity against God;" it is full of unbelief and rebellion. The wise man said, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions;" and in nothing have men shown themselves more cunning and perverse than in perverting the word of God, and in making it of none effect by their traditions and theories.

The apostle tells us that "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear;" but men discredit the simple, unvarnished Bible account of creation and teach that the worlds were formed of pre-existent matter!

How long the matter had existed, and what first brought it into existence, even the wisest of them find themselves utterly unable to explain; the origin of matter is something of which they are absolutely ignorant. But believers in the word of God can reverently say: "By the word of the Lord were the heavens made." "He spake and it was; he commanded, and it stood fast."

Men may try to reason out creation, but they fail. They may attempt to comprehend the Infinite, but they are invariably forced to answer Zophar's question in the negative: "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" It is true that "the heavens declare the glory of God; and the firmament showeth his handiwork;" yet now, as anciently, men esteeming themselves wise become fools, and worship and serve the creature more than the Creator. Nature indeed tells us that there is a God; but revelation alone teaches us what he requires at our hands, and how we may approach and serve him acceptably.

"Without faith," we are told, "it is impossible to please" God; so all that come unto him "must believe that he is, and that he is the rewarder of all them that diligently seek him." But how can we believe this unless we believe the revelation which he has given us of himself in both Old and New Testaments? Thousands profess to believe that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," who cavil at and doubt some of the very statements of the Old Testament which are indorsed by Christ and his apostles.

Christ said, "Before Abraham was, I am;" he knew, therefore, of the truth or falsity of the Old Testament scriptures; and yet he indorsed the very things which are most doubted to-day.

Take for instance the writings of Moses; no part of the Bible has been more bitterly assailed by infidels, or more weakly defended by Christians, than has his account of the creation, the flood, and the exode; and yet no part of the Scriptures was ever more heartily indorsed by our Saviour. He even made belief in the writings of Moses a test of faith, for he said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." And again he places the seal of truth upon the Mosaic narrative of the flood when he says: "As the days of Noah were, so shall also the coming of the Son of man be," etc.

Thousands who profess the utmost faith in Christ, and in the New Testament generally, feel that they must apologize for Moses and other Old Testament writers. They stop and hesitate, and blush, and stammer if the days of creation are spoken of, or if Joshua's battle with the Amorites, when the day was lengthened, is mentioned, or if allusion is made to the crossing of the Red Sea; they are ashamed to avow their belief in these things as the Saviour did whom they profess to follow. Multitudes profess to believe in an intelligent, all-wise and all-powerful God, who rules the

universe, and yet they quail before the assaults of infidelity, and too often tacitly admit that after all God could not do the things which the Bible tells us that he did do! They have no real faith in God, and yet profess to believe in his Son Jesus Christ! But how can such persons have any real faith in Christ? for "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Christ did rise from the dead, but we know it only by faith, just as we understand that the worlds were framed by the word of God; and if we doubt the account of creation, of the fall, of the flood, and of the exode, how can we believe the record that God has given us of his Son?

"Faith is the substance of things hoped for; the evidence of things not seen;" and that which picks and chooses in the word of God, and believes this and rejects that, is not faith. The gift of God for the salvation of man, the incarnation, and death of Christ, are the most wonderful things recorded in all the Bible; and he who believes or professes to believe these things and refuses to believe the facts recorded in the Old Testament is surely governed by caprice rather than by reason. The plan of salvation is so intimately connected with the creation, the garden, the fall, the flood, and the exode that if *they* are not true, *it* is not true. We must believe the record that God has given us of these things, or else we can have no real faith in the record that he has given us of his Son Jesus Christ. If we recognize God as the intelligent Creator and Ruler of the universe, we can easily believe all that the Bible tells us of him, but if we regard him as only the embodiment of laws over which he himself has no control, how can we have faith in him as the author of the plan of redemption, the loving Father who gave his Son to die for us? C. P. BOLLMAN.

"NOT FAR FROM THE KINGDOM OF HEAVEN."

OUR Lord was pleased with the candor, the wisdom, the enthusiasm, of the young man's reply. It was his special tenderness, it was his immense love, that he would never break the bruised reed nor quench the smoking flax. In his infinite holiness, in his heavenly innocence, he did not loathe the leper's touch or the harlot's tears. Though these scribes and Pharisees would have embittered to the very dregs any life less noble than his, he could praise even his worst foes, and kindly and gently said to the scribe, "Thou art not far from the kingdom of Heaven." To such a nature as that of the scribe—a nature not ungenerous, if very faulty; not unenlightened, though much misled—how precious, how healing, must these words have been! Oh, let us not be so afraid of words of honest praise and hearty encouragement! They re-inspire the fading effort; they re-invigorate the trembling arm; they fall like the dew of heaven upon the fainting soul.

The sunbeam touches the mountain, and at its touch the heavy load of winter, which the hurricane could not dislodge, melts and

slips insensibly away, and where but yesterday was snow, to-day is green grass and gentian flower. It is even so with words of sympathy, which are so rare, alas! while they can cheer or bless, but which, when they are useless, fall thick and fast over the buried dust. But Christ was not thus jealous of making anyone a trifle happier. He knew how to give needed encouragement and generous praise. "Blessed art thou, Simon Barjona;" "Behold an Israelite indeed;" "I have not found so great faith, no, not in Israel;" "She hath done what she could;" "Thou art not far from the kingdom of Heaven!"—such are a few of Christ's words of approval. It is something to abstain from slander and censoriousness, and the hard luxury of injustice; something to be like that good man who passed everything which he had to say of others through the three sieves: Is it just? Is it necessary? Is it kind? But it is more to be like Christ, to be generous and cordial, to have "the glow of sympathy" with "the bloom of modesty," not to be too vain to appreciate, not to be too envious to help and cheer.—Canon Farrar.

THE SIMPLICITY OF THE WAY OF SALVATION.

WHEN the prophet Elisha told Naaman how he could be cured of his leprosy, he was slow to accept the offer, though he was fully conscious of his disease. The remedy was simply, "Wash and be clean." This, however, did not please the leper; he expected to be cured in some way corresponding to his standing and importance. He looked for some demonstration and personal attention from Elisha himself. It appeared too simple a thing to Naaman to go and wash in Jordan in order to be cleansed from his leprosy. There was too little of show about it, not enough of ostentation. This offended his pride and he said, "Are not Abana and Parpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?" After all, is there not some other way by which I may be cleansed, than the one the prophet of Israel prescribes? So cries the proud mind of the flesh.

This historic narrative suggests the chief obstruction in the way of many accepting the remedy provided for their cleansing from the leprosy of sin, viz., *their pride*. It is this pride that takes offense at the *simplicity* of the gospel mode. There is so little that *appears* about it; an obscure, unwitnessed thing; there is no special demonstration about it; no recognition of dignities; all so different from what the proud heart craves.

Though the *simplicity* of the gospel is the leading feature as giving offense, yet this feature is really the glory and power of the gospel remedy. The power lies greatly in its simplicity. St. Paul tells us that the gospel of Christ is the power of God unto salvation to every one that believeth. If what men need for salvation were such a strange, intricate, and mysterious, scheme that few could comprehend, it would be shorn of much

of its power. All can understand it who will. The facts in the gospel, vital to its efficacy, are intelligible as the words, "Go, wash, and be clean." "Believe on the Lord Jesus Christ, and thou shalt be saved."

Then, this so simple and intelligible remedy is not *remote*. It is near. "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

How *feasible*, too, is the gospel salvation; practical to all who hear. There is no great thing to be done, or by money and influence *procured* to be done. The smallest in position, and those who have nothing, stand an equal chance with the mightiest and the most opulent, because no great thing is to be done, no price is to be paid. In the *simplicity* of the gospel way of salvation, then, is its *God-like* feature.—Rev. H. C. Holloway, D. D.

SIN THE TRANSGRESSION OF THE LAW.

1. WHAT is sin, and how may it be known?

"Sin is the transgression of the law." 1 John 3:4.
"By the law is the knowledge of sin." Rom. 3:20.

2. If there were no law could there be any sin?

"For where no law is, there is no transgression." Rom. 4:15.

3. What is the natural condition of all men?

"The Lord looked down from Heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, . . . there is none that doeth good, no, not one." Ps. 14:2, 3.

4. What does the apostle say of those who claim that they have not sinned?

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8.

5. What is the condition of sinners?

"For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Titus 3:3.

6. Whom do they serve?

"Ye are of your father, the devil, and the lusts of your father ye will do." John 8:44.

7. How does Satan gain such power over man?—He enters into the heart and instigates the thoughts and actions. See Luke 22:3, 4.

8. What is the testimony of inspiration as to the heart of man?

"The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9.

9. What does Christ declare proceeds from the heart?

"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 things come from within, and defile the man." Mark 7:21-23.

10. What alone separates us from God?

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2.

11. What is said of the man who breaks only one commandment?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

12. Does every law involve a penalty?—It is a legal axiom that a law without a penalty is of no force.

13. What is the penalty for sin?

"For the wages of sin is death." Rom. 6:23.
"The soul that sinneth it shall die." Eze. 18:4.

14. Since all have sinned, what is the condition of the world before God?

"What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

15. Should a righteous man fall into sin, will his former goodness avail him anything?

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Eze. 18:24.

16. Is it not even worse with him than before?

"For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Peter 2:20, 21.

17. Is there hope for the sinner if he turn from his transgression?

"Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Eze. 18:27.

"None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live." Eze. 33:16.

18. What gracious words does the Lord address to sinners?

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." Eze. 18:31, 32.

19. Is it easy to break away from this bondage of sin and live a holy life?

"For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do." Rom. 7:18, 19.

Is there a child of Adam striving after holiness who has not had this experience? Paul when beholding himself in the perfect mirror of God's holy law, realized his defects and deformities of character, and exclaimed, "O, wretched man that I am! *who shall deliver me from this body of death?*" Rom. 7:24, margin.

20. In whom alone is victory?

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

AUGUSTA W. HEALD.

MERE human speculations in religion have no "Thus saith the Lord" attached to them. What God says in his Word we can trust, and we had better do so with the most absolute and unquestioning exercise of faith. He who does this will have very few questions to ask beyond those which God himself has answered. His mind will move quietly, serenely, and happily along the track of Bible thought.

THE deepest joy comes to the soul, not from external conquests, but from victories achieved over self.

SEARCH thine own heart. What paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true one thou dost seek.

—Whittier.

"LEARN OF ME."

THE religion of Jesus Christ is not all poetry, neither does true piety evaporate in mere sentimental gush; it means work, hard work. Christ says, "Take my yoke upon you, and learn of me." The yoke is an emblem of work. When a pair of oxen are yoked up they have a pretty good understanding that some solid, steady work is required of them. The Romans made their war-prisoners pass under the yoke, to show that they had become their slaves. This is what Paul regarded himself when he accepted this yoke of Christ—"Paul, a servant of Jesus Christ." Not only this, but he became a slave to every man for Jesus' sake. Says he, "I made myself a servant unto all." "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." And when Paul says he was a debtor he means he was their slave; and this is the position that every true Christian ought to take. A slave to those who know not Jesus.

"Learn of me." Jesus was a worker, he did more work in a given time than any man on the earth. He went about doing good. Travel-stained and dusty, weary and footsore, he went from city to city preaching the glad tidings of salvation, and healing all those who were sick; occasionally taking a few moments' rest during the heat of the day, in such welcome places as Jacob's well, other times vainly seeking solitude in the lonely mountains. Even during the watches of the night his retirement was disturbed by some anxious questioner, or the burden of his work was so heavy upon him that he would spend the entire night in prayer, and at the dawning of day again commence his arduous labors. Surely the Son of man had not where to lay his head. Badgered by scribes and Pharisees, worried by curious questioners, and beset by crowds of sufferers, he was under a continual strain of work for fallen man. And shall those who claim to be his followers stand by and merely desire to feel happy and have a good time. The question is, "What are we doing for Jesus?" There's a battle to be fought, souls to be saved, the down-hearted to comfort, and the fallen to raise. Then let us learn of our poor weary Saviour, and take up our cross and follow him.

Another lesson that we learn of Jesus is obedience. Love caused him to keep the law. Says he, "I have kept my Father's commandments, and abide in his love." And those who wish to have the love of Jesus must also keep the commandments. Says he, "If ye love me, keep my commandments," for "if ye keep my commandments, ye shall abide in my love." And the great apostle of love tells us that "this is the love of God, that we keep his commandments." And when people claim wonderful love for Jesus and are all the time knowingly breaking his law, we know that whatever they are, they are not Bible Christians, and that the ultra sanctification and holiness that places them above obedience to the requirements of God must be a deception of the devil.

FRANK HOPE.

PETER'S EXPERIMENT.

"THERE seems," as another says, "to have been some ambition and vainglory in Peter. Not only would he outdo the other disciples, but like Jesus, he would walk on the water." Always impulsive, sanguine, and ready to run risks, Peter thought he could do this, just as afterwards he believed himself capable of standing by his Master, even through false accusation and death. He put his Lord to the test by saying, "Lord, if it be thou, bid me come unto thee on the water." And his Lord put him to the test by answering, "Come."

And Peter, so long as he looked straight to Christ, and exercised lively, unfaltering faith, was borne by a divine, miraculous power safely upon the bosom of the sea. But when his attention was distracted by the boisterous roar of the elements—the wild, battling winds and tumultuous waves, then his faith gave out, and he began to sink. And Christ, designing to show him his weakness, his need of continued help from a higher power, his folly in rashly forfeiting trust, and in undertaking what was really the offspring of spiritual vanity, allowed him to go partially down.

But when Peter, in terrible agony of soul, and now sincere, humble, contrite and believing, uttered the great cry, "Lord, save me!" Jesus stretched forth his hand *immediately* and caught him. Christ does not delay in the work of salvation. He answers the prayer of faith as soon as it is uttered. But he wants our faith to be full and complete. In all fidelity, he rebuked Peter for doubting. It is doubt that kills.—*Prof. T. S. Doolittle, D. D.*

PRAYERLESS PRAYERS.

THOUGH this may be a contradiction in terms, it is not so in fact. There are millions of what may properly be characterized as "prayerless prayers." Such are all those prayers that are mere form. All genuine prayers proceed from the heart. There is a real desire to obtain what is asked for. There is a felt need of the blessing sought. There is something of the earnestness of Jacob, when he said: "I will not let thee go, except thou bless me." Often is God mocked in prayer by "a solemn sound from a thoughtless tongue." There are the words of prayer, but the thoughts are wandering, like the fool's eyes, to the ends of the earth. There is no sense of God, to whom the prayer is professedly addressed. The prayer repeated by a parrot would be just as pleasing to God, and even more so; for, in such a case, there would be no mockery.

And those prayers are prayerless in which nothing is asked for. Such was the prayer of the Pharisee in the temple. His whole prayer was taken up in thanking God that he was not as other men were, and in boasting of his good deeds. There was not a single petition in the prayer. He had no felt need, and he desired no supply. God was displeased with him, whilst he looked with favor upon the humble publican, whose

prayer, though more brief, was hearty and sincere.

It is not surprising that so many prayers are unanswered. It is not at all surprising that they do not come up for a memorial before God. It is not the expectation of those that offer them that they will. When they offer them, it is with no expectation that they shall receive an answer, and they look for none, nor are they disappointed that it does not come. They would be surprised were they to receive an answer. They did not mean what they said. They had no real desire for what they asked. They had no thought of what they were saying when they prayed. Their words were but a "chattering noise." Their prayers were *prayerless prayers*.—*Christian at Work.*

SEEK THE SPIRIT'S GUIDANCE.

JESUS teaches that it is the work of the Holy Spirit to lead men into all truth. Men are more willing to discuss with each other about truth than they are to ask for the guidance of the Spirit. Ten people discuss theater-going to one who prays about it. There is no trouble about guidance if only we want to be guided. The trouble lies here—that we want to lead, not to be guided. Thus we fall into the ditch, and possibly lead someone else there also. No one need miss the right road for lack of light. But many miss it because they shut their eyes and go ahead. We pity men physically blind, and put out our own spiritual eyes, and refuse the healing touch of the divine Spirit. Let it be understood that God has made abundant provision for our guidance in the smallest matters.

Our whole spiritual life and our eternal welfare are utterly dependent on the work of the Holy Spirit. We see then how solemn a thing it is to "grieve" the Holy Spirit of God, whereby we are "sealed," and how suicidal a thing it is to "quench" the Spirit. The world of the lost is filled with spiritual suicides. Were a suicidal mania to affect any town the world would be filled with horror, yet this is exactly what the angels see is happening everywhere. To stop this and to restore life is the work of the Holy Spirit.—*A. F. Schaustler.*

CHRISTIAN SYMPATHY.

IT is well to cherish the sympathetic spirit as we move among the bereaved and disappointed of earth. Even though we may sometimes fail to receive one response to our sincere outgoings of heart from the objects of our sympathy, there is ample reward in that which we ourselves gain. Prayer is more real and effectual while the heart is kept tender in this way. Our own sorrows are more easily borne when we lose sight of ourselves in helping others. The great Burden-bearer seems nearer to us then, and the longing for a purer clime, where sorrow and pain are unknown, is deeper and richer. It is better to go to the house of mourning than of feasting. The unregenerate heart may wonder that it is so, but the children of God declare it to be a fact.

We doubt if anyone can come to fullness of experience in divine things, who is unwilling to engage in ministry for others walking in shadows and in need of help.—*N. Y. Christian Advocate.*

PRAYING FOR HOLINESS.

MEN pray for holiness as if it were something apart from their every-day life, something that had nothing at all to do with their conduct in their domestic, social, and business relations. They sing, "Nearer, my God, to thee," with glowing fervor, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory overhanging us like a heavenly cloud, not a rapture or an ecstasy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind, and unselfish. We really have no more religion than we get into our every-day practice. Wherein our devotion is higher than our living, it counts for nothing.—*Morning Star.*

WE cannot be too circumspect—too watchful and careful in our conduct. In our life journey we are constantly exposed to seducing influences—temptations to evil—which are sometimes difficult to resist and overcome. The most exalted piety is no safeguard against the assaults of the evil one. Even the Master himself was cruelly assaulted by the great adversary of souls. And we cannot expect that in this regard the disciple shall be above his Lord. Indeed, Christ assured his disciples, in regard to the opposition of the world, "If they have persecuted me, they will also persecute you." Knowing our danger, we should be careful to guard against it. If we are found off our guard, we may at any moment be overcome. Hence we are exhorted to watch and pray, lest we enter into temptation. And it is said, "Let him that thinketh he standeth, take heed lest he fall." He that would walk safely along a dangerous road must walk cautiously and circumspectly. If he does not, he is liable at any moment to slip and fall. Remember, if you are a Christian, that you have many spiritual foes, and that you "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Then be ever on your guard, lest the adversary gain some advantages over you. The strong arm of Christ is able to deliver you, but you must constantly lean on it for support. In his strength you will be more than a match for every spiritual foe.

ALL cannot become great scholars, but all may be wise unto salvation. All cannot acquire wealth, but all may gain the unsearchable riches of Christ.

BEING ourselves tempted, let us be pitiful and generous in judging others.

The Signs of the Times.

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

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OAKLAND, CAL., SIXTH-DAY, FEBRUARY 17, 1888.

THE SPIRIT OF ANTICHRIST. NO. 9.

THE *Christian at Work* of February 18, 1886, contained an original story so full of Spiritualist teaching that one would think it was in a Spiritualist paper, instead of an independent Presbyterian journal. That the reader may get the full force of the article, we quote quite largely from it. It opens thus:—

"Mamma, are you thinking of Jessie?"

"Yes, dear, she seems to be very near me to-night."

"Bertha drew a low stool to the window by mamma's side, and asked in hushed tones, 'Do you indeed think that sister Jessie can sometimes be with us in this room?'"

"I cannot doubt it," was the reply. Mamma's hand was laid caressingly and soothingly upon the bowed head, for Bertha had not yet learned (alas, how few in this weary world do learn!) the quiet repose and steadfast hope of a perfect faith.

"After a moment's silence Mrs. Grey continued: 'I have been sitting here alone thinking of Jessie's life among the angels. How happy she must be in her beautiful home! I often wonder in just what way the hopes and aspirations, that made her earth life so pure and true, are finding their perfect realization in the unrestricted possibilities of spiritual life.'

"But, mamma, what comfort do you find in that?" cried Bertha. "I want her here; she was older and so much wiser and better than I, and she would have helped me so much."

"But that is a selfish grief, dear Bertha; is it no comfort to know that Jessie is safe and happy? She knows how much you need her help, and can guide you far more truly now, in her perfect knowledge of the good and true, than she could have done in her earthly existence."

"But I cannot see her; I cannot hear her. How can she help me now?" and Bertha sobbed with the unreasoning abandon of a grief that would not be comforted.

"Be quiet, my child; Jessie does not wish you to mourn for her in this rebellious way. It can be a help to you always to think in what way your angel sister would rejoice to have you think, and speak, and act. If you seek to do those things that merit her approval, you will surely feel her guiding power. Jessie can both see and hear you; but her spirit is released from its earthly fetters, because the loving Father had need of her among the angels. We cannot hear her voice, but we may feel the holy influence of her angelic presence; we cannot see her face, but we may be cheered and comforted by the thought that her bright spirit is near us, and that she loves us with a love that is purer and holier than earth-love, even as her life in its changed relations is purer and holier."

Bertha sobbed no more, but listened with eager interest, while her mother talked to her of Heaven and the angels. The gentle voice subdued the rebellious heart. The loving words of faith, submission, and steadfast hope lifted her thoughts from the dark and narrow grave to the beauty and grandeur of the Father's 'many mansions.' Sitting in the moonlight, with her mother's hand clasped in hers, a strange, sweet peace came upon her. Her heart was filled with an unspeakable joy, born of the thought that Jessie—angel Jessie, might always be unto her an invisible guardian, an intangible, loving presence."

Then follows an account of a dream that Bertha had, in which she seemed to be dead and in the spirit-land, with her sister Jessie and other spirits, all told in the regular Spiritualist style. The story closes thus:—

"Suddenly the scene faded from view. In another instant Jessie also had vanished. She felt herself sinking to earth again and was soon conscious of lying in her own bed without the pangs of disease. She opened her eyes to find herself alone in the silence of night, awakened from a beautiful dream. Its calm influence entering her heart taught her that death is indeed life; that God's angels must far exceed in beauty and power any dream-like conceptions of earth; and that unseen spirits—God's messengers—may indeed be near us, if the heart be kept pure and true, receiving their whispered counsels and holy influence."

Is this Spiritualism, or is it not? If it is not, can anybody show us the genuine article? We affirm that no more direct Spiritualist doctrine can be found in any Spiritualist paper in the world. It is not Spiritualism simply to the extent that it teaches the intercourse of spirits of the dead with the living, but it carries the thing to the logical conclusion of utterly ignoring Christ. Notice how Bertha's doubt of the presence of her dead sister is given as evidence that she had not learned "the quiet repose, and the steadfast hope of a perfect faith." A "perfect faith" in what? in Christ? Oh, no! a "perfect faith" in the doctrine that her dead sister "might always be unto her an invisible guardian, an intangible, loving presence," and that if she should do the things that merited her sister's approval, she would always feel her guiding power. Thus the people are taught by a professedly Christian journal to put their trust in the dead, instead of in Christ. Such teaching is not a single degree removed from the ancestral worship of the Chinese, or the hero worship of the ancient Greeks and Romans. When people swallow down such teaching, what is there that is opposed to the Bible, that we may not expect them to accept, if it coincides with their fancy?

But we have some more "Christian" Spiritualism. In an article commemorative of Dr. Daniel Curry, in the *N. Y. Christian Advocate* of September 8, 1887, Rev. J. Pullman, D. D., said:—

"And he is gone! We are not to see him on the Conference floor ever again! We are not to see that white head among us, that noble white head, nor to hear that peculiar, strident voice to which we have listened all our lives! And that face, that wonderful face, with its deep-seeing eyes and beetling brows and massive chin—a face as unique and startling in its way as the face of Giotto's Dante, but kind and tender, and yet the hiding-place of thunder. 'A soft, ethereal soul looking out so stern, implacable, grim, trenchant, as from imprisonment of thick-ribbed ice.'

"But he is not gone. We will not say 'Good-by' to him. We will keep him among us still. Reserve that seat in the front pew of the Conference. Let the old place be kept sacred. He was not the man to leave his friends. In the thick battle, in the time of danger or holy communion, in the solemn hour of crisis, he will be there. 'Are they not ministering spirits?' No, thou art not gone from us, beloved friend, and we will love thee till Conference is convened in the presence of the King."

Just before Dr. Curry's death, one of his Methodist brethren called upon him. As the visitor puts it, it was "as he lay within sight of his triumph." In answer to a wish that he might live many years longer, Dr. Curry said:—

"I had marked out in my mind that I might live on till about eighty-five, perhaps; but when a man has lived and worked till nearly seventy-eight, what is left is not of much consequence. About the future, as I wrote to Brother Smith, there are two things. The first is, I have perfect confidence in the general truth of Christianity (although I expect my conceptions to be changed when I get over there); and the second is, that I know that Christ has taken my case in hand."—*Christian Advocate* (N. Y.), August 25, 1887.

Some people think it an impossibility that professed Christians should ever as a body deny the doctrine of Christ, which they now profess, and which alone holds them to morality. But compare the last two quotations. Dr. Pullman has said that Dr. Curry is not gone, that he would not leave his friends, and that in the thick battle, in the time of danger, he will be there, occupying the front seat which they reserve for him. They will probably not be disappointed. Satan will be most likely to gratify them with the sight of the form of their fallen leader. But before he left, Dr. Curry gave notice that he expected many of his conceptions to be changed when he reached the home "over there." Therefore when Satan, or one of his angels, does appear to the Methodist Conference in the form of Dr. Curry, and tells them, as Mr. Ravlin's spirit friend did, that he has learned that his old views of the Bible were all wrong, they will have their minds all prepared to receive whatever he may give them in their stead.

The *Michigan Christian Advocate* of September 1, 1887, contained an address delivered at the funeral of Bishop Harris, in which the following occurs:—

"He is not dead—God's saints don't die; they only change their modes and forms of life."

At the funeral of Rev. Israel Thrapp, August 29, 1887, Rev. A. S. Fisher delivered an address which was printed in the *Methodist Recorder* of October 29, 1887, from which we take the following:—

"For more than fifty-six years he answered the roll call of his Conference here on earth. He answers now to another call, where the weary are at rest. At rest, but not idle. He cannot be. It would not be Israel Thrapp if he were idle. He was not idle here, and he cannot be there. He will go, if bidden to itinerate as a ministering spirit, and carry help to some who are to be 'heirs of salvation.'"

Surely the Methodists stand in grand array on the side of Spiritualism. w.

NO "PERHAPS."

In the first chapter of second Corinthians, verses 18-20, we find the following positive statements: "But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him amen, unto the glory of God by us."

In this fact alone can the sinner find any confidence in approaching to God. "Jesus Christ, the same yesterday, and to-day, and forever," is the sinner's only hope. It is not to taunt them, nor to glory in disappointing them, that the gracious call is given to men. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. Says Jesus, "Him that cometh to me I will in no wise cast out" (John 6:37); and Paul says that "He is able also to save them to the uttermost that come unto God by him." Heb. 7:25. And the same apostle also says:—

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

Again we read: "But without faith it is impossible to please Him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. Faith, then, and boldness, are characteristics that the Lord wants those to manifest who come to him. Our mind was forcibly turned to this line of thought a few days ago, by reading an old hymn, the first three stanzas of which are as follows:—

"Come, humble sinner, in whose breast
A thousand thoughts revolve;
Come, with your guilt and fear oppressed,
And make this last resolve:—

"I'll go to Jesus, though my sins
Like mountains round me close;
I know his courts, I'll enter in,
Whatever may oppose.

"Prostrate I'll lie before his throne,
And there my guilt confess;
I'll tell him I'm a wretch undone
Without his sovereign grace."

That is good; no better resolve could possibly be made; it is just what God wants every sinner to do. He says:—

"Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:6, 7.

This is the language of positive assurance. What then shall we say to the sentiment expressed in the fourth stanza of the hymn above referred to? It reads thus:—

"Perhaps he will admit my plea,
Perhaps will hear my prayer;
But if I perish, I will pray,
And perish only there."

Such language might be excusable in one who knew nothing of God; but uttered by one who has

known God, or, rather, is known of God, it can be regarded only as a libel upon God's word. The sinner is exhorted to resolve to throw himself prostrate before God, to confess his sins, and plead for mercy, and then is "encouraged" with the thought that *perhaps* God will hear his prayer, and admit his plea. Not in that manner does God encourage those who are sick of sin. Says the beloved disciple, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. He promises that he will "have mercy" upon and "abundantly pardon" those who turn to him confessing and forsaking their sins.

There is no such thing as "perhaps" with God. His promises to the penitent, and his threats to the impenitent, are equally positive. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. To the straying he says: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:12, 13. Again he says: "I said not unto the seed of Jacob, Seek ye me in vain; I the Lord speak righteousness, I declare things that are right." Isa. 45:19.

Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:28, 29. There is no "perhaps" about this.

"God is love;" he has revealed himself to us as a God that "delighteth in mercy." The surety of this is found in the fact that Jesus died for us. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. And "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. Since he came for this express purpose, how can there be any doubt about his receiving those who come humbly to him?

When Queen Esther was implored to go in before Ahasuerus, to beg for the life of her people, she at first refused, because it was death to go before him without being summoned; but finally she yielded, saying: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go into the king, which is not according to the law; and if I perish, I perish." Esther 4:16.

Ahasuerus (Xerxes) was a heathen king, and an unreasonable despot. In going before him, the queen took her life in her hand. But our God has held out his scepter to us; he wants us to come, and entreats us to come. "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Eze. 33:11.

We said that there is no such thing as "perhaps" with God. James says that with him is "no variableness, neither shadow of turning." Then those who come to him, doubtful if they will receive what they ask for, must displease him, because they reflect upon his truthfulness. That God is displeased with the one who doubts, is evident from Heb. 11:6, and also from the following words:—

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:5-7.

The man who thinks that "perhaps" God will hear his prayer, thinks that "perhaps" he will not; such an one cannot ask in faith, nothing wavering, and consequently cannot receive anything. The only way to come is to come boldly. The violent take the kingdom of Heaven by force.

One thought more. God is pleased to have us

come to him with confidence, because it shows that we believe what he says; and his own glory depends on the fulfillment of his promises. Says Paul: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Eph. 2:4-7. That is, God intends to exhibit us throughout eternity, as an evidence of the exceeding riches of his grace; the souls that are saved will be an everlasting trophy of his unchanging goodness; how then can it be imagined that he will not hear the prayer of the contrite soul, with whom he has said that he delights to dwell?

Have you repented of your sins? do you hate them, and long for a better life? Have you confessed them? Then take the assurance of God's word as evidence that your sins are forgiven, and that you are entitled to peace with God, through our Lord Jesus Christ. Then you may say with the prophet: "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." Isa. 12:1, 2. w.

WAS THE REFORMATION A MISTAKE?

HE who keeps his eyes open to observe the signs of the times, cannot fail to note how rapidly Catholicism is advancing, and how little opposition there is to it on the part of professed Protestants. Last week we gave liberal extracts from the *Independent* and the *Christian at Work*, in praise of the Pope, and now we have something still more pronounced, from the *Christian Union* of January 26. Following is a large portion of the article, which is headed, "Another Sign of the Times":—

"Nothing shows more clearly the decay of old religious animosities than the fact that so little has been heard of late of the old anti-Popery cry. . . . The old and somewhat panicky feeling which Protestants used to entertain toward the Pope and the church has evidently passed away. If evidence of this were needed, it would be found in the fact that the President's gift of a copy of the Constitution of the United States to the Pope has for the most part passed unchallenged—has, indeed, been commended as an act of courtesy, and as a sensible way of discharging what was, under the circumstances, a matter of national obligation; for as the author of 'Religio Medici' long ago suggested, the Pope is a temporal prince, and the amenities which are paid to princes are due to him. . . . In England, where the anti-Popery feeling has been even more rabid than in this country, an English nobleman of the highest rank has recently conveyed to the Pope the personal sympathy and good-will of the Queen, and was instructed 'to give expression to her feeling of deep respect for the elevated character and Christian wisdom' which the Supreme Pontiff has displayed in his high position. 'The temperate sagacity,' said the envoy, 'with which your Holiness has corrected errors and differences, from which much evil might otherwise have arisen, inspires her Majesty with the earnest hope that life and health may long be granted to you, and that your beneficent actions may long be continued.'"

After mentioning the events connected with the Pope's jubilee, and the brilliancy of the pontifical mass in St. Peter's, the editorial continues:—

"Among the almost countless congratulations that were received from all parts of the world, Protestant good wishes and congratulations mingled with those from Catholic sources. This is as it should be, and marks the coming of the better age in which the bitter and unchristian animosities of the past are disappearing as the shadows at the dawn.

"One may hold Protestant convictions as resolutely as his fathers held them, and may oppose the Catholic propaganda in Church and State with the greatest zeal and earnestness, and still preserve toward this church that attitude of Christian courtesy which ought to be, although it never yet has been, the characteristic of Christian peoples. It is not impossible that the time may come when the old antagonism of the Catholic and the Protestant may appear insignificant in view of the deeper antagonisms which shall make them essentially one.

Thomas Carlyle declared that the real struggle in every age is between the believer and the unbeliever, and it has seemed at times of late as if this phrase might soon describe the practical issue of certain tendencies in modern society. For anarchism and social disorder of the radical kind have their roots in atheism, and it is quite possible that the time may come when the real issue will be between the theist and the atheist; the man who believes in God, and order, and freedom, and rights of person and property on the one side, and the man who disbelieves in all these on the other side. Whenever that time comes, the Protestant and the Catholic will stand side by side in a common defense of those common beliefs which have been their mutual possessions these many centuries. Stranger things have happened in history than such a change of attitude as would be involved in the fellowship of the Roman Catholic and the Protestant; and it is well to remember in any event that the only Christian way to hold one's convictions is to hold them with charity and courtesy."

Can anybody give a reason for this change in the feeling of Protestants toward Catholicism? Was it all just a senseless "panicky feeling," when the Waldenses and Abigens used to tremble at the approach of the minions of the Pope? Was Luther's feeling toward the Pope nothing but jealousy? Did Huss and Jerome, and tens of thousands of others whom we call martyrs,—did they commit suicide? Was it foolish superstition on the part of the Lollards, when they used every means in their power to conceal their Bibles, so that the agents of the Pope might not burn them? In short, must we say that the Reformation was a mistake, and that the men who stood so firmly for principle were nothing but cranks? If not, why should there be any change in feeling towards Rome? She has not changed at all. Leo XIII. believes every dogma that the church has ever put forth, and he believes that every one of his predecessors in the Papal chair was infallible, and could not do wrong. What is it, then, but that he would do the same things if circumstances seemed to make it necessary, and he had the power?

When we remember the record which Rome has made, it is startling to read in an influential Protestant journal that "the Pope is a temporal prince, and the amenities which are paid to princes are due to him." And it is still more startling to learn that almost every nation is giving practical evidence of its belief in this statement. Someone may say, "Oh, it is not because they favor Catholicism; they do it simply from political motives." Of course; nations and their rulers never take any steps except from political motives; and the Roman Catholic Church is simply a vast political machine, and therein lies the danger from it. We have no fears that Protestant America will ever turn Catholic in name; but when Protestants cease to protest, they might as well be Catholics. We hold that Protestantism today ought to stand in the same relation to Catholicism that it did in the days of the Reformation. That does not mean that we should hate Catholics, or that we should have any feelings toward them other than those of Christian charity and courtesy; but it does mean that we should protest against the principles and practices of the Church of Rome, and not be dazzled by its display of wealth and power.

But the last paragraph of the *Christian Union's* article should be read with care. What do we read? "It is not impossible that the time may come when the old antagonism of the Catholic and the Protestant may appear insignificant in view of the deeper antagonism which shall make them essentially one." "Stranger things have happened in history than such a change in attitude as would be involved in the fellowship of the Roman Catholic and the Protestant." All we have to say is, Woe to the Christinity that will be defended against atheism by an alliance of Catholics and Protestants. It will be a form of Christianity upon which the wrath of God will fall. Is it not time for some to be crying aloud and lifting up their voices like a trumpet? In other words, is it not time for the rapid spread of the Third Angel's Message, which is to the nineteenth century what Luther's work was to the sixteenth?

"O GIVE thanks unto the Lord, for he is good."

SOME QUESTIONS AND ANSWERS.

A CERTAIN clergyman in California, "actuated by a desire to be of service to the young men of our country," has sent a series of questions to a number of persons in the State, requesting answers to them. He did not send us the questions, but we feel disposed to answer them anyhow, as they are questions which involve considerations that are of much importance to society in general.

His first question is as follows:—

"1. Do you think the average young man in our country as sturdy and well qualified to be useful to self and country as were those of fifty years ago?"

No. The average young man is not as sturdy in any sense, neither morally, mentally, nor physically; therefore in the very nature of the case he is *not* as well qualified to be useful to self and country as were those of fifty years ago.

"2. If not, why not?"

Because the average young man of eighteen of to-day is acquainted with more kinds of immorality, and more of a kind, than the man of forty was fifty years ago. And there is in the young men of to-day more of an inclination to practice many kinds of immorality, than there was in those of fifty years ago for the reason that all kinds of immorality are much more popular than they were fifty years ago. There is no need to particularize on this point, nor is it necessary for anyone to have lived fifty years to know full well that it is true.

Physically the young men of to-day are not as sturdy as they were fifty years ago, because they are much more intemperate, and at a much earlier age, than were those of fifty years ago. To prove this we need not go beyond the consideration of the one item of tobacco-using. A good deal less than fifty years ago the young man who used tobacco before he was eighteen, was rather an exception; but now the boy who does *not* use it before he is *ten* is rather an exception. He uses it in its very worst form too, that is, in the shape of cigarettes. There is no disputing the fact at all that cigarette-smoking has the very worst effect upon the heart, the brain, and the nervous system. Nor is that all. The boy buys his package of cigarettes, and finds in it lewd pictures, and the cigarettes themselves are so "doctored" as to excite the animal propensities in the direction suggested by the lascivious picture. And thus not only the physical but the moral powers are weakened, and the very soul is defiled.

But even though they do not use tobacco in the shape of cigarettes, though they use it in the form of "the best Havana's," or in the form of "the best plug," the case is little, if any, better, as all of it, whether in cigars, fine-cut, or plug, is so saturated with opium, laudanum, rum, gin, cognac, champagne, Piper Heidsieck, caserilla, valerian, etc., etc., that it is only an excitant to strong drink. Here is a test which it would be perfectly safe to apply, with the assurance that the result would be against the young men of to-day. In proportion to population, there are more young men and boys using tobacco to-day than there were fifty years ago. But take the young men of to-day who use tobacco, and compare them with those who used tobacco fifty years ago, and it will be found that these are not as sturdy as were those. This is *proved* by the fact that within a few years the authorities of the military and naval academies of the United States, have been compelled to prohibit the use of tobacco in those institutions, because those who used it could not pass the course of studies and come out such men as the Government wants. No such thing was necessary fifty years ago.

These are some of the reasons why the young men of to-day are not as sturdy as they were fifty years ago, and therefore they are *not* as well qualified to be useful to self or country as were those of fifty years ago.

"3. Do you think our educational system that best calculated to prepare our young men for success in life?"

As a system of education which is within the province of the State, when manual training shall have been generally added to it, as it is now in some States, we know not how it could be made better.

But this we say of our national educational system in itself, and not of the manner of the *working* of the system. For the way in which this system has been run of late years, it is growing less efficient every day. There is too much *system* and too little *education*; there is too much machinery and too little work; too much cramming and too little training. Children are put through the school system from the lowest to the highest grade, about as a grist of wheat is put through a mill, and when they come out it is much as a mass of flour that has all the life ground out of it—it appears all well enough, but it is hard to make anything of it. They can, perhaps, give correctly every rule in what is called English grammar, and very likely can answer the most of the questions under each rule, and *violate the rule in answering the questions*. They can perhaps talk admiringly of the beauties of Longfellow, or the, supposed, elegance of Tennyson, while at the same time they cannot spell many common words of every-day usage. They have probably been graduated from the High School, and may have passed through the State Normal, and yet are unable to write correctly twenty connected lines. This is not conjecture, it is fact, as anyone may see who will observe.

Here again we may refer to the national military academy, as furnishing a decisive test of the question. It is shown by the records of the West Point examinations for admission, that the standard of education of those who apply is lower than it was thirty years ago. Our educational *system* is good, but the principal result of its machine-working of late years has been, more than anything else, the development of intellectual pride and practical inefficiency. The three most interesting and important questions we must defer till another time.

ORIGIN OF SUNDAY OBSERVANCE.

(Concluded.)

I WILL draw this subject to a close by giving a summary of the historical points compiled from a recently written history:—

"The Sunday is not mentioned by this name in the Old Testament, neither has the day under the name of the first day of the week in that book received any prominent place; and it was not appointed a rest day at all through any law before the year A. D. 321. The old name of the day, which was afterward christened, is the day of the sun; yet this name does not originate from the creation of the sun, since the sun was made on the fourth day of creation.

"At the dawn of creation it introduces the week, but the account does not give it any higher rank than the other days. . . . Our Sunday meets us from the very beginning as a common day. With the last day of the week, the seventh, it is somewhat different. Of this it is said with emphasis: 'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.'

"The day of our Lord's resurrection is indeed a commemorative day, which will never be forgotten or passed by in his church, but from this—as one may think—it does not follow that we should give up the Sabbath, which God himself has ordained, and plainly pointed out at creation, nor that we should move it unto any other day of the week, because that day is a commemorative day. To do this we need just as plain a commandment of God declaring that the first day [that is, the original Sabbath] is repealed. But where do we find such a commandment? It is true that no such a commandment is found.

"In the laws of the State we afterward find the prohibition against Sunday work further and further extended, and the people threatened with more and more punishment if they disregard it. Besides the giving of laws, we also find a new theological doctrine concerning Sunday: that Sunday-keeping is founded on the Sabbath-keeping which God ordained through Moses. Yet this doctrine does not seem through all the sixth century to have become a definite dogma in the church.

"If we try now to collect that which may be learned from history concerning Sunday and the development of Sunday-keeping, then the sum is this: Neither the apostles nor the first Christians nor the ancient councils have marked the Sunday with the name and mark of the Sabbath, but the church and scholastic doctors of the Middle Ages have done this.

"1. That Sunday is not the Sabbath of the Old Testament, and that this is not the common belief in the Christian church; but it is rather a mistaken idea, that the Sabbath should be changed from the seventh to the first day of the week.

"2. That keeping Sunday with rest from labor and divine worship, has not by the most renowned ancient Fathers been founded on the Sabbath of the Old Testament, neither reference to the Sabbath of the Old Testament entered into the confession of the church before the sixth century after Christ.

"3. That this doctrine first arose in the Papal Church,—that Sunday-keeping is commanded in the third commandment, and that the essential and prominent part of this commandment is a decree from God, to wit, to keep a holy day once a week."

Some may question the correctness of the statement here made, that the doctrine that the fourth commandment requires a seventh part of time, and is so far moral, and not the particular day, which was ceremonial, had its origin in the Catholic Church. Coleman says that Dr. Bound was the first to promulgate this doctrine, in a book published in 1595. But Coleman was certainly incorrect in this, for the same doctrine was taught by Thomas Aquinas more than three centuries before Dr. Bound, and Dr. Heylyn attributed it to the schoolmen of the Middle Ages. It is found distinctly stated in the Catholic catechism entitled, "Abridgment of Christian Doctrine." There is no room for just doubt that they who argue thus—and the majority of Protestant Sunday-keepers do so argue—are following the lead of the Papal doctors. When this writer says that the Sunday is not the Sabbath of the Old Testament, he means that it is not required by or does not grow out of the Sabbath commandment in the Old Testament.

From the decided tone and substance of the above extracts, it may be thought that I have now entered upon a new line, and given the conclusion and the summary of some advocate of the seventh-day Sabbath. But not so. The expression "our Sunday," shows its origin. This is copied from a work, "History of Sunday," by Rev. A. Grimlund, lately a Lutheran Bishop of Norway. And the work itself was written to counteract the influence of Sabbath teachers, and to vindicate the action of the church in retaining a practice so well established by custom. Why, then, if such was his object, did he give such an overwhelming testimony against the Sunday, and so strongly vindicate the Sabbath? In return, I ask, How can anyone give a genuine history of Sunday and do otherwise? All honest historians—and of such I take Rev. Grimlund to be one—are compelled by the facts of the Bible and of history to defend the Sabbath and to condemn the Sunday. Their theological opinions and associations may lead in another direction; their choice might be of another conclusion; but that other conclusion they can never reach by any fair treatment of the Bible and of history. In their cases we are reminded of the prophecy of Balaam. He started out to serve the king of Moab, and to curse Israel; but the Spirit of God turned it into a blessing. Balaam, though his heart was not in union with the message of the Lord, was not yet entirely left of the Lord to follow his own way. And so of these: they are not in sympathy with the commandment of God; they start out to serve the Sunday; but the truth of God turns their witness into a vindication of the Sabbath. And I here state it as my firm conviction, that when an individual who has ever been instructed in the truth on this subject, can no longer find evidence in the Bible to support the Sabbath of the Lord, and can find evidence in history to uphold Sunday, it is because the Spirit of the Lord, the Spirit of truth, has left him to his own way, to walk in the way of his own heart's devisings.

I will here answer a question that has been proposed. It is said, the Reformers, represented in the Augsburg Confession, and other authors quoted, were no-Sabbath men; they held that the Sabbath was entirely abrogated, and that it has no divine substitute in the gospel. In giving their testimony, do you not bind yourself to accept their conclusion, and to reject the Sabbath altogether? Or, why accept them in statement and deny their conclusion? In answering this, I can but express my surprise that

the questioners do not perceive any difference between an historical statement of fact, and a theological opinion. In accepting the history of Neander, I do not thereby bind myself to accept his theology. The Reformers were all raised in the bosom of the Catholic Church. They were piously trained from infancy to regard the seventh day as a Jewish Sabbath, and to call the Sunday the Lord's day. Now, as to whether the Saviour abolished the ten commandments, and with them the Sabbath, is a theological question; it is only a matter of Scripture interpretation. In that we think the Reformers retained a grievous error of their early training; but that does not invalidate their testimony in regard to a matter of fact with which they were well acquainted.

In closing these remarks, I wish to say to the reader that I have quoted very little from history that has not already been quoted by the advocates of the Sabbath; while I have left unnoticed a vast amount of historical testimony that is well known to the readers, of the writings of the Seventh-day Adventists and the Seventh-day Baptists. When a man says that the Sabbatharians, in searching two hundred years, have not been able to find an item of proof that the Papacy changed the Sabbath, much of the reflection was intended to fall on the Seventh-day Baptists; for they, and not the Adventists, have been advocating the Sabbath for two hundred years. But if such an one has any knowledge of the authors and the literature of the Seventh-day Baptists (and if he has not, he is without excuse), he knows that his assertion does great injustice to that denomination. Amongst their authors are numbered men eminent for ability, for education, and for deep research, not to speak of their evident piety and conscientious regard for the truth of God's word. They have laid before the world a large amount of rich instruction from the Bible and from history on this important subject.

I have avoided complicating my argument by noticing minor or incidental points. All minor points and objections can be easily met, but it has been my object to keep the main issue in view. It is, in every sense, a main issue. We do indeed so consider it. And with the clear evidence before us that the Papacy did change the Sabbath, and the fact that the Sunday institution will in every feature meet the description of such an institution in Rev. 13:11-17, and that no other will, we are constrained to believe—we cannot avoid it—that the Sunday Sabbath is the burden of the awful warning found in Rev. 14:9-11. This is an issue that everyone will have to meet. It cannot always be turned aside with empty assertions. In the providence of God it is going to every nation. And men can do nothing against it. Let men oppose as they may, God's counsel will stand; his law will be vindicated; it will be victorious; the call of the prophetic word will be heeded, and a company will take their stand on "the commandments of God and the faith of Jesus," who will be permitted to rejoice when the Son of man appears on the great white cloud to reap the harvest of the earth. Rev. 14:12-16. J. H. W.

WOMAN'S POSITION IN THE CHURCH.

A CORRESPONDENT raises again the familiar question of woman's relations to the church in the light of 1 Cor. 14:34, 35 and 1 Tim. 2:11, 12, and gives a little more force to the inquiry, perhaps, by adding, "Does Paul mean that we are to take no part in praising God?"

The Bible, like any other book of precept, must be interpreted according to its evident meaning, and in harmony with the fundamental principles which it teaches. Passages more local or individual in their application must not be understood as opposing an evident principle of the Scriptures. One of the evident principles of the gospel is the elevation of all mankind to an equal standing and to equal privileges, and hence, to an equal accountability in the sight of God. In this the religion of the Bible stands vastly pre-eminent to all others. And under its influence alone has woman been elevated from a

position of slavery to a rightful equality with man, and in some respects to a higher, a more sacred place.

We cannot therefore think that the great apostle of this religion would teach anything to the contrary, nor does he. Doubtless there were evils of a peculiar nature in the church at Corinth, which 1 Cor. 14:34, 35 was designed to correct. And as Timothy, in his labor with the churches, would be likely to meet such evils, he was instructed in the proper way to treat them when they might appear. But when we come to consider the question of how Paul regarded the relation of woman to the church, and the work of the gospel, we come to another subject. Upon this point attention may be called to the following texts of Scripture: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:28. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13. "And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life." Phil. 4:3. "Nevertheless, neither is the man without the woman, neither is the woman without the man, in the Lord." "Every woman that prayeth or propheseth with her head uncovered," etc. 1 Cor. 11:11, 5.

Many scriptures might be adduced to show the important part woman has had in the work of God in Bible times, and to which she was called by the providence and Spirit of God; but it is not the purpose of this article to enter into this subject except to show that in the great work which has been done for womankind by the gospel of Christ, whose work it has ever been "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke," the apostle Paul has given the full measure of his potent influence. G. C. TENNEY.

The Commentary.

CALL OF ABRAHAM.

LESSON 8.—SABBATH, FEBRUARY 25.

1. WHERE did Abraham live when the Lord first appeared to him?

"And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran." Acts 7:2.

2. What did the Lord say to him?

"And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee." Verse 3.

3. What promise did the Lord then make to him?

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. 12:1-3.

4. What did Abraham then do?

"Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell." Acts 7:4.

5. How old was he when he went to the land of Canaan?

"So Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came." Gen. 12:4, 5.

6. Did he know before he started where he was going? Gen. 12:1; Acts 7:3.

7. In thus going from his home, what did he manifest?

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. 11:8.

8. What promise did the Lord afterward make him?

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15.

9. To whom besides himself was the promise made? Verse 15.

10. How numerous did the Lord say that his seed should be?

"And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." Verse 16.

11. Had Abraham any children at this time?

"And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" Gen. 15:2.

12. What did the Lord again say as to the number of his posterity?

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be." Verse 5.

13. How did Abraham regard the word of the Lord?

"And he believed in the Lord." Verse 6, first clause.

14. How did God regard Abraham's faith?

"And he counted it to him for righteousness." Verse 6, last clause.

15. What is meant by faith being counted for righteousness?—*The forgiveness of sins.* See Rom. 4:5-8.

16. Through whom were the promises confirmed to Abraham?

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. 3:17.

17. And who are the promised seed?

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29.

18. What is the inheritance of which they, with him, are heirs?

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

NOTES.

In the promises to Abraham we have an instance of the necessity of the New Testament as a commentary on the Old Testament. The casual reader would hardly draw from those promises, that the whole world was to be the inheritance of Abraham, yet Paul tells us (Rom. 4:13) that they included nothing less than that. Still, a careful student should see that the promises, "In thee shall all families of the earth be blessed," and, "I will make thy seed as the dust of the earth," could not be fulfilled except in the possession of the whole earth by his seed.

"ABRAHAM believed God, and it was counted unto him for righteousness." What was involved in this? Nothing less than the forgiveness of sins,—the imputing of righteousness without works. Paul, after stating

that Abraham's faith was counted to him for righteousness, says that David describes the blessedness of the man unto whom God imputes righteousness without works, but solely on account of faith, in the following words: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:7, 8. This counting a man righteous without works is the stumbling-stone over which so many fall. Some say that it is impossible, while others go to the other extreme and say that it at once and forever releases the believer from all obligation to make any effort. But it is done, and it does not release the individual from obligation to put forth continual effort.

How else can a man gain acceptance with God? He cannot do good deeds to make up for his past sins, for it is impossible for him to do more than his duty at any one time. Besides, an evil deed cannot be canceled by a good one. If he gets rid of the sins that he has committed, they must be taken away as an act of free grace on the part of God. Faith is the condition on which they will be removed. Take Abraham as an example. The Lord made a promise to him, that would have staggered most men, it was so great, so incomprehensible. But Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God," and was fully persuaded that what he had promised he was able also to perform; "and therefore it was imputed to him for righteousness." Rom. 4:20-22. The Lord made a great promise; Abraham said, I believe; and the Lord, in return for that simple faith, declared his sins forgiven. Thenceforward Abraham lived by faith, and thus it could be said by the Lord, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. He could not have done this without faith, for without faith it is impossible to please God. Heb. 11:6.

In what did Abraham have faith? In just the same thing that we are required to have faith if we would obtain the forgiveness of sins and eternal life,—that is, in the death and resurrection of Christ. Paul says that the promise to Abraham was confirmed in Christ. Gal. 3:17. Therefore Abraham's faith was of the same nature that ours must be. He believed in Christ, "whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25. No one can possibly have more perfect or more intelligent faith than Abraham had, for he is "the father of all them that believe." "Now it was not written for his sake alone, that it [righteousness] was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." Rom. 4:23-25.

But why is it that this faith does not tend to presumption, and to looseness of life? The reason is this: The possession of such faith as Abraham had, indicates humility, and submission to the will of God. Faith and humility are co-existent. Neither can exist without the other. "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. 2:4. The man who will implicitly trust God's word, even against his own judgment, shows that he believes that God knows more than he does; he has put himself into God's hands, to be guided as God shall think best. Then of course as long as he retains that faith, he will gladly do the will of God. Thus true faith always leads to obedience. Abraham's faith was shown to be perfect by his works.

w.

NOTES ON THE INTERNATIONAL LESSON. CHRIST'S LAST JOURNEY TO JERUSALEM.

(March 4.—Matt. 20:17-29.)

THE other accounts of the events recorded in this lesson are found in Mark 10:32-45 and Luke 18:31-34. Luke does not record the request for the two sons of Zebedee. As they were going up to Jerusalem, where Jesus was to be offered as a sacrifice for sinners, he tried to prepare the minds of his disciples for the terrible trial before them; but they could not comprehend his words. Jesus told them everything that should take place,—that he should be betrayed into the hands of the chief priests and scribes, who would condemn him to death, and then deliver him to the Gentiles, who in turn would mock him, and scourge him, and spit upon him, and finally put him to death by crucifying him, and that on the third day he should rise again. But although he told them only what had been written by the prophets, "they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." Luke 18:34. It was not until all these things had been accomplished, and Christ had "expounded unto them in all the Scriptures the things concerning himself," that they could understand. So difficult is it for preconceived opinions to give way for truth.

"And the third day he shall rise again." More needless controversies have been waged over the length of time that Christ lay in the grave, than over almost any other Scripture event. In answer to the request of the scribes and Pharisees for a sign, Jesus had said that no sign should be given them but the sign of the prophet Jonah: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40. Taking their stand on this text, some will claim that it wasn't fulfilled, because from Friday, when Jesus was crucified, till Sunday morning when he rose again, was not three days and three nights; while others claim that he must have been in the grave seventy-two hours, and that therefore he must have been

crucified earlier in the week than Friday. Neither position is correct.

THE simple fact of the matter is that Christ was crucified on Friday, the preparation day, the day before the Sabbath, and that he rose very early in the morning of the first day of the week, and still he was in the heart of the earth three days and three nights, in the sense in which Christ spoke those words. Christ said that he should be in the heart of the earth three days and three nights; he also said that he should be crucified, and "the third day should rise again." Therefore we must conclude that these two expressions mean the same thing. When the two disciples on the way to Emmaus recounted the betrayal and crucifixion of Christ, they said: "To-day is the third day since these things were done." Luke 24:21. That the expressions three days and three nights, and the third day, were used interchangeably with reference to the same period of time, is proved by a passage in the book of Esther. When Esther had decided to go in before the king, she sent to Mordecai, saying: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king." Esther 4:16. And the record says that "on the third day" Esther put on her royal apparel, and stood in the inner court of the king's house, etc. Esther 5:1.

THE blindness of the disciples, and their slowness to believe that Christ did not intend to establish an earthly monarchy at that time, are shown by the fact that immediately after Christ had told them of his soon-coming sufferings, the mother of James and John, the sons of Zebedee, came to Jesus, saying, "Grant that these my two sons may sit, the one on the right hand, and the other on the left, in thy kingdom." Matt. 20:21. Mark says that James and John made this request (Mark 10:35-37); but from Matthew's account we are to understand that they made the request through their mother.

In this request we have an exhibition of pride and ambition for position. It was this same spirit that caused the fall of Satan in Heaven. Isa. 14:12-14. The same ambition instilled by him into the heart of Eve, resulted in the fall of our first parents. When Satan said to Eve, "In the day that ye eat thereof, then your eyes shall be opened, and ye shall be like God," she took of the fruit. It is evident, therefore, that such a spirit must be entirely banished from the hearts of those who will share the kingdom of Heaven. If places in that kingdom were distributed as they are in earthly kingdoms, confusion and ruin would ensue.

JESUS did not say whether James and John should or should not occupy the places which they desired; but he showed them what they must pass through. "Are ye able to drink of the cup that I shall drink of, and to be bap-

tized with the baptism that I am baptized with? They say unto him, We are able." Bold language this. They were bold because they were ignorant. They had no idea of what Christ was about to endure. If they had realized it, they would probably have been less confident; for we find that when they were brought face to face with the sufferings of Christ they forsook him and fled. Yet afterwards they did drink of the same cup, and were made partakers of his sufferings, even as Christ foretold. What made this change? Simply this: They had learned of Christ. They had learned that Christ's kingdom was not temporal, but eternal, and that the way to it lay through tribulation.

IN Matt. 20:23 the translators have made an unnecessary insertion. They have supplied the words, "it shall be given to them," in the sentence: "But to sit on my right hand, and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father." It seems that a plain translation of the Greek, without supplying anything, would be much better. Then it would read thus: "To sit on my right hand, and on my left, is not mine to give, but for whom it is prepared of my Father." That is, he could give it to none, except to those for whom it was prepared, and that meant those who were prepared for it, through self-denial and suffering.

WHEN the ten heard the request that James and John had made "they were moved with indignation against the two brethren." This would indicate that they had the same spirit that the two brethren had. They wanted to occupy as high places as there were, and they were indignant to think that these two had been trying to get ahead of them. James and John would have made admirable politicians, with the same spirit that they then had; they would not lose any opportunity to advance their own interests.

"BUT Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:25-28. Here we have the road to true honor and greatness laid out before us. Paul taught the same thing when he said: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:10. And again when he wrote: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3.

THE wisdom of this world would call that foolishness; but the wisdom of this world would therein exhibit its own foolishness. Actually, the plan laid down by Jesus and

Paul would, if carried out, result in the greatest possible good for all men. As it is now, each man looks out for himself, and for nobody but himself. In order for a man to build himself up, it is often necessary for him to pull somebody else down; and thus the whole world is peopled with Ishmaelites. Now in such a case it is evident that a man can get no more than his own strength or wisdom will bring him, and often not so much as that, since others may prevail against him. But where the divine rule is followed, everybody gets far more than he could if each one were looking out simply for himself. If there are a hundred men in a community, and each one esteems every other one better than himself, and seeks the honor of others, each man will have the strength of a hundred put forth in his behalf. Each one forgetting himself, would find his interests advanced far more than they could be if he had devoted his entire attention to himself. So it appears that the manner of life necessary to fit one for Heaven, is really the best for men's temporal welfare, if they would but follow it. For "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. w.

The Missionary.

PROGRESS IN THE UPPER COLUMBIA CONFERENCE.

THINKING that a brief statement of the condition and progress of the work in our part of the field may be of interest to your readers, we send you the following:—

The reports concerning the week of prayer from different localities are so brief that we cannot give descriptions which we are sure would be specially interesting. The appointment was received with favor, and its importance recognized. It was observed by nearly all our churches and companies, and proved a season of profit and spiritual growth.

We feel thankful to be able to report the present condition and future prospects of the cause in the Conference, as encouraging in different directions. Two camp-meetings have been held,—one at Milton, Or., which was reported, the other in Idaho. This last was for the special benefit of those who could not attend our annual meeting. It was the first privilege of the kind that most of them had enjoyed, and their faithfulness in attending and in sustaining the meeting was rewarded by the blessing of the Lord in a marked degree.

About eighty persons have accepted the truth since the beginning of the Conference year, and calls for labor are more than can be responded to. One church has been organized, others have had additions, and several companies have been brought out which await organization.

The missionary spirit seems active as evidenced by the work being done by the local societies. A liberal amount of money has been subscribed for a reserve and mission

fund, and steps have been taken to secure a lot and erect a church in Spokane Falls, and to continue the mission there.

Canvassing has not kept pace with other branches because of peculiarities of the field, which presents special difficulties. Plans are now being laid which it is hoped will bring up this branch of the work.

A special degree of interest is manifest in Sabbath-schools. Four new schools have been added to the list, with a membership of nearly one hundred.

The temperance work is making some headway.

Our school at Milton is the center of much interest. A society has been regularly incorporated, a substantial school building erected at a cost of about fourteen hundred dollars. This is paid for, and means provided to build a boarding-house as soon as circumstances will permit. The school is under the management and instruction of Elder G. W. Coleord and wife, assisted by two under teachers. The number of pupils enrolled is seventy-five. All instruction and discipline seem thorough, and there is a commendable degree of application and interest noticeable on the part of students. The reputation of the school is such that it is being patronized by those not of our faith. The credit for this enterprise is mainly due to the energy and zeal of the Milton church.

While we have some difficulties to meet peculiar to this field, and others common to all, we feel to "thank God and take courage."

U. C. CONF. COMMITTEE.

HARRISBURG, OREGON.

LAST November I was called to Harrisburg to attend the funeral of Sister Brand. There being some interest to hear I remained thirty-one days and preached thirty times. January 5, in company with Elder S. Fulton, I returned and stayed four days. Seven were baptized and nine united with the church.

H. W. REED.

THAT only is worthy of the name of conviction which is translatable into words and, still farther, into deeds. He who is convinced is conquered, swayed, ruled, by his conviction. Mere opinion, mere sentiment, mere aspiration, is therefore not conviction; for while we hold sentiments and aspirations, convictions hold us. No one can be said to have (or to be held by) a conviction, until he has expressed that conviction, at least to himself, in words or in actions. "I hardly know where I stand," said a young man who had drifted from his religious moorings. He only realized that he stood nowhere, when he attempted to show that he stood somewhere. If you would know how vague are your beliefs, how few your convictions, how unstable your footing, how fruitless your life,—try to speak your convictions, to yourself at least, even if you do not speak them out to others. If you find then that you have really anything to say, you will know that you have something to do.—*Selected.*

The Home Circle.

MY NEIGHBOR'S BABY.

Across in my neighbor's window,
With its drappings of satin and lace,
I see 'neath his flowing ringlets,
A baby's innocent face.
His feet in crimson slippers,
Are tapping the polished glass,
And the crowd in the street look upward,
And nod and smile as they pass.

Just here in my cottage window,
Catching flies in the sun,
With a patched and faded apron,
Stands my own little one.
His face is as pure and handsome
As the baby's over the way,
And he keeps my heart from breaking
At my toiling, every day.

Sometimes when the day is ended,
And I sit in the dusk to rest,
With the face of my sleeping darling
Hugged close to my lonely breast,
I pray that my neighbor's baby
May not catch Heaven's roses all,
But that some may crown the forehead
Of my loved one as they fall.

And when I draw the stockings
From his little weary feet,
And kiss the rosy dimples
In his limbs, so round and sweet—
I think of the dainty garments
Some little children wear,
And that my God withhold them
From mine, so pure and fair.

May God forgive my envy—
I knew not what I said;
My heart is crushed and troubled—
My neighbor's boy is dead!
I saw the little coffin
As they carried it out to-day;—
A mother's heart is breaking
In the mansion over the way.

The light is fair in my window;
The flowers bloom at my door;
My boy is chasing the sunbeams
That dance on the cottage floor.
The roses of health are blooming
On my darling's cheek to-day,
But the baby is gone from the window
Of the mansion over the way.

—Selected.

"I SHALL DO AS I LIKE!"

"I SHALL do as I like!" This was the declaration of a school-boy eight years ago. There were two lads walking home together, and the topic of conversation was an important change that was about to take place in the circumstances of both of them. Within a month of the conversation referred to, their last "half" at school would terminate, and both of the boys were shortly after to go from home to begin business life as apprentices. There was a considerable difference in their position, inasmuch as one of them was the only son of a prosperous lawyer, and the other was one of a large family, brought up amid much privation by a widow lady with small means. The lawyer's son was going as an apprentice to a manufacturer; a large premium was to be paid with him, and he was to receive handsome wages from the termination of his probationary six months. The other lad was going to learn a mechanical trade. His mother was unable to pay a premium, and he was to maintain himself as well as he could on his small wages.

Boy-like, the lads were full of gleeful anticipation at the change which promised so much that was new and interesting to both of them. Each had plenty to say about his future career; but a listener to their discourse

would have observed a great difference in their speculations. The poorer lad was telling his companion how earnestly he meant to apply himself to his trade, and how resolute he was in his determination to become skillful in every branch of it. The other was more concerned about the opportunities he should have for enjoying himself when beyond the control of his parents. It was in regard to this that he exclaimed, "I shall do as I like!"

One rigid regulation of John Rayner's home life was that under no circumstances was he to smoke. One of the principal sources of pleasure which young Rayner saw looming before him in the distance was the facility he should have for avoiding this parental restriction.

The month passed rapidly, as did the succeeding weeks which necessarily elapsed before our two young friends were duly settled in their new homes. The difference in their circumstances was even greater now than it had been before; but the old school-boy attachment drew them into occasional communication, and at irregular and distant intervals the two lads met.

"I told you I meant to do as I liked, Frank," said John Rayner, one evening as they were walking in company. "I've got to know a jolly set of fellows at our warehouse, and between them they've learned me to smoke first-rate. Look here," he added, producing a cigar which he proceeded to light and smoke, "I couldn't have done that at home, old boy, even if I had dared."

And then Rayner, with great glee, proceeded to relate how he had struggled to overcome the dreadful headache and sickness that accompanied his earliest attempts, and how by degrees he had at length mastered the disagreeable nausea, and could smoke a whole cigar in an evening without being ill. It seemed to him that his most important step towards manhood had been taken when he had succeeded in overcoming all the faintness and other disagreeable sensations that accompanied his first cigar. Poor fellow! Like many others he had strange ideas of what constituted true manliness, and in seeking to "do as he liked" he was rapidly paving the way to become a slave to a vile and injurious habit.

But to return to our story. John Rayner was not content with becoming a slave himself; he wanted to drag his old school-fellow into the same course. More than once he tried his persuasive powers, but without avail, till one evening he reminded Frank that the morrow was the first anniversary of his (Frank's) being bound apprentice, and that there could be no better time for "turning over a new leaf," as he described it. The old proverbial expression suggested a pun, and with more truth perhaps than he intended, he said, "Come, Frank, make up your mind, and try your hand at a cabbage-leaf cigar to-morrow."

For awhile Frank seemed disposed to resist, but before the companions separated he closed the argument by saying, "Well, I think I will allow myself just one cigar a day."

"Bravo!" exclaimed Rayner. "That's right, Frank; be a man, and do as I do. You know I always told you I meant to do as I liked."

And so the matter ended. As time rolled on the two friends met less and less frequently. The associations which Rayner formed engrossed more and more of his attention, and the humble lad who had to work hard all day and maintain himself out of scanty wages, was not likely to be very acceptable company for the fast young men with whom John Rayner had formed such close friendship. When once in a while the two former school-fellows met, the interview was brief though friendly enough. John generally wanted to know how Frank got on with his one cigar a day, and was as regularly assured that the allowance was always adhered to, but never exceeded.

"I never see you smoking, old fellow," was Rayner's remark on one of these occasions.

"Well, you see," was the reply, with a smile, "I prefer to keep my cigar to myself at home. I can only afford one you know, and I like to make the most of it."

So years passed on, and the apprentice days were ended. Young Rayner had formed extravagant habits, and was in debt. These things had grievously offended his father, who refused to risk his money by affording his son the means of entering into business for himself; and from that time forward John Rayner lived an idle, useless life, consoling himself with the thought that his father would not live forever, and that sooner or later the money must become his own, when once more he would do as "he liked."

One day he happened to meet his old school-fellow near the latter's lodgings, and was invited to enter and sit awhile. In the conversation that ensued, Frank told him of his circumstances, which seemed far more promising than his own.

"I'm a sort of foreman," said he, "in one of the departments of the factory—the same that I've been in all through. I mean to go on and qualify myself for the post of manager, and perhaps I may one day get a partnership."

"But what do you do with all those books?" asked Rayner, pointing to some well-filled shelves upon the wall.

"Oh! that library is my 'one cigar a day,'" was the response.

"What do you mean?"

"Mean? Just this. When you bothered me so about being a man, and learning to smoke, I'd just been reading about a young fellow who bought books with money that others would have spent in smoke, and I thought I'd try and do the same. You remember I said I should allow myself only one cigar a day?"

"Yes."

"Well, I never smoked. I just put by the price of a two-penny cigar every day, and as the money accumulated I bought books—the books you see there."

"Do you mean to say that those books cost no more than that? Why, there are pounds and pounds' worth of them!"

"Yes, I know there are. I had six years more of my apprenticeship to serve when you persuaded me to 'be a man.' I put by the money I have told you of, which, of course, amounted at two-pence a day to £3 0s. 10d. a year, or £18 5s. in six years. I keep those books by themselves as the result of my apprenticeship cigar-money; and if you had done as I did you would by this time have saved many more pounds than that, and been in business besides."

Rayner took his departure soon after; it is to be hoped a wiser man. Which of these youths would my young readers rather imitate? Remember *both* of them "did as he liked." The difference was that one liked self-indulgence, and the other liked to be careful, studious, and industrious.—*Frederick Wag-*

A BOY'S RESOLVE.

YEARS ago a German boy read of the siege of Troy, and made up his mind to find the ruins of that ancient city. Troy had perished three thousand years ago—if indeed it ever existed at all. But, said the little German, I will find it. Though a poor lad, slaving at work until bed-time, he procured books and taught himself six or seven languages. He pushed on and prospered, until as a merchant he had made a fortune. Every step of this study and money-making was taken with the aim of fulfilling the vow of his boyhood. In due time he started eastward with a company of laborers, and for long, long years pursued his search. At last he found Troy. His discovery was a sensation through all Europe. A few years ago the treasures of gold, silver, and bronze, dug out of the palace of the Trojan king, were exhibited at South Kensington. For three thousand years the buried ruins of that city had lain covered with sand, and by many it was regarded only as the fabled creation of poetry, but Dr. Schliemann, at his own expense and by his amazing enterprise, proved the discovery to the world. Think of it. A poor lad learning languages, making money, spending seven years or more in far-away deserts, sustained through a life-time by one fixed resolution. He vowed in boyhood that he would find Troy, and he did find it. This German lad said, "Put down my name," and when life was far spent he succeeded in hacking his way into the temple of fame.

Now, if we can find truth and God, if we can find glory, honor, immortality, and eternal life, is it not worth while, for the sake of these imperishable possessions, to summon up our uttermost resolution, and to pursue our aim with diligence through the swift years of our mortal pilgrimage? They do it for a corruptible crown, but we for an incorruptible. Do it with thy might.—*Band of Hope Review.*

How beautiful is that simple prayer which it is said the Breton sailors are wont to utter when launching out upon the heaving ocean: "Keep me, my God; my boat is so small, and thy ocean so wide!"

Health and Temperance.

THE TWO GLASSES.

THERE sat two glasses filled to the brim,
On a rich man's table, rim to rim;
One was ruddy and red as blood,
And one as clear as the crystal flood.
Said the glass of wine to the paler brother:
"Let us tell the tales of the past to each other.
I can tell of banquet and revel and mirth,
And of the proudest and grandest souls on earth,
Fell under my touch, as though struck by blight,
Where I was king, for I ruled in might.
From the heads of kings I have torn the crown,
From the heights of fame I have hurled men
down;
I have blasted many an honored name;
I have taken virtue and given shame;
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.
Far greater than any king am I,
Or than any array beneath the sky;
I have made the arm of the driver fail,
And sent the train from the iron rail;
I have made good ships go down at sea,
And shrieks of the lost were sweet to me,
For they said, 'Behold how great you be!
Fame, strength, wealth, genius, before you fall,
For your might and power is over all.'
Ho! ho! pale brother," cried the wine,
"Can you boast of deeds as great as mine?"

Said the water glass: "I cannot boast
Of a king dethroned or a murdered host,
But I can tell of a heart once sad
By my crystal drops made light and glad.
Of throats I've quenched, of hearts I've laved,
Of hands I have cooled and souls I have saved.
I have leaped through the valley and dashed
down the mountain,
Flowed in the river and played in the fountain,
Slept in the sunshine and dropped from the sky
And everywhere gladdened the landscape and
eye;
I have eased the hot forehead of fever and pain,
I have made the parched meadows grow fertile
with grain.
I can tell of the powerful wheel of the mill,
That ground out the flour and turned at my will.
I can tell of manhood, debased by you,
That I lifted up and crowned anew;
I cheer, I help, I strengthen and aid;
I gladden the heart of man and maid;
I set the chained wine-captive free,
And all are better for knowing me."
These are the tales told each other,
The glass of wine and the paler brother,
As they sat together full to the brim,
On the rich man's table rim to rim.

—Selected.

DAMP ROOMS.

HUNDREDS of children die each year from the effect of sleeping in damp rooms, and scores of ladies go coughing around with severe colds, which become seated on the lungs and will terminate in consumption and death, from their gross ignorance or neglect of the simple laws of health. Light, warmth, and pure air are as necessary to health as food and drink.

During the summer, little care is needed but to throw open the doors and windows and let in the sunlight and pure air which everywhere abound. It is during the rainy season that special precautions are necessary. No room should be occupied which cannot be warmed and dried every day when it rains, and twice a week during the whole rainy season. Every occupied room should have a stove or fire-place in which a little fire should be built morning or evening; but where, from the imperfect construction of the house, this is impossible, the simplest substitutes should be adopted.

Dwelling rooms are allowed to gather dampness until, in extreme cases, the water stands in drops on the walls, and wall-paper moulds and drops off, and then "a mysterious prov-

idence"—nothing but ignorance and wet weather combined—allows the children to be swept off with diphtheria, croup, fever, and consumption. If a fire cannot be built in a room where children sleep, bring out the bedding and dry it by the fire, open the windows sunny days, and if a particle of dampness remains carry a large kettle of coals into the room frequently and let it dry out the moisture.—*Selected.*

HOT BREAD.

PHYSICIANS often recommend for sick people oatmeal or graham pudding, made by stirring the meal into water and boiling a few minutes, as one of the first things to be eaten when the stomach will not stand hearty food. Why is the meal thus prepared any more easily digested than new bread or hot muffins, which are considered unhealthy?

The two cases are by no means similar. The oatmeal or graham flour is made digestible by boiling, the starch granules being ruptured so that their contents are more easily acted upon by the digestive fluids. In the making and baking of bread the same change is accomplished. The difference between hot new bread and that which is older is essentially the same as between "heavy" and "light" bread. It is its "lightness," or porosity, which gives to bread its ready digestibility. When new it is softer, for the steam of the water it contains; and this makes it difficult of mastication, and liable to form a close and cloggy mass, which, on passing into the stomach, is less easily penetrated and acted upon by the gastric juice. By cooling and drying, it becomes firmer and more friable, so that it is more thoroughly mixed with the saliva in the mouth, and goes into the stomach in better condition for the process to which it is to be subjected there.

Bread becomes more digestible by toasting, chiefly because it is made drier and firmer—that is if toasting is properly done. The slice should be rendered crisp throughout its entire thickness. If it be merely scorched on the surface, as often happens, the interior is merely softened and made like new bread, and consequently less digestible.

While on this subject, we may remark that oatmeal, cracked wheat, and similar boiled breakfast dishes, often become more or less indigestible from being "bolted" in the usual Yankee style. They are soft and go down easily, and are shoveled or spooned into the stomach, with no delay in the mouth en route. They need mastication as really as beefsteak does, not to save one from choking (which many people seem to suppose is the sole reason for chewing), but to mix them thoroughly with saliva, which is a digestive agent and not a mere lubricant to expedite the passage of dry food down the œsophagus.—*Journal of Chemistry.*

REST before meals makes digestion more complete. Exertion immediately before retards digestion, and exertion immediately afterward deranges it.

News and Notes.

RELIGIOUS.

—One of the oldest meeting-houses in the world is the Bangund Church in Norway, the age of which is over eight hundred years.

—The expected visit of D. L. Moody to the Pacific Coast has been postponed until next season on account of other engagements.

—The Methodists having successfully crossed the million dollar line, have now pledged \$1,200,000 for mission work during the coming year.

—Within a certain area of New York City, comprising eight districts, and having a population of 360,000, there are 3,018 saloons, and but 31 Protestant churches.

—The Rev. Mr. Craven says that he knows of one Rajah who alone is printing at his own expense 200,000 Hindoo tracts, and intends to distribute them at the large fairs in North India.

—The venerable Dr. McCosh has resigned the presidency of Princeton College, and Francis L. Patton was unanimously chosen to succeed him. Dr. McCosh retains an honorary position in the school of philosophy.

—The *Independent* says that there are no fewer than one thousand Congregational ministers in this country among the "unemployed." This is one-fourth of the entire ministerial force of Congregationalism in the country. And why are they unemployed? Simply because nobody has raised up churches for them to preach to. Imagine the apostles tarrying at Jerusalem until congregations paying good salaries were provided for them. They made their congregations.

SECULAR.

—Lord Stanley will succeed Lord Lansdowne as governor of Canada in May.

—Severe fighting is reported in Soudan between the dervishes and Abyssinians.

—O. K. Hopkins, a nephew of Mark Hopkins, died of small-pox, at Oakland, Feb. 7.

—Reports of extreme cold weather in Minnesota and the North continue to reach this coast.

—Exports from New York for the week ending February 6 were \$6,086,000, exclusive of specie.

—It is reported that the King of Abyssinia is making overtures to Italy for peace negotiations.

—Advices from China say that nearly 2,000,000 persons are utterly destitute through the Hoang-Ho floods.

—Seven negroes and six whites were castigated at the public whipping-post in New Castle, Del., February 11.

—The Austrian Minister of Commerce asks for an appropriation of 1,280,000 marcs for the construction of State railways.

—Information has been received that Russia and France have concluded a treaty similar to that between Germany and Austria.

—The death sentence was passed upon seven men by Judge Parker the 10th inst. at Fort Smith, Ark. The execution will occur April 27.

—The U. S. Treasury Department has decided that coins worn smooth by natural abrasion are not "mutilated coin" and are redeemable.

—The Lick observatory on Mount Hamilton, Cal., has inaugurated its history by the discovery of a new star in the constellation Orion.

—The Lusk Canning Works at Oakland, Cal., produced last year 1,000 car loads of canned fruits, which would form a train seven miles in length.

—Congress is asked to make appropriations for the protection of shipping on the coast of California and Oregon by the construction of mooring places.

—The Sugar Trust, lately formed, is making itself still more odious by a merciless oppression of producers, and yet advancing prices of the refined product.

—Mr. Wassalls, a Methodist clergyman, was dismissed from his charge in Mendon, Mass., for being a tobacco-smoker, a fact which he unsuccessfully tried to conceal.

—To retaliate for the Austrian refusal to participate in the French art exhibition, France now "returns the compliment" by refusing an invitation from the Austrian exhibition.

—The erection of the Beecher statue is assured, the required sum of \$35,000 being nearly all obtained.

—The International Council of Women will meet in Washington, March 25, in the interests of the Woman's Suffrage movement. Representatives from the old countries will be present.

—The Board of Regents have chosen Horace Davis, of San Francisco, for the position of president of the California State University. Mr. Davis is a nephew of the historian, George Bancroft.

—Great avalanches have recently occurred on the Alps, causing destruction of life and property. A station and mail train were engulfed by one of them, and 2,000 men are employed in digging them out.

—Dakota authorities claim that the loss of life in that territory by the late blizzard has been exaggerated. The Railroad Commissioner at Fort Smith claims that 114 is the authentic number thus losing their lives.

—The Dupont Powder Mills, near Wilkesbarre, Penn., exploded on the 9th inst. with a force which was felt for forty miles around. Four men were killed and forty wounded, of whom fourteen will probably die.

—Experiments made in France in "deep sea" photography have been successful. With a camera and the electric incandescent light, it is said to be possible to photograph sunken ships, and make more simple the diver's perilous work.

—It is stated that a large corporation with a capital of \$10,000,000 will compete with the Standard Oil Company. They will build a pipe line from the oil fields to Toledo, and they claim to possess the patent on a new refining process which will give them superior advantages.

—The case of the Crown Prince of Germany still hangs in doubt. The obstruction in his throat became such as to necessitate the operation of tracheotomy, which was performed the 9th inst. The physicians speak hopefully, but grave fears are generally entertained as to the result.

—Michigan Commissioners of Labor certify that 43,079 of the 90,803 farms in that State are carrying mortgages to the amount of from 55 to 60 per cent. of their assessed valuation, and that the annual interest thus required to be met is more than twice as much as all the taxes paid upon said property.

—Miss Etta Shattock, one of the Nebraska school-teachers who suffered so severely for her scholars, after losing both lower limbs, died on the 6th inst. The next day Miss Royce, who lay all night in the storm endeavoring in vain to save the lives of three pupils, suffered the amputation of both feet. The *Omaha Bee* has raised a fund of about \$4,000 for each of these heroines.

—The U. S. Senate Committee on Education will report favorably a bill providing for the appointment of a commission of five to investigate the liquor traffic in its relations to general economy, its moral, criminal, and scientific aspects, and its relation to health, pauperism, social vice, and the general welfare; and also to consider the results of license and prohibitory legislation.

—Following close upon the collapse and swindle of the Fidelity Bank, comes another, also in Cincinnati. The Metropolitan Bank closed its doors the 6th inst. The principal officers were placed under arrest, and the affairs of the bank passed into the hands of Government officials. It is not known that the officers are guilty of any criminal dealings. The president, William Means, is a prominent business man, quite wealthy, and was once mayor of the city.

—A bomb has been thrown into the atheistical camp of the anarchists, in the shape of a spiritualistic communication from the spirit of Spies, one of the five executed in Chicago. Spies was an atheist, but his experience in the spirit-world has converted him. His earthly associates are, many of them, extremely skeptical, and indignantly repel this attempt to lead them into Spiritualism. They are not far apart, however, and under one common leadership the Satanic coalition will easily be brought about.

—Prince Bismarck delivered his anticipated speech before the German Reichstag on the 6th inst. The tone was very pacific. He professes great faith in the peaceful intentions of the Russian Czar, and states that since France has elected a peace-loving president there is no probability of war in that direction. Russia's warlike movements he construed to be simply preparations for emergencies which may arise in the Eastern question. "Russia," he says, "has no interest to conquer Prussian or Austrian provinces." Emperor William has complimented the speech; the Czar has shown himself especially friendly to the German and Austrian ambassadors at a court ball. And thus for a moment the skies appear calm while the winds of strife are restrained by an unseen power. Let Europe take a long breath, to-morrow trouble will be brewing.

—A serious accident occurred on the Ninth Street cable line, Kansas City, the 8th inst. A well-loaded train was going up the steep incline near the Union depot at an angle of 35 degrees, when the grip broke and the cars dashed rapidly to the foot. Here was a waiting-room on a trestle 20 feet high, which was crowded with passengers, and a loaded train ready to start. The descending cars struck this train with a terrible crash. A panic was created and the crowd rushed down the stairways leading to the street. Thus the number injured was greatly increased. One man was killed, three or four fatally hurt, and nearly one hundred less seriously injured.

Obituary.

CARTER.—Died at Harrisburg, Oregon, January 30, of typhoid malaria, Sister Madge Carter, aged nineteen years. She suffered greatly but bore it with Christian patience. She leaves a husband and babe, and many loving friends, who mourn their loss. Words of comfort from Ps. 17:15. H. W. REED.

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The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, FEBRUARY 17, 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 new universal language "volapük," seems to be growing in the favor of the learned. The University of Munich has voted to permit Dr. J. E. Meiss to lecture upon it in the university. Volapük has been studied by over 100,000 persons in Europe, and eleven journals are devoted to it. Whether it will ever become in fact the "world language," remains to be seen.

"THE Lutheran Church Consistory of Dresden, Saxony, has passed a resolution that persons known to be adherents of Spiritualism shall not be admitted to the Holy Communion." But if they should pass a resolution excluding from the communion all who are really Spiritualists, because of holding the fundamental doctrines of Spiritualism, the number of communicants would be reduced a great deal more than Gideon's army was.

THE "grand Christmas number" of the *Messenger of Wisdom and Israel's Guide* has been sent to us. Like most papers of the class indicated by its name, it hails from England. It is devoted, not professedly, but actually, to the work of confusing the minds of the people concerning the prophecies, and of arousing prejudices in the minds of sensible people against the doctrines of the second advent of Christ. The only satisfactory thing about such papers is that they are usually written in such obscure jargon that nobody can understand what they are trying to teach.

It is stated that in two London churches actors have been invited to read the lessons for several successive Sundays, lately, and have given great satisfaction to the audiences. We see no reason why they should not; as a general thing actors can read better than ministers can, and when the service consists merely of music, and the reading of a set "lesson," the best reader must give the best satisfaction. From this little circumstance anybody ought to be able to see how a liturgical service naturally tends to make moral character and biblical knowledge minor qualifications for a minister.

SOME people are consoling themselves with the idea that President Cleveland's gift to the Pope had no political significance,—that he did not make it officially, but as a private person. But we are very certain that the President did not so regard it, and that the Pope did not receive it as from a private person. In return for it, he sent his blessing to the President, and to the country of which he is the head. It is worth noting that the kingdom of Italy, and the united kingdoms of Sweden and Norway, are the only civilized nations of any importance in the world, that honored themselves by not honoring the Pope with presents on the occasion of his jubilee.

A FEW days ago, we saw a report of a revival sermon that was preached by an evangelist now holding meetings in San Francisco. The report was intended to be complimentary to the evangelist, and the statement was made in the most matter-of-fact manner that the discourse the preceding evening was on the visit of Nicodemus to Jesus, recorded in the third chapter of John, and that it was enlivened and illustrated by many humorous stories. We have no doubt of the truth of the report, for we once heard the same speaker tell some humorous stories in a revival sermon. But who that has read the third chapter of John, would consider it suggestive of humorous

stories? And what can be the quality of that man's reverence, who can read that chapter and tell jokes in the same breath? And what will be the quality of the converts which he makes by such sermons? Will they not be "funny" Christians? Where has reverence gone? The next thing that we may expect is that some "revivalist" is eliciting roars of laughter by a sermon on the crucifixion of Christ.

SPEAKING of the story that has been going the rounds of the secular press, and has found its way into not a few professedly religious papers, namely, that the Seventh-day Adventists of Battle Creek, Mich., had fixed the time for the Lord to come, and had disposed of their property, and prepared ascension robes, the *Bible Banner* says:—

"The facility with which such a yarn about white robes can be started and made to be credited in this year of grace, and of abounding newspapers, accounts for its persistent existence forty years ago as a smutch on a people who expected Christ, and relieves any nervous souls from feeling any need to attempt to refute it in future. The race of liars is not dead, and it is as foolish as ever to run after foolish liars to contradict them."

That is all that need be said about the matter, except that the number of people who make and love a lie seems to be on the increase, and that this age of "abounding newspapers" wonderfully increases the facility for circulating such yarns; for while hundreds of papers will readily publish a falsehood concerning religion or a religious body, very few will publish a correction—unless the religious body has political influence.

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THIS expression is emphatically true of the Rural Health Retreat, near St. Helena, Cal. It is a good place for the sick to go in order to get well, and for the well to go in order to get better. The old epitaph, "I was well; I wanted to be better; I took physic, and died," can never be written by the well man who goes to the Health Retreat, in order to get better; for there he will take only nature's remedies under the most favorable circumstances.

Great improvements have lately been made at the Retreat. The main building has been enlarged to more than double its former capacity, so that now a family of one hundred can be well provided for. The building is four stories in height, with a well-lighted room and a promenade upon the fifth floor, which is the roof. An elevator run by water, of which the Retreat has now an abundant supply, provides easy access to every floor. Besides this, the rise of the mountain is such that one can step from every floor, and also from the top of the building, directly out upon the ground.

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As for the fare, we can say that the tables are provided with everything that is good. The only difficulty anyone will find will be to restrain his appetite when so great a variety of nourishing and toothsome food is spread before him.

Genial managers and kind attendants combine to make the sum of happiness complete for the invalid or the wayfarer. Given the bracing air, the mild and equable climate, the medical attendance and the good treatment, the rest, alternated with judicious exercise, either active or passive, according to the strength of the patient, and the nourishing diet found at the Retreat, and if a sick person cannot recover his health there, it is because recovery is impossible; while the professional man who feels worn out with close confinement to his office and the daily routine of business, will find his spirits wonderfully revived by a week's stay at the Retreat. In short, the place is what its name implies, a quiet home where one can retreat from the noise and bustle of the world, and find the blessing of health.

In a recent speech in New York, Dr. McGlynn said of the Papal authorities at Rome:—

"I will go on, and if they try to crush me, then I will proceed to expose them, and I can give facts that will make the country too hot to hold some of them. It will be the part of prudence for them to let me alone."

We have no doubt that Dr. McGlynn can tell some pretty damaging things about the Romish authorities. He has been behind the scenes, and has been in their confidence. From his remarks, it would seem that he knows of some gross crimes that they have perpetrated; and it would not surprise us at all to find out that this is so. But the question is, Why does he make the exposing of them a matter of revenge? If he were a true reformer, he would not rest his actions on such low ground. If he would tell what he knows, calmly, and with the desire of keeping as many innocent people as possible from being duped, it would have much more weight.

FROM the publisher, A. B. Deming, 124 Post St., San Francisco, we have received a copy of *Naked Truths about Mormonism*, which we understand is to be published monthly. It contains a great many facts about the rise of Mormonism, and there are affidavits from respectable persons now living, testifying to the frauds by which the "Book of Mormon" was foisted upon the people as a revelation from Heaven. While we like to see frauds exposed, we have no idea that such exposure will affect Mormonism in the least. The Mormon leaders well know the fraudulent character of their pretensions; and their converts are made mostly from the ignorant and the depraved in this country, and from those in foreign countries who could not be reached by any exposure published in the English language. As long as there are people who love and make a lie, lies will be believed by many in preference to the truth; and that will be until the Lord comes.

THE *Christian Union* says of Mr. C. A. Berry, who recently declined the pastorate of Plymouth Church, Brooklyn, that when he was in this country, "he left the impression of being a man of executive force, of individuality and independence of character, and a preacher of more than ordinary skill and attractiveness. A man who apprehends the drift of modern thought and life." And it adds that this age needs a message of hope, "and it needs this message broadly and rationally interpreted, so that it shall be accordant with the best modern thought, and credible by a man's whole nature."

In this last statement the *Union* has made just one mistake. It should have said that this age *wants* such a message, not that it *needs* it. A person must be wonderfully ignorant of human nature, and blind to the prevailing *drift* of the day, who thinks that a message which accords with man's nature, and with the "drift of modern thought and life," can ever have any real elevating power. One who preaches such a message would doubtless be very acceptable to those who "will not endure sound doctrine," but who will heap to themselves teachers after their own lusts.

NOTICE.

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