

# THE Signs of the Times

CTarnipseed \$1.89

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

VOLUME 14.

OAKLAND, CALIFORNIA, SIXTH-DAY, MARCH 23, 1888.

NUMBER 12.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR THE  
International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

### CONFLICT AND VICTORY.

O REFUGE of men, worn and weary,  
With suffering and sin oft distressed,  
Could'st Thou leave 'mid surroundings so dreary  
Thy peace as a dying bequest?

We've felt strange 'mid our kindred and neighbors,  
Been lonely in thick haunts of men,  
Had to rest on a stone from our labors,  
And no visions to comfort us then.

We are weary with chasing the shadows,  
And bearing our burdens of care;  
For our way has not lain through the meadows,  
We have chosen the dust and the glare.

We have lived for ourselves 'stead of others,  
Sought in temples of pleasure our shrine,  
Held no cup to the lips of our brothers,  
Or with gall often mingled the wine.

We'll live for this world, then, no longer,  
It can bring to us nothing of bliss,  
Let love in our heart become stronger  
To God and to man than it is.

—Good Words.

## General Articles.

### "ABIDE IN ME."

BY MRS. E. G. WHITE.

THE apostle Paul wrote: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me;" and Jesus, instructing his disciples, said: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

It is impossible for any of us to have a practical knowledge of this union with Christ, without the constant exercise of faith. Faith binds our souls to him, and makes us partakers of the divine nature. Our spiritual growth, our peace, our steadfastness, our constant obedience to the words of Christ, all depend upon the degree of faith we have in God. "Without faith it is impossible to please Him;" for we are powerless to do anything from acceptable motives, except through the grace of Christ, and this grace can be supplied only

through the channel of faith, that opens the way of direct communication between our souls and God. In accordance with our faith, we are enabled to overcome principalities, and powers, and spiritual wickedness in high places. Selfishness will not be permitted to flourish in the heart that is exercising living faith. Sin will not be indulged where faith beholds God and angels watching the development of character, and weighing moral worth. Eternal life, the gift of God through Jesus Christ, is a precious reality, and sin becomes exceeding sinful and abhorrent. Faith beholds "the Lamb of God that taketh away the sin of the world," and realizes something of the cost of Calvary.

Jesus came into the world to save sinners, not *in* their sins but *from* their sins, and to sanctify them through the truth; and in order that he may become a perfect Saviour to us, we must enter into union with him by a personal act of faith. Christ has chosen us, we have chosen him, and by this choice we become united to him, and are to live from henceforth, not unto ourselves, but unto him who has died for us. But this union can only be preserved by constant watchfulness, lest we fall into temptation, and make a different choice; for we are free always to take another master if we so desire. Union with Christ means an unfailing preference for him in every act and thought of our lives. In every part of the work there must be harmony between the Saviour and the one to be saved. Faith will see love in every requirement of God, and will submit to the will of Heaven, knowing that "all things work together for good to them that love God." We must have this perfect trust, if we become united with Christ, and share at last with him in his glory.

Christ will be constantly laboring for your salvation. Angels will be commissioned to guard you from the devices of the adversary, and to minister to all your needs. And the object of all this abundant solicitude must, on his part, depart from all iniquity, and perfect holiness in the fear of God. He must watch and pray. He must fight the good fight of faith, resist the devil that he may flee from him, and endure hardness as a good soldier of the cross of Christ. He has to wage a constant conflict with unseen foes, and only through Christ can he come off victorious.

He must cultivate courage to surmount the difficulties obstructing his pathway, and build up a character of integrity and virtue, representing to the world the character of his Redeemer.

"Abide in me," are words of great significance. Abiding in Christ means a living, earnest, refreshing faith that works by love and purifies the soul. It means a constant receiving of the Spirit of Christ, a life of unreserved surrender to his service. Where this union exists good works will appear. The life of the vine will manifest itself in fragrant fruit on the branches. The continual supply of the grace of Christ will bless you and make you a blessing, till you can say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

The sacred union with Christ will unite the brethren in the most endearing bonds of Christian fellowship. Their hearts will be touched with divine compassion one for another. "God is love; and he that dwelleth in love dwelleth in God, and God in him." "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." Coldness, variance, strife, is entirely out of place among the disciples of Christ. They have accepted the one faith. They have joined to serve the one Lord, to endure in the same warfare, to strive for the same object, and to triumph in the same cause. They have been bought with the same precious blood, and have gone forth to preach the same message of salvation; and how out of harmony with these facts is disunion and contention among brethren. "This is my commandment," said Jesus, "that ye love one another, as I have loved you."

Those who are constantly drawing strength from Christ will possess his Spirit. They will not be careless in word or deportment. An abiding sense of how much their salvation has cost in the sacrifice of the beloved Son of God, will rest upon their souls. Like a fresh and vivid transaction, the scenes of Calvary will present themselves to their minds, and their hearts will be subdued and made tender by this wonderful manifestation of the love of Christ to them. They will look upon others as the purchase of his precious blood, and those who are united with him will seem noble, and elevated, and sacred, because of this

connection. The death of Christ on Calvary should lead us to estimate souls as he did. His love has magnified the value of every man, woman, and child. And if "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life," should we be indifferent to others, and despise those whom God has valued at such an infinite price? Without the endowment of the holy Spirit of God, we are not fitted to engage in the great and solemn work for this time. When we have the love for souls that Christ had, we shall go forth with weeping, we shall become laborers together with God, we shall gather with Christ, and bear precious fruit unto everlasting life. When we consider that all Heaven is interested in the work of salvation, should we not seek by meditation and prayer to appreciate more intelligently the sacred character of our trusts? How can we, poor, fallible, fallen creatures, undertake this work without the special help and enlightenment of the Spirit of God?

Let God be your counselor. Let the heart in humility and meekness ascend to God in fervent, effectual prayer for spiritual discernment, for breadth of mind, and singleness of purpose to glorify God and save man. Let prayer constantly go forth from unfeigned lips for the presence of Christ, for the illumination of his Spirit, that the atmosphere of Heaven may surround you, and that self and selfish purposes may not have their way in your life. The Lord will draw nigh to those who sincerely desire to draw nigh to him.

We are living in a solemn day, and we are exhorted to "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." Let every soul remember that he is in the presence of the Judge of all the earth, and that "all things are naked and opened unto the eyes of him with whom we have to do." Our words, our plans, our meditations, the motives of our hearts, are read as an open book. The case of every individual worker is registered in Heaven. Let us consider this. Do we want our light and frivolous remarks heard in the presence of angels and before God? Do we want the words of pride, that exhibit self, left on the books to condemn us in the Judgment? Do we want our plans for self-exaltation written in the unerring records? Let us ever remember that the Lord, who gave his life for us, is watching with intense interest our course of life, and that angels are witnessing our ways. Seek that singleness of purpose that will lead us to glorify God, and not self. Oh, that each might say when tempted, as did our Lord, "The prince of this world cometh, and hath nothing in me." We want to uproot from our hearts every plant that our heavenly Father has not planted, that we may not be led to utter selfish and perverse things. Oh, for more of Christ, and less of self! Oh, that the workers might be clothed with the armor of his righteousness,

that they might be constantly drawing from the well of salvation, partaking of the divine nature, that they might go forth spiritual laborers, with self lost in our divine Lord.

Our standard is altogether too low. We must put away these cheap ideas of what is essential to make us laborers in the cause of Christ. We must have altogether higher views of the elevated character of our work. We want to work in the spirit in which Christ labored. We want to represent him to the world. We need to greatly humble our souls before God by confessing and forsaking our sins.

When Jesus was teaching his disciples, as they gathered closely about him, there was a moment's interruption, and one said unto him: "Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother." Here is the relationship that exists between Christ and his followers. We occupy this exalted position, if we are indeed doing the will of God. We are to consider ourselves as constituting the family of Christ, and we are to follow him as dear children. Adopted into the household of God, shall we not honor our Father and our kindred? We have no excuse to plead, for through Jesus we may command all power in Heaven and earth that we may walk worthy of our high calling.

Satan will be constantly seeking to belittle our conception of our privileges and responsibilities. He would have us regard the work of Christ as a commonplace work, and do it listlessly and negligently. He would keep us indifferent to the exalted and sacred positions to be attained in Christian life and character; but we must bruise him under our feet. We must establish an unyielding enmity between our souls and our foe; but we must open our hearts to the power and influence of the Holy Spirit. We want Satan's darkness to be shut out, and the light of Heaven to flow in. We want to become so sensitive to holy influences, that the lightest whisper of Jesus will move our souls, till he is in us, and we in him, living by the faith of the Son of God.

We need to be refined, cleansed from all earthliness, till we reflect the image of our Saviour, and become "partakers of the divine nature, having escaped the corruption that is in the world through lust." Then we shall delight to do the will of God, and Christ can own us before the Father and before the holy angels as those who abide in him, and he will not be ashamed to call us brethren. But we shall not boast of our holiness. As we have clearer views of Christ's spotless and infinite purity, we shall feel as did Daniel, when he beheld the glory of the Lord, and said, "My comeliness was turned in me into corruption." We cannot say, "I am sinless," till this vile body is changed and fashioned like unto His

glorious body. But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot, or wrinkle, or any such thing; complete in Christ, robed in his righteousness and perfection.

#### UNIVERSALISM IN A NUTSHELL.

"I am a Universalist," said C. G., boastingly, "and you orthodox are not fair in saying that our system is inconsistent with reason." "I will prove the irrationality of your system," said his friend. "You believe that Christ died to save *all* men?" "Yes, I do." "And you don't believe there is a hell?" "No, I don't." "You don't believe there is any punishment hereafter?" "No, I do not; men are punished for their sins in this life." "Well, now, let us put your *rational* system together. It amounts to just this—that Christ the Saviour died to save all men from nothing at all. Not from hell, because, according to you, there is none. Not from punishment in a future state of being, for man receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown at an immense expense to a man who is on dry land and in no danger of being drowned."

#### I WILL BELIEVE.

"I WILL not believe!" so said the apostle Thomas, unconsciously, perhaps, bringing to bear upon the matter of the resurrection of the Lord Jesus an act of his will. The evidences were entirely sufficient for the fact, and they ought to have produced belief. His will was in the way. Thomas is not alone in this. There are persons the habit of whose minds has brought them into antagonism with all around them in matters of faith, as they touch the gospel. Because so many believe, because friends believe, therefore they will not believe.

The matters of religion may seem too great, too transcendently important, for easy belief; and, because they are so great and important, the man may brace himself, he may throw himself back upon evidences which he himself selects, as did Thomas when he said, "Except I shall see in his hands the print of the nails, . . . I will not believe," and by a deliberate determination may refuse to receive any other kind.

His state of mind may not be merely passive, and in its passivity unmoved, because the evidences are not strong enough; it is active, and it is fixed in its activity by an act of the will. The man is resolved not to believe. The determination may be unconscious, but none the less real and forceful for that. He is unbelieving because he is determined to be unbelieving.

Here is a state of mind full of interest. Is there any way of meeting its requirements? Let us see. The divine Saviour who knew so well what was in man, took the case of Thomas into his wise and compassionate care. "And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst

and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

But Thomas did not reach out his finger to feel the wounds in those hands; he did not for a moment think of thrusting his hand into that sacred side. He may have before supposed that he would; but now he would have shrunk in horror from it. There was evidence before him so different, so tender, so convincing, that these gross and fleshly proofs were repulsive in comparison. Indeed, they were quite forgotten in the moment, and turned away from as if they were not in mind. And Thomas answered: "My Lord and my God!" It was not the unhealed scars, it was not the bodily form even, it was that ineffable Presence, all-beloved, of Jesus, speaking in tone and look of love, that appealed to his heart. It created more than the old love. In a moment that love was lifted into a higher region; rather, it lifted Christ into a higher, even a divine position. It was Jesus, and, more than Jesus—"My Lord and my God!"

It is to be carefully considered whether unbelief may not be largely the result of an act of the will, a determination which says, I will not believe. Persons may, unconsciously to themselves, be all the while in an attitude of resistance which, for some reasons—I will not attempt to suggest what they are—determines them in their rejection of the Lord Jesus. They take a secret satisfaction in this determined unbelief, and, while deeming themselves only humble, meekly seeking and willing to accept the truth, are proud, and actively resisting its claims. They are acting as if it were a virtue to withhold faith from Christ, the Lord.

This resistance, this activity against the Saviour, must be laid aside. It can and it must be laid aside by an act of the will. Instead of having the will help unbelief, the will must be summoned to the support of faith. As the man has been saying, I will not believe, now he must more resolutely say, I will believe. He must bring the determination of his soul to his faith in Christ his Saviour.

Faith is much a matter of the will. In saying this, I am, of course, speaking of the human side of it. No one is passive, in the reception of Christ. The faith does not sweep down upon him, nor does it gently envelop in its benign folds. It is a possession which a man takes, and takes often by an effort which becomes like an act of desperation; he, out of his despair, catches, grasps, clutches it, and then holds it as if in agony. "The kingdom of Heaven suffereth violence, and the violent take it by force."

Whoever reaches a Christian hope must sometime and somewhere come to the spot where he, with all the sincerity of which he is capable, and which flashes of light from eternity may call out, shall say to himself, I will believe. Sometime, if ever he is saved, he must take this leap of faith. It may seem to be a leap in the dark, but it must be taken.

We may say to such a man: The Lord Jesus Christ is before you. He is the Saviour of sinners; through him you may obtain pardon and peace with God. He can and he will save you. He can and he will take from you a burdened conscience, and give you a conscious acceptance with God. Think of him as not far away but as living, near and ready to receive and give you all this.

Accept these facts by a determination of your heart. Refuse to yield to your wonted unbelief. Welcome the Saviour to your heart. Look up, and in a recognition of love say, My Lord and my God.

There is an all-encouraging word, which you may take as an inspiration of hope and a call to quicken your step and hold your gaze: "Blessed are they that have not seen, and yet have believed."—*Wm. Aikman, D. D.*

AT LAST.

BY H. E. FELTON.

WHEN the toil of life is over,  
And the cares of earth laid by;  
When life's trials are all ended,  
And is hushed the troubled sigh;  
When we reach the glad forever,  
Neath the balmy smile of home,  
Then, we shall no longer wonder  
Why, mid storms and clouds we've come;  
Why the golden links were severed,  
Why our fondest hopes denied.  
When within the golden portals  
We behold the Crucified;  
Mysteries will be unfolded  
When we rest at His dear side.

"ARE THERE FEW THAT BE SAVED?"

THIS interrogation, though plainly answered by our Saviour more than eighteen hundred years ago, is still, to many minds, an open question; some holding that comparatively few will be lost, while others endeavor to maintain the proposition that all will finally be saved. That such should be the case seems strange, for the Bible says explicitly of the heathen, who always have been and are still far more numerous than Christians, that "they shall be as though they had not been" (Obad. 16); and the psalmist says of *all* the wicked that they "shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37:20. Malachi, too, testifies that "the day cometh, that shall burn as an oven; and *all the proud, yea, all that do wickedly*, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

Surely these texts teach that *some*, in fact many, will be lost; and in this they agree perfectly with the words of the Saviour, who said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. This does not mean simply that they will be punished for a long time and then be restored to the favor of God, but that they will be destroyed forever; for the apostle says that those who "know not God, and that obey not the gospel of our Lord Jesus Christ," "shall be punished with everlasting destruction from the presence of the

Lord and from the glory of his power." 2 Thess. 1:8, 9.

It will not do to say that the destruction here spoken of is not literal, but only banishment from the presence of God; for "the day that cometh shall burn them up, saith the Lord of hosts, *that it shall leave them neither root nor branch.*" It is equally vain to say that this destruction will not last forever, for the Saviour said: "And these [the wicked] shall go away into *everlasting punishment*; but the righteous into *life eternal.*" Matt. 25:46.

In this latter text the words, "everlasting," and "eternal," are both translated from the same Greek word, *aiónion*, which here undoubtedly means "unending duration;" and if in these words the righteous are promised a never-ending reward, the wicked are just as certainly threatened with never-ending punishment; and, as we learn elsewhere, that punishment is death. See Rom. 6:23.

The question, however, is not, "Will some be lost?" but, "Are there few that be saved?" Some, we have seen from several texts (and very many more might be quoted to the same intent), will be eternally lost; this is stated in terms that cannot be misunderstood; and the Scriptures make it equally plain that *few*, comparatively, will be saved.

We know that God had a purpose, a design in creating the earth: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:18. The character of the beings who were to be its inhabitants may be inferred from the statement that God "made man upright;" and we learn something as to their numbers from the words addressed to our first parents: "Be fruitful, and multiply, and replenish the earth," *i. e.*, people, or fill the earth.

It was, then, God's original purpose to fill the earth with beings loyal to himself; and though sin entered, and death because of sin, his purpose is still the same; hence, the promise to Abraham: "I will make thy seed as the dust of the earth;" and also the promise of the Saviour, "Blessed are the meek; for they shall inherit the earth"—not a part, but all the earth.

But notwithstanding the fact that God's purpose to fill the earth with beings loyal to himself was not to be turned aside, he foresaw that few of the race, comparatively, would avail themselves of the means so graciously provided for their restoration to his favor, and so in pronouncing the curse upon the woman he said, "I will greatly multiply thy sorrow and thy conception"—not simply add to it, but multiply it—that is, because of sin many would fail of eternal life, and so in order to fill the world with righteous inhabitants the number of births must be greatly multiplied. And this leads us to the conclusion that only a small part of the race will be saved.

But we are not left to surmisings, or even to logical inferences upon this important question. As before intimated we have the plain and unequivocal testimony of the Son of God himself, who, when asked, "Are there few that

be saved?" answered: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24. This text alone ought forever to settle this question; but the Saviour said many other things which are equally pertinent. The parable of the tares of the field certainly cannot be reconciled with the doctrine of the final restoration of all men; for in explaining it the Lord said: "The tares are the children of the wicked one." "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and *them which do iniquity*; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13: 38, 40-42.

It has been said that the chief difference between Universalists and Unitarians is, that the former believe that God is too good to damn anybody, while the latter believe that they are too good to be damned. But the Saviour has said: "He that believeth not shall be damned;" and our only safety is to believe just what he says, and flee for refuge to lay hold upon the hope set before us in the gospel. Though the gate is strait and the way narrow, the invitation is broad; and whosoever will, may come; and we are assured that Christ "is able also to save them to the uttermost that come unto God by him."

God has said: "The soul that sinneth, it shall die," and they who teach the contrary are simply carrying forward the work which Satan began in Eden, when he said to the woman, "Ye shall not surely die." To all such the Lord says: "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, *by promising him life*." Eze. 13: 22.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Eternal life is not inherited, neither is it ours by right; but it is freely given by God to all "who, by patient continuance in well-doing," seek for it.

C. P. BOLLMAN.

#### DULL PRAYER-MEETINGS.

Is not the dull prayer-meeting, with its stereotyped prayers and formal services, due in large measure to the low state of piety among church-members? Would not tongues be loosed if hearts were warmed? Would not a deeper personal consecration, greater freedom from subjection to the world, and more hearty and active loyal service for the Master, help to vitalize the weekly prayer-meeting and kindle a glow of enthusiasm? If we would have a soul-refreshing prayer-meeting there must be soul preparations and a spirit of expectancy. Is there not in these modern days a crippling of energy and efficiency in the lack of expectation of accomplishing actual results by means of social, united prayer?

How many go to the prayer-meeting with the

honest, confident expectation of real profit to their own souls, and with the firm, unwavering conviction that the petitions there offered will bring down a blessing? How many come thither from their closets, or with any special preparation by which the meeting will be made profitable to themselves or others?

How many go away from the house of prayer remembering any special requests, or with desire to press them in secret before the court of Heaven? Have we any desire that becomes a pressing, overmastering power to hold us to the throne of grace? Do we hold on like the Syro-Phenician woman after seeming rebuff and denial? Have we a firm and persistent faith that can make stepping-stones of obstacles in order to get nearer the Master? It seems as if the church prayer-meeting in any community ought to be a positive, recognized power, felt as truly as the influence of light and heat in the physical world; and doubtless it would be so felt if the conception of prayer as a vital force in every-day life was what it should be.—*Christian Union*.

#### DONE BROWN.

REV. C. O. BROWN, Congregational pastor in Dubuque, Iowa, in December last, in a discourse, charged that Mr. Ingersoll had headed a petition to Congress to repeal the laws which guard the mails against obscene, lewd, and indecent books, implements, and pictures. A report of this charge was made in the *Dubuque Times* of December 21. Mr. Ingersoll then wrote a letter to some person in Dubuque, declaring that he never signed any such petition; that the object of the petition referred to was merely to have the law so changed that it should not include *infidel* books; that he never went before a committee of the Senate to ask the repeal of the law; and, in general, and as to all these particulars, that "the poor little reverend dog," Mr. Brown, was an "unqualified," "conscious" and "malicious" *liar*. Mr. Ingersoll's friend caused the letter to be published.

Mr. Brown replied to these charges. He showed first that Mr. Ingersoll did, either with his own hand, or by an authorized agent, head the petition referred to, and proved his assertion by citing the Associated Press dispatch sent all over the country, announcing that "seventy thousand freemen, headed by Col. Robert G. Ingersoll, have petitioned Congress to repeal the Comstock laws;" by showing that, during the more than three months before the committee of the House reported upon that petition, Mr. Ingersoll—being in Washington, and fully cognizant of what was going on—never denied that his name, as was asserted, headed the same; and by citing the House report of May 1, 1878, which begins thus: "The committee . . . to whom was referred the *petition of Robert G. Ingersoll and others*."

Mr. Brown showed, second, that the object of the petition was not "merely to modify the statute" so as to allow of the transmission of "infidel" books; for the reason that the only clause of the law to which the petition in terms could refer, and that clause to which

the committee of Congress confined it, was this:—

"No obscene, lewd, or lascivious book, pamphlet, picture, paper, print, or other publication of an indecent character, or intended for the prevention of conception, or procuring abortion, nor any article or thing intended or adapted for any indecent or immoral use," etc.

It would be taking undue advantage of Mr. Ingersoll to insist that he intended to concede that "infidel" books can fairly be described as above. What he meant to do clearly was to confuse the public mind as to the real facts of the case, trusting that the difficulty of access to the documents might keep out of sight the falsehood under which he had undertaken bravely to retreat.

In the third place, as to Mr. Ingersoll's square denial that he ever went before the committee to plead for the repeal thus asked, Mr. Brown showed that, if he didn't, it was not the fault of his intent, by citing two letters, of date March 23 and April 15, 1878, signed by "J. Weed Corey, secretary of the committee of the petitioners," each of which asked that "Col. Robert G. Ingersoll, chairman of our committee," be allowed to *speak before the Senate Committee* "on the subject of repealing, or materially modifying, certain postal laws," etc.

Mr. Brown thus triumphantly demonstrated the points which he made. He did more—particular three things: He convicted the brilliant infidel of being a moral coward, capable of disingenuously skulking behind the shallowest pretexts in the endeavor to escape honest responsibility for things actually done by himself. He stamped upon him the ineffaceable stigma of leading against those laws the onset of free-lovers, and of the scoundrels who, until the "Comstock laws" put a stop to the infamy, had been making money by procuring the catalogues of boarding schools and other seminaries, and covertly sending through the mails the most indecent and filthy books, pamphlets, pictures, and implements to boys, and even girls, at a dangerous age. And—by printing the man's own letter—he has made it clear that Colonel Ingersoll is as far from being a gentleman, as—by his energetic and perpetual affirmation—he must be presumed to be, from being a Christian.—*Congregationalist*.

#### THE OLD GOSPEL.

MODERN sermons may be artistic in conception and elegant in expression, yet, with few exceptions, they lack the power to touch the conscience and move the heart. No acuteness of exposition or grandeur of speculative fancy can compensate for the absence of truth. The thoughts of man, even at his best, are a sorry substitute for the thoughts of God. Freshness and force acquired by departure from the "old paths" may gratify an Athenian appetite for novelty, but to carry life to a dead soul we need nothing less than the word and witness of the Holy Ghost.

The doctrines which determined the great spiritual awakenings of the sixteenth and seventeenth centuries have not lost their po-

tency for good. They proved effectual in repelling the skepticism and vivifying the death of the eighteenth century, and their force is unspent though we are nearing the close of the nineteenth. It may be that thousands are doubtful as to their truth, and thousands more meet them with a bold denial; nevertheless, the same old gospel which Paul preached, and Luther recovered at the Reformation, is the "power of God unto salvation to every one that believeth." Wherever the gospel of the grace of God is proclaimed in its simplicity sinners are converted and saints are edified in the faith.—*Word and Work.*

### THE CONSCIOUSNESS OF SIN.

THE consciousness of *sin* implies a sinner who stands at the bar of his own moral nature in the character of a prosecutor, and, as he stands there, is self-charged and self-indicted. He is his own accuser and his own judge, and brings in a verdict of guilty against himself. And, in the matter concerning which he accuses and condemns himself, he admits no possible excuse for what he has done or omitted to do. It is unqualified accusation and unqualified condemnation. He looks upon himself as wholly in the wrong. He has no apology to offer, in the validity of which he believes for a moment. That others have done the same thing, does not mitigate his sin, nor alter its character in the slightest degree. That he was tempted to sin, does not silence his own accusation against himself, and does not modify his judgment, since he knows that he *ought* to have resisted the temptation, and is blameworthy for not doing so. The fear of punishment accompanies his sense of personal guilt, and prophesies evil against him. No one need to tell him that he is wretched and unhappy: he feels all this. He stands a self-accused and a self-condemned culprit at the bar of his own conscience, and sees himself as such. He is so intimately his own companion that he cannot escape the sight.

This is not an overdrawn picture of the experience of men when the distinct consciousness of sin becomes a fact in their souls. This consciousness attests its truth. Millions have had this experience, and all men have in them the elements out of which it may arise. Human character, as actually developed in this world, taken in connection with the human faculties, lays the foundation for this experience; and when the thoughts of the soul are deeply stirred with the great questions that relate to God and man, and with the sad and awful delinquencies that mark human conduct, then the experience comes with uniformity and certainty. It is not the peculiarity of any special class of sinners. It belongs to them all when the requisite conditions are present.

We thus see, from the very nature of law, and the constitution of the human mind, that the relief of forgiveness to sinners must come from some source without themselves. Man being a sinner against God, and being conscious of the fact, being condemned by him-

self and condemned by the law of God, it necessarily results that there is absolutely no help for him in himself. He is pressed with a want which he cannot meet, is the subject of a discomfort which he cannot soothe, and exposed to a peril which he cannot avert. God must come to his relief, or there is no relief for him. When he shall hear the sunset gun of life, and leave this world, if retaining the consciousness of sin, nothing but the blackness of despair will be before him, unless he finds help in God. His condition, without this help, is one whose awfulness no language can adequately describe. It is freighted with the elements of hell.

Blessed be the God and Father of our Lord Jesus Christ, the God who speaks to sinners in the Bible, the God who sent his Son to be the Saviour of the world, that no one in Christian lands need, except by his own fault, live or die in this condition. The gospel of Christ is a gracious plan to effect a permanent reconciliation between the just and holy God and sinful man, and places them in the relation of eternal harmony with each other. This is the fundamental idea of that "great salvation" wrought out by Christ in behalf of sinners. Although it does not necessarily save any soul, since it may be rejected—in which event it will not save at all—yet it makes pardon and salvation possible to all, and always real to the believer. "Christ died for our sins according to the Scriptures." In him "we have redemption through his blood, even the forgiveness of sins." "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

God in Christ is a sin-pardoning God, our friend and our helper, doing for us what we cannot do for ourselves. Hear that, ye men and women self-accused, self-condemned, and smitten with the woes and fears of conscious guilt. Go, preach that, ye ministers of Christ. Proclaim the glad tidings far and wide. Sound them in every ear. Carry them to all lands. This sinning and suffering race, absolutely helpless for its own relief, wants just what God through Christ offers to it. There is no philanthropy equal to the one that preaches him, and no gratuity equal to that of the gospel.—*Independent.*

At the moment of conversion a process of growth begins. Under the influence of the Spirit, the converted man should steadily develop in Christian grace. It is certain that if he does not grow in grace, he will fall back into greater sin.

Whether any ever reach perfection in this life may well be doubted. Logically, there is no reason why one should not, but outside of Christ the perfect man has never yet been found. That some have declared themselves to be perfect is no evidence, for self-deception is easy. The nearer one draws to God the more distinct becomes his sinfulness by comparison. At the same time perfection is commanded, because it is logically possible, and it should be earnestly striven for.—*Rev. A. P. Foster.*

### "MAKE IT RIGHT."

THERE are many persons who are conscious of having wronged their fellow-men. They may dispute it, question it, or deny it; but they know that it is true, nevertheless. The question then arises, What should be done? There are many who know the wrong, but will not admit it; there are others still who both know and admit the wrong-doing, but who take no steps toward repairing the mischief they have wrought, or undoing the wrong they have done.

Strictly speaking, the wrong act done can never be undone; the wrong word said cannot be unsaid; but no man who has been guilty of wrong should rest satisfied until he has done his utmost to make suitable reparation.

If he has wronged his neighbor pecuniarily, let him make restitution, not in scrimped and scanty measure, but liberally, heartily, and ungrudgingly. Let him restore fourfold. If he has said wrong things, let him promptly and openly recall them. Let his apologies be as distinct and hearty as his accusations have been. Let him, in a manly and Christian way, so far as in him lies, remove all occasion of grief or grievance. Let him see to it that the false impressions he has given be corrected, that the slanders which he has uttered be recalled. Thus, and thus only, can he win back the love he has forfeited, and hope to receive the blessing of the Lord whom he has offended.

Thousands of Christians and churches are suffering through neglecting to take such stumbling-blocks out of the way. Men will do wrong, will injure or misrepresent a brother, and then, while he is grieved and stricken at heart, will endeavor to go right along as servants of God, without correcting their misstatements, or confessing their wrongs. Such circumstances are frequently sufficient to account for the deadness and paralysis that often overhang the church. People are grieved and driven away from the communion of the saints and the fellowship of those they love, in consequence of the wrong-doing of leaders and managers who do not confess their faults and rectify the wrongs which they have done. Often such persons seem to think it easier to send for a minister and "have a revival," than to confess their own faults and right the wrongs of which they are guilty. But a revival of religion which comes in on top of old grudges, misrepresentations, dishonesties, and wrongs, will never be effectual. The high tide may float their craft for a little while; but when the flood recedes, every rock, and snag, and shoal that studs the channel will reappear, and the sailing will be no better than before.

A religion that is not founded upon righteousness is of very little use in this world, and the men who think that special services, protracted meetings, labors of evangelists, earnest prayers, and gospel hymns, will make amends for wrong, robbery, slander, and abuse, will probably find out their mistake before the day of Judgment comes, but if they do not, will certainly find it out then.—*Christian (Boston).*

# The Signs of the Times.

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

E. J. WAGGONER, }  
ALONZO T. JONES, } EDITORS.

CORRESPONDING EDITORS.

S. N. HASKELL, }  
GEO. I. BUTLER, }

OAKLAND, CAL., SIXTH-DAY, MARCH 23, 1888.

## THE SPIRIT OF ANTICHRIST. NO. 14.

### MARIOLATRY.

THE homage which the Catholic Church pays to the Virgin Mary is one of the most pernicious phases of the spirit of antichrist. It is true that in their catechisms they disclaim any intention of paying her divine honor, or of worshiping her as God; but those who are familiar with the facts know that the honor and worship which should be given to Christ alone are by them given the Virgin Mary, and Christ is virtually ignored. But this worship of the Virgin Mary, and of the saints and martyrs, which detracts from the honor due to Christ, springs solely from the doctrine of the natural immortality of man; for if they did not hold that human beings are by nature possessed of the immortality which actually belongs to God alone, they could not give to those human beings, after death, the worship which is due to God.

To show the pernicious effects of the Roman Catholic worship of the Virgin Mary and "saints" we shall make a few quotations from a Catholic publication entitled, "The Glories of Mary." The work was first published in Venice, Italy, in 1784, and we copy from the first American edition of the translation from the Italian, which translation bears the approval of Archbishop John Hughes, of New York, dated Jan. 21, 1852. We quote the following statements concerning the author, Alphonsus Liguori, in order that the reader may know how he and his work are regarded by the Catholic Church:—

"Nine years after his death [which occurred Aug. 1, 1787], he was pronounced venerable by Pius VI., was beatified by Pius VII., Sept. 15, 1816; and on May 26, 1839, was canonized by Gregory XVI. Pius IX. added, July 7, 1871, to these honors the dignity of Doctor of the Church; thus placing him beside Thomas Aquinas, Bernard of Clairvaux, etc. The decree was based upon the scholarly and devotional character of his works, and especially the circumstance that they 'teach in the most excellent manner the truths relating to the immaculate conception of the blessed mother of God, and the infallibility of the Roman bishop speaking from his throne.' It ordained that 'his works should be cited as of equal authority with those of the other doctors of the church, and should be used in schools, colleges, controversies, sermons, etc., as well as in private.'"—*Schaff-Herzog Encyclopedia, art Liguori.*

The reader will know, therefore, that every quotation made from "The Glories of Mary," is the teaching of the Roman Catholic Church. On page 19 we find the following:—

"If the assertion is true and incontrovertible, as I believe it to be, and as I shall prove in the fifth chapter of this book, that all graces are dispensed by the hand of Mary alone, and that all those who are saved, are saved solely by the hand of this divine mother, it may be said as a necessary consequence, that the salvation of all depends upon preaching Mary, and confidence in her intercession."

If this is not antichrist, can anyone tell what would be? When the Catholic Church teaches that "all those who are saved, are saved solely by the hand of this divine mother," what room is left for Christ? Further quotations will show that the Catholic Church openly gives to Mary a higher place than to Christ. On pages 27, 28 we find:—

"The kingdom of God consisting of justice and mercy, the Lord has divided it; he has reserved the kingdom of justice for himself, and he has granted the kingdom of mercy to Mary, ordaining that all the mercies which are dispensed to men should pass through the hands of Mary, and should be bestowed according to her good pleasure."

And on page 29:—

"Ernest, Archbishop of Prague, also says that the eternal Father has given to the Son the office of judging and punishing, and to the mother the office of compassionating and relieving the wretched."

Sometimes professed Protestants are guilty of setting the Father and the Son in antagonism with each other, representing the Father as desiring to wreak vengeance upon men, and the Son as restraining him. The natural result of such teaching is to cause men to regard God as unloveable. In like manner the Catholic Church represent Christ as the stern, unyielding judge, and Mary as the only one who can induce him to show mercy. Of course the result must be the neglect of Christ. In the following questions this is made more apparent:—

"Every blessing, every help, every grace that men have received or will receive from God, to the end of the world, has come to them, and will come to them, through the intercession and by means of Mary." P. 119.

Again on page 133 we read:—

"St. Bonaventure remarks that Isaiah in his day lamented, and said, 'Behold, thou art angry, and we have sinned, . . . there is none that riseth up and taketh hold of thee;' because Mary was not yet born into the world. But now, if God is offended with any sinner, and Mary undertakes to protect him, she restrains the Son from punishing him, and saves him."

But the following caps the climax:—

"To increase our confidence, St. Anselm adds that when we have recourse to this divine mother, we may not only be sure of her protection, but that sometimes we shall be sooner heard and saved by invoking her holy name than that of Jesus our Saviour. And he gives this reason: Because it belongs to Christ as our judge to punish, but to Mary, as our advocate, to pity."

These statements are so clear that they need no comment to convince the reader that Christ is practically ignored in the Roman Catholic Church, and that that church is essentially pagan. It teaches men to worship and serve the creature more than the Creator. It matters not how much that church may profess to be Christian, nor how much prominence they may give to the name and image of Christ; the fact remains that it is not a Christian church, but is essentially antichrist. And this, let the reader not forget, is due wholly to its assumption of pagan doctrines, notably that of the inherent immortality of man. But for this, they could not thus exalt a creature to the place of God. w.

### PROMISES TO ISRAEL.

In the Saviour's sermon on the mount there is a prophecy which is familiar to everyone who has read the Bible at all, but which is very seldom thought of as a prophecy. It is this: "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. This prophecy, which is at the same time a blessed promise, is only one link in a chain of promises that will find their fulfillment at the second coming of our Lord. The study of these promises in their connection with one another, serves to throw light on many passages of the Bible that are otherwise obscure, and to bring out in bold relief the Christian's hope.

It should be evident at first thought, that the promise that the meek shall inherit the earth, does not refer to the earth in its present condition, and under the present order of things. A meek person is one who is "mild of temper; not easily provoked or irritated; given to forbearance under injuries; soft, gentle, yielding." By a comparison of this definition with the description of charity, in 1 Cor. 13:4, 5, we must conclude that meekness and charity must exist together, or, rather, that meekness is a part of that charity which is "the bond of perfectness;" for, "charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." This was the character of Christ. "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously." 1 Peter 2:23. He "came not to be ministered unto, but to minister" (Matt. 20:28),

and he said of himself, "I am meek and lowly in heart." Matt. 11:29.

Now a person who possesses these qualities is so rarely found as to be peculiar; and in the struggle for place and power in this world he will invariably be left behind. The man who doesn't look out for himself will have a very limited amount of this world's goods; for, as a general thing, he will not find others to look out for him. With rare exceptions, those who have great worldly possessions, have acquired them by aggressively pushing their own claims. The most of the wealth of this world is in the hands of men who do not fear God, and who have but little regard for man. The following description of "the prosperity of the wicked" in ancient times, will apply equally well to-day:—

"They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither; and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches." Ps. 73:5-12.

At one time when there was a strife among the disciples of Jesus, as to "which of them should be accounted the greatest," Jesus showed them the difference between 'those who now possess this world, and those to whom it is promised as a future inheritance, by saying:—

"The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. . . . Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:25-30.

The epistle of James was addressed to "the twelve tribes which are scattered abroad" (James 1:1), and in that we read: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" And then the apostle adds, "Do not rich men oppress you, and draw you before the judgment seats?" James 2:5, 6.

From these texts we must conclude that the earth, which is to be inherited by the meek, is the kingdom of which those who are poor in this world's goods, but rich in faith, are heirs. Those who learn of Him who is meek and lowly in heart, and who follow him in his life of self-denial, being sharers in his sufferings, may now be oppressed and derided by the haughty who have more than heart can wish; but a time will come when they who hunger now shall be filled, and those who are full now, shall hunger; when those who weep now shall laugh, and those who laugh now shall mourn and lament. See Luke 6:20-25. The psalmist, in the following words, tells when the meek shall inherit the earth: "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:9-11.

Thus the subject is before us in brief outline. We learn that the inheritance is yet future; that the earth is the kingdom which the meek shall inherit; that the saints who inherit the earth will be none other than the twelve tribes of Israel; and that they will not enter into the possession of their inheritance until after the wicked have had their day of prosperity. The details of the promises and their fulfillment will next claim our attention. w.

(To be continued.)

THE LOGICAL OUTCOME.

THE *Christian Union* of March 1 contains the following communication:—

"I have in my congregation a number of young people who read your editorial in a recent number of the *Christian Union* on the subject of a possible probation after death, one of whom has asked me if I would write to you and ask you for the scriptural proof of your position; and I take the liberty of doing so. It will relieve me of a great deal of responsibility which I feel in connection with this subject, as your views are so utterly at variance with my own that I am not able to help her any, and the subject is troubling a good many."

To this perfectly reasonable request, the editor of the *Christian Union* undertakes to give "a categorical reply," and does so as follows:—

"If our correspondent, or any member of his flock, desires to know what are the intimations of Scripture upon this subject, so far as it makes any intimations, we recommend him to take his Bible and collate all the passages which refer to the final Judgment, beyond which there is no hope of redemption; then let him examine every one of these passages which gives any hint as to the time of such final Judgment. We think he will find that they all connect it with the end of the world; that not one of them connects it with death. He, therefore, who asserts that death is practically the final Judgment, or is coterminous with the final judgment of any soul, in so far makes a statement which, if not anti-scriptural, is at least unwarranted by Scripture. As we believe that all our knowledge respecting the world beyond death is derived from Scripture, we neither propose ourselves to make any statement which Scripture does not explicitly warrant, nor to allow, in so far as our effort can prevent it, any such statement unwarranted by Scripture to be imposed on the faith of the Christian church."

From the popular standpoint, the *Christian Union's* position is impregnable. Whoever holds to the commonly-accepted theory of conscious existence in death, must, if consistent, accept the above conclusion. It is a fact that the Scriptures do not place the final Judgment at death. "It is appointed unto men once to die, but after this the Judgment." Heb. 9:27. How long after the death of any man the Judgment will take place is not stated; but the fact that all are to be judged at one time is evident from the statement that God has "appointed a day, in the which he will judge the world." Acts 17:31. Paul tells us, also, that the Lord will "judge the quick [living] and the dead at his appearing and his kingdom." 2 Tim. 4:1. And the coming of Christ is at "the end of the world." Matt. 24:3. These Scriptures, which are but samples, show that the dead will not be judged before the living are judged, and that the judgment of all takes place at the end of the world.

Now this being the case, we do not see how anybody who holds to the theory that the dead are as conscious and as active as the living, and even more so, can deny the possibility of a probation after death. The *Christian Union* is perfectly consistent with itself. It does not say that all men will have a probation after death, for it does not claim that probation continues until death in the case of every man; but it is consistent in advocating that, aside from the cases of those who have willfully rejected the gospel, probation must continue for all living persons until the Judgment, no matter in what state or condition those persons may be living.

We say that the *Christian Union* is consistent with itself; but it is most positively out of harmony with the Scriptures, for they assure us that "the dead know not anything," and that in the very day that a man's breath goes forth, his thoughts perish. They teach us that we must make the most of present opportunities, because "there is no work, nor device, nor knowledge, nor wisdom in the grave," which awaits all men. Therefore there cannot by any possibility be a probation after death. A person's probation begins with his consciousness of right and wrong, and cannot possibly extend beyond the close of his consciousness, which is at death.

With one who believes what the Bible says as to the condition of man in death, there cannot be any question as to a probation after death. But, as before stated, everybody who holds the pagan theory that the dead are conscious, must, of necessity, if consistent, hold to the theory of probation after death.

Therefore the Roman Catholic purgatory is the logical outcome of the popular theory of the state of the dead. If, however, one believes that each individual is amenable to himself alone, then he must hold that after death each one is working out his own destiny, and so he lands in Spiritualism by a short cut. When one throws aside any Bible doctrine, the bars are down, and there is nothing to hinder him from accepting the most absurd and even wicked theories.

w.

HISTORICAL NECESSITY OF THE THIRD ANGEL'S MESSAGE. NO. 4.

BUT however bitter the opposition between Lutherans and Calvinists, and amongst the Lutherans themselves, and again, between all of these on one hand and the Catholics on the other, they could call a truce upon all their differences, and unite all Catholics, Lutherans, Zwinglians, and Calvinists, in one common onset against Anabaptists.

The name "Anabaptists" signifies *re-baptisers*, and was applied indiscriminately to all who denied the validity of sprinkling for baptism, and especially of infant baptism, or sprinkling rather. Before the period of the Reformation there were scattered throughout almost all the countries of Europe, and persecuted everywhere, lineal descendants, in point of doctrine, of the Albigenses and Waldenses, who did not practice infant baptism (sprinkling) but held to the genuine doctrines of baptism, the sleep of the dead, and some to the true Sabbath. Of course these doctrines caused them to be considered then abominable heretics; but when, unfortunately, in the early days of the Reformation, some of the name ran into the most fearful fanaticism, all of the name were classed together in it, and the severest of penal laws of those severe times were enacted against all who could be classed as Anabaptists.

"In almost all the countries of Europe, an unspeakable number, . . . preferred death in its worst forms to a retraction. . . . Neither the view of the flames that were kindled to consume them nor the ignominy of the gibbet, nor the terrors of the sword, could shake their invincible . . . constancy, or make them abandon tenets that appeared dearer to them than life and all its enjoyments. . . . And it is much to be lamented that so little distinction was made between the members of this sect, when the sword was unsheathed against them. Why were the innocent and the guilty involved in the same fate? Why were doctrines purely theological . . . punished with the same rigor that was shown to crimes inconsistent with the peace and welfare of civil society? Those who had no other marks of peculiarity than their administering baptism to *adult persons* only, and their excluding the unrighteous from the external communion of the church, ought undoubtedly to have met with milder treatment than that which was given to those seditious incendiaries, who were for unhinging all government and destroying all civil authority. . . . It is true that many Anabaptists suffered death, not on account of their being considered rebellious subjects, but merely because they were judged to be incorrigible heretics; for in this century the error of limiting the administration of baptism to adult persons only, and the practice of *re-baptizing* such as had received that sacrament in infancy, were looked upon as the most flagitious and intolerable of heresies."—*Mosheim, Church History, Cent. 16, sec. 3, part 2, par. 6.*

As before remarked, the Anabaptists became the one object of the attack of all parties, civil and religious. Their opposition to infant baptism was what disconcerted Melancthon in the presence of the fanatics at Wittenberg. He owned that they had hit upon a "weak point;" and his doubts on this point led him to make the familiar statement, "Luther alone can decide" the question of their *inspiration*. It was the fear of being landed in Anabaptism that was the reason that "Luther did not face this question thoroughly." The Protestant Council of Zurich ordered "that anyone who administered anabaptism should be *drowned*;" and the order was actually executed upon Felix Mantz, "who had formerly been associated with Zwingle at the commencement of the Reformation."

One of the very earliest of Calvin's theological efforts was the composition of a book entitled, "*Psychopannychia*," on the immortality of the soul, in op-

position to the Anabaptists in France. And the claim of the true Sabbath was not the least of the causes of Luther's bitterness against Carlstadt. (For a full and fair discussion of this point, see "Andrews' History of the Sabbath," chap. 23.)

England was not entirely exempt from these scenes; yet while exempt from some she was subject to others from which the continental nations were free. To escape the persecutions of "Bloody Mary," many of the English Protestants fled to Germany. Worship while in exile was conducted by some with the rites of the Church of England as established under Edward VI., while others preferred the Swiss or Calvinistic form of worship. This caused a division, and the former were called *Conformists*, the latter *Non-Conformists* or *Puritans*; and thus the Puritans appear upon the scene. After the death of Mary, at the accession of Elizabeth, these exiles returned to England, and carried their controversies with them; and England not only supplied a better field for their propagation, but there the Scotch Presbyterians, who had spread to a considerable extent in England, allied themselves with the Puritans. These controversies turned, as stated above, upon the *forms of worship*: whether the clergy should wear vestments; whether the church should be governed by bishops; about cathedral churches, and the archdeacons, deans, canons, and other officials of the same; about festivals and holy days; the sign of the cross; about godfathers and godmothers, etc., etc.

There were, again, branch controversies from some of these. For instance: on the office of bishops, the question at first was whether bishops are allowable as they stand in the Church of England. But Bancroft, afterward archbishop of Canterbury, asserted that bishops are superior to all other officers in the church, by *divine right* of the appointment of God himself. To sustain this claim, they were compelled to hold, *not* the Bible alone as authority, but the Bible *and* the church of the first five centuries, especially as illustrated in the forms of church government.

The Puritans and Presbyterians, in denying this, and asserting the sufficiency of the Bible alone, and charging all these other things to the account of Rome, as being "vain, superstitious, idolatrous, and diametrically opposite to the injunctions of the gospel," were involved in a serious dilemma. When they inveighed so heavily against the rites, ceremonies, and festival days of the Conformists, as being of Rome, and "superstitious, idolatrous," etc., the Episcopalians retorted upon them, that the *observance of Sunday was only an ordinance of the church*, and that therefore if they renounced the authority of the church, and held "the Bible and the Bible alone," they must give up the observance of Sunday.

But the Non-Conformists, instead of facing this question boldly, and instituting an honest inquiry at the oracles of God, "What day is the Sabbath?" determined that they would keep Sunday anyhow, and if anything must yield, it should be the Scripture. And so Mr. Nicholas Bound, D. D., invented the, to them, very pleasing doctrine, which is yet perpetuated by many who will not obey the commandment of God, that the fourth commandment requires only *one day in seven*. And such is the origin of the seventh-part-of-time, one-day-in-seven fraud. This was adopted by all the Puritans and Presbyterians with wonderful celerity. And so a *second* time the Sabbath of the Lord pleaded for release from condemnation at the hands of men, and was denied, as was its Lord, "Not this man, but Barabbas."

Another subject that grew out of the differences between the Conformists and Non-Conformists was sprung by Thomas Cartwright, in an attempt to establish Calvin's system of church government in England, and which also effectually frustrated all hopes of any compromise. We shall give this in the words of Mr. Green:—

"So difficult, however, was her [Elizabeth's] position that a change might have been forced upon her had she not been aided at this moment by a group of clerical bigots, who gathered under the banner of Presbyterianism. Of these, Thomas Cartwright was

the chief. He had studied at Geneva; he returned with a fanatical faith in Calvinism, and in the system of church government which Calvin had devised; and as Margaret professor of divinity at Cambridge, he used to the full the opportunities which his chair gave him of propagating his opinions. No leader of a religious party ever deserved less of after sympathy. Cartwright was unquestionably learned and devout, but his bigotry was that of a mediæval inquisition. The relics of the old ritual, the cross in baptism, the surplice, the giving of a ring in marriage, were to him not merely distasteful, as they were to the Puritans at large, they were idolatrous, and the mark of the beast. His declamation against ceremonies and superstition, however, had little weight with Elizabeth or her primates; what scared them was his reckless advocacy of a scheme of ecclesiastical government which placed the State beneath the feet of the church. The absolute rule of bishops, indeed, Cartwright denounced as begotten of the devil; but the absolute rule of presbyters he held to be established by the word of God. For the church modeled after the fashion of Geneva he claimed an authority which surpassed the wildest dreams of the masters of the Vatican. All spiritual authority and jurisdiction, the decreeing of doctrine, the ordering of ceremonies, lay wholly in the hands of the ministers of the church. To them belonged the supervision of public morals. In an ordered arrangement of classes and synods, these presbyters were to govern their flocks, to regulate their own order, to decide in matters of faith, to administer 'discipline.' Their weapon was excommunication, and they were responsible for its use to none but Christ.

"The province of the civil ruler in such a system of religion as this, was simply to carry out the decisions of the presbyters, 'to see their decrees executed, and to punish the contemners of them.' Nor was this work of the civil power likely to be a light work. The spirit of Calvinistic Presbyterianism excluded all toleration of practice or belief. Not only was the rule of ministers to be established as the one legal form of church government, but all other forms, Episcopalian and separatist, were to be ruthlessly put down. For heresy there was the punishment of death. Never had the doctrine of persecution been urged with such a blind and reckless ferocity. 'I deny,' wrote Cartwright, 'that upon repentance there ought to follow any pardon of death. . . . Heretics ought to be put to death now. If this be bloody and extreme, I am content to be so counted with the Holy Ghost.'

"The violence of language such as this was as unlikely as the dogmatism of his theological teaching to commend Cartwright's opinions to the mass of Englishmen. Popular as the Presbyterian system became in Scotland, it never took any popular hold on England. It remained to the last a clerical rather than a national creed, and even in the moment of its seeming triumph under the commonwealth it was rejected by every part of England save London and Lancashire. But the bold challenge which Cartwright's party delivered to the Government in 1572, in an 'admonition to the parliament,' which denounced the government of bishops as contrary to the word of God, and demanded the establishment in its place of government by presbyters, raised a panic among English statesmen and prelates, which cut off all hopes of a quiet treatment of the merely ceremonial questions which really troubled the consciences of the more advanced Protestants. The natural progress of opinion abruptly ceased, and the moderate thinkers who had pressed for a change in ritual which would have satisfied the zeal of the reformers, withdrew from union with a party which revived the worst pretensions of the Papacy."—*Larger History of English People, book 6, chap. 5, paragraph 31.*

Shortly after this, in 1581, there occurred a division among the Puritans, which was followed by very notable results. Robert Brown drew off in a revolt from the government of synods and presbyteries, as well as from the government of bishops; and held that each church or assembly of worshippers was entirely independent of all others, and self-governing, and all points of doctrine or discipline were to be submitted to the congregation for discussion and final decision; that each congregation should elect its own pastor, etc. The sect that thus arose were called *Independents*, or *Congregationalists*. To escape the persecution that arose against them as a matter of course, they fled to Holland, and founded churches in Middleburg, Amsterdam, and Leyden. Shortly after going to Holland, Brown deserted his followers, returned to England, and took a benefice in the English church. This left John Robinson in charge, who remodeled the whole society, and in 1620 sent a company to America, who were the Pilgrims that landed at Plymouth Rock, and the first settlers of New England.

(To be continued.)

### CHARITY.

If ever a beautiful word has been misused and abused, this one has. Etymologically it means high esteem or affection. It is defined to be, "That disposition of heart which inclines men to think favorably of their fellow-men, and to do them good; love; benevolence; good-will." In its use in the New Testament, it is invariably taken from the word *agapē*, of which the only signification is "love; as, the love of God to man." And the Revised Version recognizes this fact by always calling it "love."

In the common use of the word, it has come to have different meanings, more or less remote from the true. The worst perversion of the term is in the way it is made to apply to wrong principles or practices. And this perversion claims for its authority a false interpretation of those familiar words of Peter, "Charity shall cover the multitude of sins." It becomes in the popular sense little else than a hypocritical covering for that which is evil; a specious excuse for the wrong-doer, based upon no valid reason whatever, except a supposed obligation to look with favor upon the motives and deeds of others, no matter how erratic they may be. And he who fails to do this exposes himself to the charge of being uncharitable, narrow, and cynical.

Optimism sees good in everything. Charity is by many supposed to go much farther by not only ignoring the presence of evil, but transforming it into good by a sugar-coating process by which people are induced to swallow many a nauseous dose without considering its true nature. Iniquity ceases to be iniquity, if someone says, "He meant well." Wrong practices arising from erroneous doctrines cease to be wrong if a man is only "honest." Persistence in serving error and opposing the truth must be covered with the elastic blanket of this kind of charity, "because, you know, he is sincere."

The same faulty idea leads many who stand high in the Christian churches to-day, to seek affiliation with the Romish Church—a church whose soul and spirit consist of the most abominable dogmas and misleading heresies, whose characteristic tenets are opposed to God and his plan of grace; a system described by inspiration as "antichrist," "that man of sin," a blasphemous "beast," and "Babylon the Great, the Mother of Harlots and Abominations of the Earth;" and identified by all Bible students.

Her history reeks with the blood of martyrs and saints; and her utterances, many of them, "speak great words against the Most High." And while she yet pursues, as far as permitted to do so, the same policy, with no word or sign of repentance for the past, or reformation for the future, there are plenty of Protestant apologists whose "charity" is so ample as to cover all these sins and deformities and give Catholicism a place in the front ranks of evangelical Christian churches. A charity for which they get no Catholic thanks, however.

But let us suppose that all this untempered daubing succeeds; differences of faith and practice are ignored, crimes are "hushed up," errors and sins in private life, or in a denomination, are passed over in silence, or lightly alluded to, and the wrong-doer is called well-disposed, and made to think lightly of his offenses, what is the result? Oh, a very pleasant time. Truth and error join hands, sin becomes the *protege* of charity, it loses its character and hideousness, while its seductive charms are enhanced, its victims are multiplied, and it is left for the Judgment of the great day to reveal the secret things. The hand of God strips off the frail refuge of hypocrisy called charity, and corruption and death meet the astonished eyes of those who had flattered themselves that all was fair.

Is this the work of charity? Nay, a thousand times! What is the nature and office of this chiefest grace? Let the Scriptures tell: "Charity shall cover the multitude of sins." 1 Peter 4: 8. How it covers sin is shown in James 5: 19, 20: "Brethren, if any of you do *err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.*" Any attempt

upon our part to cover one sin in ourselves or in another, is a long step towards eternal death. The only way sin can be successfully covered is brought to view in the following: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the *Lord* imputeth not iniquity." Ps. 32: 1, 2. "Thou hast forgiven the iniquity of thy people; thou hast covered all their sin." Ps. 85: 2. All other covering is worse than vain. Charity, then, or love, leads the sinner *from* his errors and sins, through repentance and reformation, to the foot of the cross, to the blood of Christ, and to the forgiving mercy of God. Thus and thus only can the dreadful nature of sin be canceled, and its consequences averted. Love for a person or a church in error or transgression, will not lead us to flatter them to destruction, nor to compromise our own sense of right; but, true to our conscience, and armed with the spirit of meekness, it will impel us to seek their restoration.

G. C. TENNEY.

### ANOTHER "CRAZY SUPPER."

OUR readers will no doubt remember the comments that appeared in these columns last year concerning a "crazy supper" that was given by the ladies of the M. E. Church in Sullivan, Ill. We did not hear how the supper was conducted, but know that if it was according to the programme which we saw, it must have been a crazy affair. And now we have an account of another "crazy supper," which our readers will all agree was rightly named. It is from the Harper (Kansas) *Daily Sentinel*, of February 1:—

"The ladies of the Methodist Church gave a crazy supper in the Forrey Block last evening; it was a grand and peculiar freak indeed, and was well attended by the people. Old ladies were dressed as young girls, and young ladies as quite old women, with spectacles. No one could help laughing when sitting down to the table; pickles were served on currycombs, sugar in butter-dishes; served meat in silver cake-baskets, coffee in vases; water was brought in in coal-buckets, and the old-fashioned wooden pail served for a coal-bucket; high-heeled suspenders and long-waisted umbrellas were served cold.

"When a hungry denizen called for a stewed breast of a chicken, the waiter brought him pickled pigs' feet; an order for cake brought a fine slice of head cheese. A live rooster was chained to a dish in the middle of one of the tables, but there was not a man in the house brave enough to carve him; the pepper boxes were filled with flour, and the salt-cellars with sugar; oysters roasted, stuffed with cranberry sauce, was the grandest delicacy of the evening. It was a crazy supper indeed, and was something new in Harper. The ladies deserve great credit for the ingenuity displayed in getting it up. The receipts of the evening amounted to \$41.50."

Just think of it! The above nonsense, which would have been disgraceful if indulged in by children, was carried on by grown people, and in the name of Christ! Well might it be called "crazy," for lunatics from bedlam could not have acted with less sense. And the worst of it all is that those who do such things think that they are aiding the cause of Christ. That shows that a sense of sacred things must be well-nigh extinct among them.

The friend who sent us the above item, also told of a church entertainment recently given in another town, in which the parable of the ten virgins was acted out, amid much applause, the minister, clothed in grand apparel, with a crown upon his head, representing the bridegroom, and ten young women covered with sheets, representing the virgins. When the five foolish virgins came back with oil in their lamps, and found the door shut, and were sent away by the bridegroom, there was great cheering. What may we expect next?

We are glad to know that there are thousands of church-members who would scorn such worse than childish folly. There are thousands of non-professors who would not so caricature sacred things. But the fact that the members of an entire congregation can do such things and receive no rebuke from the church at large, exhibits a state of things that is deplorable in the extreme. What can such a church hope to do for the world?

"Set a watch, O Lord, before my mouth."



## The Missionary.

### NEW ZEALAND.

SINCE reporting last, we have had good meetings, though not as largely attended as they were before we introduced the Sabbath question. The most of the people in this part of the city are connected with stores, and the cross frightens them, for they know they will be obliged to give up their situations. There have also been counter attractions of late.

During the last two weeks there have been three evangelists at work in the largest churches in the city. The theme of one is "How to be happy." The way has greatly changed since Pilgrim set out from the City of Destruction for the Celestial City. It is now described as very easy, and filled with pleasure. This of course suits the masses.

But there are a few who want truth; they want to walk in the right path, notwithstanding the trials and crosses. Such have been attending the tent services. Thirteen have signed the covenant, and a few others will do so as soon as they can get out of business. One young man who has been employed in the Government railway office, and has the second best position in the place, sent in his resignation one week ago. It will be three weeks longer before he can get away, as he is required to give a month's notice.

Another young man, a school-master, kept last Sabbath. He was told that he would be in danger of losing his place if he joined us, but that did not deter him from doing so. He is with us, heart and soul. Others are trembling in the balance. They dread to give up their business, fearing they cannot get other employment.

As an expression of their interest in the meetings, those who have attended have contributed \$101.20 in cash to aid us in the work. From this we feel that the Lord is surely working on their hearts.

We have sold about \$50 worth of publications. We feel that we should soon close meetings here, so that we can get in another series before the winter sets in.

We still desire to be remembered by those who pray.

A. G. DANIELLS.

Auckland, Feb. 27, 1888.

### RENO, NEVADA.

AFTER spending several weeks in visiting different companies of commandment-keepers in the more remote parts of Nevada, I came to Reno and began meetings the 3d ult. at this place. Our services in the new meeting-house are well attended, and scores admit that we have the truth in regard to our various doctrines. As usual, however, few are willing to take up the cross of living out unpopular truth; yet eleven names have been added to the covenant, and to-day I baptized five persons who have recently accepted the commandments of God and the faith of Jesus.

The faithful work done by two of our Bible-

readers in this place for several months past, has done much to bring about the favorable issue of these meetings. May God help those who have undertaken to keep his commandments, to hold fast. For says the Lord, "If any man draw back, my soul shall have no pleasure in him."

My address will hereafter be, Hawthorne, Nevada.

E. A. BRIGGS.

March 11, 1888.

### CORVALLIS, OREGON.

I LABORED in Corvallis fifty-five days, preaching fifty-six times. The meetings were held in a private house, as a public place could not be obtained. A prominent citizen gave as his opinion that the reason of the refusal of all public places of meeting, was a "combined scheme on the part of the churches not to allow me a general hearing."

Our room would seat only about twenty comfortably, and yet, out of so small an attendance, eight signed the covenant, and one or two others are keeping the Sabbath. I obtained four subscriptions for our papers, and sold several dollars' worth of books. The church has a membership of five, and I pray that those whose hearts have lately been made glad by the truth, may be faithful and soon be added to this small organization.

I am of good courage in the Lord. May I have the prayers of God's people while I labor for the spread of present truth.

H. W. REED.

### ROMAN CATHOLIC MISSIONS IN CONGO.

BUT what has become of this church, with all its resources and power? Where are the results of this spiritual conquest that cost so much, and of which Rome had boasted in such unmeasured terms of exultation? To answer these questions impartially, the friends of Rome must acknowledge that they constructed a spiritual edifice in the heart of this pagan empire that could not stand in its own strength; the moment the hand which reared and for a time upheld it, was taken away, it fell to pieces. Nay, more, to acknowledge the whole truth, not only has this great spiritual edifice crumbled to the dust, but it has left the unfortunate inhabitants of that country in as deep ignorance and superstition, and perhaps in greater poverty and degradation, than they would have been if Roman Catholicism had never been proclaimed among them. One thing at least may be affirmed without the fear of contradiction, that in point of industry, intelligence, and outward comfort, the people of Congo, at the present day, cannot compare with thousands and millions of other natives along the coast of Africa, whose forefathers never heard even the name of the Christian religion.

But how is all this to be accounted for? Has Romanism too little spirituality to bear transplanting to a pagan soil? Or is the African race incapable of being Christianized or raised to any considerable degree of civilization? These are questions in which others besides Roman Catholics are interested. The

friends of Protestant missions may well despair of the evangelization of the world, if their labors are to be as protracted and to be attended with as few permanent good results.

Whatever blame may be attached to the unhealthiness of climate, there is one fact of an opposite character, which cannot be thrown aside by those who bring the argument forward. It is, that the number of foreigners who have continued to reside on the borders of Congo, notwithstanding the withdrawal of the missionaries, even up to the present day, is much greater than the number of missionaries that were employed there at any one time. And it may be said in relation to this, if the church of Congo could not live after having been nursed for two hundred years there was no probability that it ever would.

One of the real causes, as we believe which contributed to the extinction of the Roman Catholic religion in Congo, was the countenance which it always extended to the foreign slave-trade. In the earlier stages of this traffic, its victims were procured in wholesale numbers by war and violence; villages were surprised and the entire population seized and sold into slavery by their more powerful neighbors. But this system, in the very nature of the case, could not last long; and it soon gave place to another, which, though not attended with the same outward violence and bloodshed, has nevertheless proved more injurious to the country, in the course of time, than the one it supplanted. The writer has more than once known a company of men, on the mere suspicion of witchcraft, to seize upon one of their own number, sell him to a slave-dealer, and divide the proceeds among themselves, when it was not only obvious to others, but acknowledged by themselves, that there was a strong probability that they would all within a short period be disposed of in the same way. And yet such is the insensibility engendered by this cruel traffic, that men can acknowledge and think of such a liability without emotion. He has known two friends (professedly so at least) to come to a slave factory, on a mere pleasure excursion, and while one was secretly negotiating for the sale of his companion, the intended victim has had the adroitness to escape with the money and leave the other to atone for his duplicity by a life of foreign servitude.

It must be seen at once, that where such deeds of injustice are perpetrated with impunity, there can be no order, no morality, and no sound religion whatever. And yet these or similar deeds of villainy must have passed under the notice of the missionaries of Congo almost every day of their lives; and as the whole nation was included in the pale of the Catholic Church, these deeds were perpetrated by those over whom they claimed to exercise spiritual jurisdiction; and we have often wondered what kind of morality they must have inculcated, or what system of church discipline they must have enforced, to allow such enormities.

But the missionaries are chargeable with more than the mere toleration of these things.

They participated in this traffic themselves; and if not from the same motives of avarice which influenced the mass of the people around them, they at least gave the full force of their example to countenance all the enormities which are inseparably connected with it. By an arrangement with the civil authorities, all persons convicted of celebrating the rites of the ancient religion, were delivered up to the missionaries, and by them sold to the first slave vessel which entered the river, and the proceeds were distributed to the poor. The number of individuals thus convicted was very considerable; so that vessels engaged in transporting slaves to Brazil, could always depend upon the missionaries to give them material aid in making up their complement of slaves. The missionaries, too, seemed to have no scruples in occasionally presenting a few of their domestic slaves to such captains or supercargoes as had done them favors. Father Merolla mentions that he had once given a slave to a Portuguese captain in consideration of a flask of wine that he had given him to celebrate the sacrament. Indeed, the missionaries seem to have felt that there was no serious harm in consigning any number of the inhabitants of the country to foreign servitude, provided only that they were baptized and were not permitted to fall into the hands of heretics.

Towards the close of the seventeenth century, Cardinal Cibo, on the part of the sacred college, wrote to the missionaries, complaining that the "pernicious and abominable abuse of selling slaves was still continued," and exhorted them to use their influence to put it down. The missionaries assembled to consider this letter, but concluded that the advice was impracticable, inasmuch as the people of Congo had little or no trade, except in slaves and ivory. They resolved, however, to do all they could to prevent them from selling slaves to the heretics, by whom were meant the Dutch and English, but more particularly the latter.

This one-sided morality did more harm than good. The people had too little discernment to see any essential difference in the case; and as the English always gave better prices, and furnished them with guns and ammunition, which the Portuguese from motives of policy would not, they always preferred the English trade. The attempt on the part of the missionaries to enforce this resolution, brought them on several occasions in conflict with the authority of the count of Sogno, and more than once they had nearly secured their own expulsion from the country. They ultimately succeeded, however, in securing to the Portuguese traders a sort of monopoly of the trade, and much the greatest proportion of slaves shipped from Congo were taken to Brazil; so that if any praise is due for keeping them out of the hands of heretics, the missionaries are entitled to the whole; but in the same proportion are they responsible for the ruin of that country, to whose welfare they had consecrated their lives.—*Bibliotheca Sacra*.

## The Commentary.

### THE TEST OF FAITH.

#### LESSON 14.—SABBATH, APRIL 7.

##### 1. WHAT was the character of Abraham?

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

##### 2. Were his early associations favorable to the formation of such a character?

"And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor; and they served other gods." Josh. 24:2.

##### 3. For what reason was Abraham counted righteous?

"For what saith the Scriptura? Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3.

##### 4. What will true faith do?

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5:4.

##### 5. What did the Lord do to test Abraham's faith?

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham; and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." Gen. 22:1, 2.

##### 6. How did Abraham obey?

"And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him." Verse 3.

##### 7. How long did they travel before they came to the place?

"Then on the third day Abraham lifted up his eyes, and saw the place afar off." Verse 4.

##### 8. What did Isaac say to his father as they were going together to the place of sacrifice?

"And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and wood; but where is the lamb for a burnt-offering?" Verse 7.

##### 9. What was Abraham's reply?

"And Abraham said, My son, God will provide himself a lamb for a burnt-offering; so they went both of them together." Verse 8.

##### 10. When they came to the place what did Abraham do?

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood." Verse 9.

##### 11. How far did he proceed toward slaying Isaac?

"And Abraham stretched forth his hand, and took the knife to slay his son." Verse 10.

##### 12. How was he prevented from completing the sacrifice?

"And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Verses 11, 12.

##### 13. What did the angel of the Lord say was now proved? Verse 12.

##### 14. How were Abraham's words, that God would provide himself a lamb, fulfilled?

"And Abraham lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son." Verse 13.

##### 15. What promise did the Lord make because Abraham had done this?

"And the Angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Verses 15-18.

##### 16. What made this a peculiarly strange test of Abraham's faith?—*Isaac was Abraham's only son (Gen. 22:2); there was no earthly hope that he could ever have another; and more than all, God had promised that his numerous seed should come through Isaac.* Heb. 11:17, 18.

##### 17. What did Abraham believe that God was able to do?

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. 11:19.

##### 18. What did this act prove concerning Abraham's faith?

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" James 2:21, 22.

##### 19. What wonderful title did Abraham thus gain?

"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God." Verse 23.

##### 20. Who may share this blessing?

"So then they which be of faith are blessed with faithful Abraham." Gal. 3:9.

### NOTES.

THE relation of faith and works is fully illustrated in the case of Abraham. First came the promise of God that his seed should be as the stars of heaven. Abraham had no child at that time, but "he believed in the Lord; and he counted it [his belief] to him for righteousness." Thus Abraham professed faith in God. Afterwards came the command: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." This command Abraham obeyed to the letter; he did offer his son upon the altar, believing that God was able to fulfill his promise, by raising him from the dead. Thus his faith was shown to be perfect. So the apostle James, in showing how faith and works go together, says: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." James 2:21-23.

THE question that troubles many people is, How can it be true that "a man is justified by faith without the deeds of the law" (Rom. 3:28), and also that "by works a man is justified, and not by faith only." James 2:24. This question is answered in the case of Abraham, as cited above. In the first instance he was justified by simple faith, without any works. Works could not have entered into that justification. Afterwards when he offered Isaac, he was justified by works; but, let it never be forgotten, that work was

the outcome of his faith; it was the evidence of perfected faith. If it had not been for Abraham's faith, he never would have performed that work. "Faith wrought with his works." That is, faith made use of works, to show that it was not dead, but was in active existence. So faith is necessarily first. There cannot be works that will justify, without underlying faith. A man is justified by works, and not by faith only, simply because "faith without works is dead;" and so if he has "faith only," unaccompanied by works, it is not real faith at all. Yet whatever good works are manifested in a man's life, must be the result of faith; and thus it is true that "the just shall live by faith." w.

#### NOTES ON THE INTERNATIONAL LESSON.

##### CHRIST'S LAST WARNING.

(April 8.—Matt. 23:27-39.)

WE have first in these verses the scathing denunciation of the hypocritical iniquity of the Pharisees, pronounced by our Saviour. We cannot suppose that he was led to this by any feelings of personal injury, but he had in all his intercourse with them beheld the specious air of self-righteousness with which they scrupulously performed the outward ceremonies, and upon which they built their inordinate religious pride. Beneath this thin covering there was a brood of Satanic evils which filled the pure soul of Jesus with almost unutterable horror as he saw with divine intuition their inmost thoughts.

THERE are some events of interest intervening between the giving of the parable of the marriage feast, which formed the basis of the last lesson, and the time when these words were uttered. All occurred in the same day and upon the same occasion in the temple. His enemies, the priests and Pharisees, were determined to accomplish his ruin; but to do so they must have some accusation to present either to the Roman authorities or to the people. Therefore they tempted him, first, to declare against the payment of tribute to Cæsar. The Sadducees then tried to entangle him in his teaching concerning the resurrection. And a lawyer or scribe of the Pharisees endeavored to induce him to make some expression of sedition or heresy by asking him as to what he considered the greatest and most binding religious principle, hoping, no doubt, that he would tell them that to believe in himself was the first great requirement. Many of his professed disciples and teachers have fallen into that snare in these days. But Jesus did not.

WHEN they had sufficiently demonstrated their fixed purpose not to see and repent of their wrongs, but to pursue their wicked course to the bitter end, Jesus faithfully did all that remained for him to do, he pointed out in no uncertain words the exact truth of their cases, and left the knowledge with them. Their pride, their supercilious hypocrisy and self-righteousness, cruelty, oppression, avarice, and blood-thirsty hatred toward those who

reproved them, were set forth in truth. The words do not call for much comment. With the circumstances and the scene before our minds we need but little else beside the thrilling sentences which pour with fiery vehemence upon their corrupted and sin-polluted consciences, to give us a thrilling sense of the sublimity of the occasion. Jesus appeared in the humble character of a Galilean, with lowly and unlearned associates, all of whom bore marks of travel and of privations. The common people trembled between hope and fear. They had learned to love their new-found Friend and Teacher, and they dreaded the domineering wrath of their rulers, whose words they heard with servile fear. They trembled for the fearless temerity with which the corrupt hearts of the scribes and Pharisees were exposed as they thought of the vengeance that would follow. The Pharisees had gathered in great numbers, and their cruel hatred gleamed from their eyes as they cowered momentarily before these just rebukes.

By these bold words the power of the priests, Pharisees, and scribes was measurably broken, and a flood of light was shed upon their dark practices. The disciples were confirmed in their faith, so that afterwards they all said with Peter, "Though I should die with thee, yet will I not deny thee." Matt. 26:35. The Jews were confused by their defeat, and maddened by the reproofs they had received; and at once proceeded to lay deeper and more effectual plans for the destruction of Jesus. The Master had borne his faithful testimony, and a sense of the dreadful condition and fate of the people came up before him. He also thought of the deep ingratitude shown by those whom he had come to bless and to save.

JERUSALEM, with her thousands of people, her sacred associations and places, was still the object of his tender love. Having pronounced her future judgment, after she should have filled up the cup of cruelty, his heart yearned after those rebellious children with all the affection of a divine parent: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." And turning away with his disciples, he left their temple forever.

THE words of the Saviour may seem bitter as we read them casually: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" But they no longer appear so when we look at the obstinate blindness and wickedness of that people, and see in the sufferings of Calvary the fulfillment of their deliberate purposes. But then the picture is not complete unless we consider the innocence of the victim of their malicious anger, his meekness under suffering, and his

unchanging love and solicitude for all, even his enemies. It is a terrible thing to sin against self-sacrificing love. A wayward child has some apparent excuse when he can complain of the injustice of his father, or the cruelty of his mother. But he who does violence to the just requirements of those who have guarded his welfare with constant care, and bestowed upon him only loving words and deeds of kindness, greatly deepens his guilt. It was the infinite love of God and a compassionate Saviour which they ruthlessly trampled under feet, and over whose apparent downfall they rejoiced with demoniacal joy.

LET us not give all these cutting rebukes to the Jews. They were written for our admonition. Hypocrisy is a heinous sin in the sight of the holy God. Sanctimonious appearances, ostentatious offerings, and apparent strictness in forms may all be presented to the world, while God, looking into the heart, discerns a brood of vipers. Human nature is unchanged for the better, and we should pray as one of old prayed, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

ANOTHER pertinent thought is the importance of perceiving the truth which pertains to us and to our times. The Pharisees garnished the tombs of the martyrs their fathers had slain. Looking back they could now see that those martyrs were the true servants of God, but could not see or know the things which belonged to their own peace. And the same bitter spirit of prejudice led them to reject the truth that would have saved them, and kill the messengers of truth. They said, "We know that God spake unto Moses; as for this fellow, we know not from whence he is." John 9:29. It is much easier to believe and realize truth for other people and to judge their short-sightedness than it is to apply the truth of God to our own cases.

IN the exercise of his will man approaches the Omnipotent. He can successfully oppose his will to all the measures of divine grace. He can resist the Spirit of God, slight his pleadings, abuse his love, reject his offers, and despise his promises. He can say, "I will not," to God's will, and maintain it. He need not plead an excuse nor render a reason for his sin. He may reject Christ simply because he chooses to, and the infinite power of God cannot move him from his obstinate rebellion. He only can unbar the impenetrable doors of his heart to the compassion of a Saviour's love. But if continually repelled that love finally withdraws its presence and its light. And in the fearful fate of the proud Pharisees, the obdurate sinner may read a faint premonition of his own unhappy doom. When the heart's door opens to the love of Jesus, pride, egotism, and sin flee like the shadows of night before the beams of the sun, and we see the Redeemer, not as the disturber of our carnal repose, but as a being of inexpressible loveliness and beauty. G. C. TENNEY.

## The Home Circle.

### RETROSPECTION.

LIFE's pilgrim looks from peak to peak,  
Across a hazy vale of years,  
In whose soft light he loves to seek  
Each desert step or fount of tears.

Each obvious cliff or stream or hill,  
Which marks the intervening way,  
Though distant, seems familiar still,  
But fairer in the grand survey.

Thus do the long receding years,  
Contracting into months and days,  
Throw o'er life's rugged toils and tears  
A softening and a golden haze.

'Tis but the large events we see  
Which turned our feet, as round a slope,  
Down thro' some vale of agony,  
Or up some sun-lit cliff of hope.

Thanks for the hazy, golden hue,  
Which rounds the angles of the past,  
And from the whole presents a view  
So mellow and so sweet at last.

Thus may the charity of friends,  
Broad as the bending heavens above,  
Drop where each pilgrim's journey ends  
The softening mantle of its love.

—Joel Swartz, D. D., in *N. Y. Observer*.

### MAKE THE BEST OF YOURSELF.

THE preacher's voice was clear and intense. A young woman sat listening to whom life seemed a burden. As those words, "Make the best of yourself," flashed forth, she felt as though they were hurled at her. She made the best of herself! How could she? The rest of the sermon was unheard. It was as if a diamond had been thrown into her lap. That was all she needed. I said the sermon was unheard, yet there did enter into her consciousness another flashing sentence: "Every man has the right to make the best of himself."

Had you been looking at the young woman, you would have seen a new and strange expression come into her face, just such a change as might come into the face of a dying man, if he should suddenly find the fabulous elixir of life. She leaned her head forward on the back of the pew before her and sat very still, but from her heart went up a cry, "Lord, help me to make the best of myself. Lord, I will make the best of myself, with thy help."

At last came the benediction, and she rose up. Then as the congregation poured out, she followed with the crowd. Near the door stood an old, decrepit woman, in worn and shabby garments. Her hands were wrinkled and large-jointed. She was a shy, half-frightened woman, who had strayed into this large church and now stood back, half awed by its grandeur and the immense mass of people.

Gail Bruce liked dainty people and dainty things of all kinds, and she shrank with a horror from anything that was uncomely. But as her eye fell upon the old woman, she suddenly sent up a prayer, "Lord, help me to make the most of myself in all the humanities, in love, and in tenderness. And, Lord, bless that old woman."

When Gail reached her, she stretched out her own well-gloved hand and touched the old woman's arm with a tenderness that thrilled her frame; then slipping her hand in hers, she said,—

"We are glad to see you here, and hope you will come again."

The old lady looked up with a pleased smile, and said it was a "fine church and she liked the minister."

When Gail passed out, there was on her face a reflex gladness. Seeing it, several people unconsciously held out their hands to her, who, as a rule, only bowed.

She went home, and, kneeling, said, "Help me to help others. Help me to do some kind deed every day. Help me to grow like Christ, so that I may be my best. Amen."

That was the beginning of a great change in Gail Bruce. Every morning she took up the day with the prayer, "Lord, help me *this* day to do something for others! Help me *this* day to make someone happier! Help me *this* day to make the best of myself." Many a gentle answer she returned when her nervous temperament would have prompted a quick word.

One little thing she tried to do especially—that was to carry a bright and cheery face; to give a pleasant word whenever she could. This was hard for her to do at first, for she possessed by inheritance an inclination to morbidness and melancholy. But she shook it off as best she could, and gave her "Good morning" or "Good evening" with a hearty grace and a pleasant countenance, even though the necessary effort cost her no little self-denial. But continued perseverance in little kindnesses wrought, effectually upon her nature; and the change at every degree contributed to the answer of her prayer.

And the effects of this change were not only visible in her own increased happiness, which was very great, so that life itself seemed a new thing, but they were also seen and felt in all around her. Harry, her twelve-year-old brother, suddenly ceased to "tease her life out of her" as he felt the warmth of her loving interest for him, and said to her after a long struggle with himself:—

"Gail, I'm sorry I opened your letters and tied knots in your thread, and have done so many bad things; I begin to feel like trying to make a man of myself." And right there were all the old scores settled, and vows of eternal friendship mentally made.

"Ask God to help you to make the best of yourself," were her parting words. And the heart which all these years had found so much time to fret over disappointments and personal grievances, was now filled with impulses of kindness, and led willing feet and hands to the lowly homes where shadows were lying, bringing sunbeams of mercy and hopefulness. She filled her place in the church. And, having taken up her neglected music, she soon relieved the Sabbath-school organist, who was sickly and overburdened, and the sweet tones of music as they swelled up from a heart full of love and gratitude went forth to cheer and gladden whoever they reached. Thus led and assisted by the grace and Spirit of the Master, almost imperceptibly her prayer was answered, and she learned to make the best of herself in the quiet way of common and every-day life.—*Selected*.

### A MORE EXCELLENT WAY.

It all came about through Johnny's dropping the syrup-pitcher at breakfast. The table-cloth was spick and span clean, and his mother had risen with a miserable neuralgic headache, and Johnny wasn't as careful as *she* would have been, of course, when in his hurry he tipped the pitcher, which in its fall overturned a very full tumbler. And so, in another half-minute, there was an island of syrup set in a small pond of ice-water! All the circumstances which I have enumerated were too much for ordinary maternal patience.

"Johnny, you are a naughty, careless boy! You can have no syrup on your cakes this morning!"

Johnny's eyes opened in astonishment.

"Why, mamma, I didn't *mean* to do it."

"But you are always doing things with such a rush. You make other people a great deal of trouble and labor, and then you say, 'I didn't mean to!'"

A cloud of a very gloomy character had suddenly fallen over the group at the pleasant breakfast table. Just here, in the confusion consequent upon the accident, Kate, the twelve-year-old sister, who sat opposite Johnny, struck her napkin ring sharply against the salt-box standing by her plate, thereby overturning the dainty little china device. This incident being of so trivial a nature, nobody made comment, until the rebellious and tearful Johnny exclaimed: "Kate has been careless, too, mamma, and you haven't blamed her a bit. Sha'n't she go without syrup, too?"

"It isn't anything to tip over a salt-box," remonstrated the little girl.

"What a silly thing to mention, Johnny!" added the mother.

But somehow, almost before the remark had left her lips, her conscience had disputed its truth.

"Johnny," she said suddenly, "will you excuse me for speaking as I did? It was because the clean table-cloth was soiled, and the spilling made such confusion and so much work, that I was discouraged. But it was an accident, and not my little boy's fault. You did not *mean* to do damage, any more than Kate when she hit the salt-box. You can see that yours was a much more trying accident, and it was hard to be pleasant over it; but I see that I was in the wrong, because I was really blaming you because there was syrup in the pitcher, and not for being careless in tipping it, as I said. Kate's salt-cellar didn't have any syrup in it, you see, only salt, which did no damage."

The picture before her was chaotic, but Mrs. Way succeeded in smiling brightly into Johnny's eyes, and added: "I am sick this morning. I didn't sleep well last night. You know how I dislike a soiled table-cloth—so, on the whole, won't you try to excuse me?"

Such a queer expression as Johnny's face wore, but smiles carried the day very speedily.

"Now, children," interposed their father, "since mamma has been so very polite, and has apologized so beautifully, don't you think

a small boy and girl, not very far away, ought to be very careful as to their manners at table, and run no risks of tipping pitchers and tumblers and salt-cellars, and making ugly spots on clean table-cloths?"

"Yes, sir," said Johnny, with great emphasis.

"I'll try," added Kate.

That morning, as the children were on their way to school, Kate said in a thoughtful way, with a tender accent in her voice: "I think mamma is just the sweetest mother in all the world. She is always sorry when she does wrong, just as much as she wants us to be."

To which somewhat confused grammar of his sister, Johnny responded with earnest loyalty, "Yes, and she *owns up right out loud, too, I tell you!*"—*Rebecca P. Reed, in Congregationalist.*

#### AN EGYPTIAN FUNERAL.

A FUNERAL in Egypt is indeed a strange sight, and the first one the visitor sees astonishes him very much. At the head of the procession marches a corporate body of the blind and a certain number of men, who proceed in a quick step, singing a most jubilant air, while swinging themselves from right to left. Behind them comes the funeral car, or rather sort of bier, bearing a great red shawl in which the body is deposited. At the extremity of the bier, on a perch, is placed the turban or the tarbouch of the defunct. Two men carry the bier. They follow with such spirit and movement of the head of the procession to the corpse, rocked in every direction, so as to jump under the shawl that shrouds it. The women bring up the rear, some on ass, some on foot.

The first row is formed of weepers, or rather scammers, who send forth toward heaven at each step the shrillest tones. The weepers hold in their hands a handkerchief, with which they are not solicitous of wiping their eyes perfectly dry, but which they pull by two ends behind their head with a gesture that would be desecrate if it were not droll.

On the arrival at the cemetery they take the dead body from the bier to cast it into the grave. The grand funerals, however, take place with much more solemnity. An important personage is hardly dead in Egypt, before his acquaintances and friends hurry to the house; during one or two days they eat and drink at the expense of the dead, or rather his heirs, indulging in the noisiest demonstrations.

When the hour of the interment arrives, a scene of the wildest character is produced. The slaves and women of the household throw themselves on the corpse, and feign a determination to hinder it from passing the threshold. The lugubrious tragedy is played conscientiously; they snatch away the coffin; they belay each other with blows, and the most violent and frightful clamor is heard.

At last the procession leaves the house and repairs to the cemetery, preceded by camels loaded with victuals, which are distributed to the poor, hurrying in crowds along the road. All along the road the mourners and friends of the family fight for the honor of carrying the bier for a moment, and thus it passes or bounds from hand to hand, amid the most frightful disorder. The interment ended, everyone returns to the house of the dead to recommence festivities.—*Christian at Work.*

## Health and Temperance.

### THE BEER AND WINE THEORY.

It is the theory of not a few opponents of the saloon that the way to diminish the evil effects of intemperance is to substitute beer and wine for alcoholic beverages. We have never had any faith in this theory. In the first place, the tendency of both wine and beer is to promote the appetite for the stronger drinks, as is clearly demonstrated by several facts. For example, to name a few, the number of saloons licensed to sell beer and wine only is very small in proportion to the number licensed to sell both distilled and fermented drinks; absinthe, a destructive alcoholic liquor, is taking the place of wine in France, the land of champagne; the alcoholic evil became so great in wine-producing Switzerland as to compel the Republic to take stringent measures for the repression of the traffic; and the greatest beer country in the world has not been able to prevent increased consumption of spirits. It was only a few weeks ago that Bismarck, in making his great speech before the Reichstag, refreshed himself at frequent intervals, not with the national drink, but with brandy.

In the second place, there is plenty of drunkenness in beer, and it is a question whether it is not quite as deadly a foe to the physical and mental man as rum. In the third place, the beer theory has been abundantly proved a delusion. The English Beer Act of 1830 was expected to do wonders in the way of driving out the stronger drinks and furnishing the people with a "wholesome beverage." The Duke of Wellington, who was a special advocate of it, declared it a greater achievement than any of his military victories. And so it was, in one sense. It destroyed more people than the duke's armies ever destroyed. Sidney Smith was also a supporter of the bill; but subsequently he lost confidence in it. "The new beer bill," he wrote, "has begun its operations. Everybody is drunk; those who are not singing are sprawling. The sovereign people are in a beastly state." If there are any reputable people in England to-day who have confidence in the beer theory, they do not assert their confidence. We notice, on the contrary, in the *Contemporary Review*, for January, in an article by Francis Peek, author of "Social Wreckage" and other studies, this incidental reference to the beer act: "The establishment of beer-shops, intended to stay the consumption of spirits and drunkenness, *in the end vastly increased both.*" The writer of these words is not classed among the temperance fanatics in England. It is disinterested testimony.—*Selected.*

"FISH," says Dr. W. W. Godding, of Washington, "has for years enjoyed the reputation of being rich in phosphorus and hence adapted to the growth of brains. How such a notion originated I do not know; perhaps because stale fish shines with a phosphorescent light in the dark. As a food, fish is

richer in water than phosphorus, and to feed it to children, expecting thereby to grow them into philosophers, would be on a par with the scholar who boiled his dictionary in milk for supper, hoping thus to acquire the language. As a matter of fact, physiological experiments, often repeated on a large scale, rather negative the popular idea of the value of fish as a 'brain food.'—*Selected.*

In a letter to A. S. Barnes & Co., a native Hindu writes: "The Hindus of India are a proverbially sober race. Alcohol is not even known among their higher classes. For instance, I am a grown-up person of forty-one, and up to this time I have not seen other kinds of liquors excepting beer, port wine, and brandy, and these, also, I have seen either at Englishmen's tables or as prescribed by doctors trained under the English system. My parents, who are the other side of sixty, have perhaps seen none of them. This sober race the Englishmen are fast demoralizing by spreading the drink curse far and wide. My feelings amount almost to agony when I contemplate this. But we are helpless. We have no hand over our laws, consequently we cannot control the evil. Native public opinion has pronounced itself with unmistakable unanimity against the Government policy, but no heed is paid to it,—the consideration that seems to be paramount with the Government is—'Revenue.'" Is not this pathetic?—*Union Signal.*

### CARE OF THE TEETH.

WITH the utmost personal care teeth will decay some; and they ought to be examined at least once a year—better every six months—by a competent dentist, and if any decay appears have it filled at once. It is a great mistake to neglect a decayed tooth until it aches and then rush off to the dentist to have it filled. The filling will be far more painful and expensive than if it had been done when the cavity was small. The condition of the teeth has a great deal to do with the beauty of the face; and a great amount of ill-health is no doubt caused by decayed teeth.—*Selected.*

WHISKY has much to answer for, but here is a new count in the indictment, made by General Daniel E. Sickles:—

"The War of the Rebellion was really a whisky war. Yes, whisky caused the Rebellion! I was in the Congress preceding the war. It was whisky in the morning—the morning cocktail—a Congress of whisky drinkers. Then whisky all day; whisky and gambling all night. Drinks before Congress opened its morning session, drinks before it adjourned. Scarcely a committee-room without its demijohn of whisky, and the clink of the glasses could be heard in the Capitol corridors. The fights—the angry speeches—were whisky. The atmosphere was redolent with whisky—nervous excitement seeking relief in whisky, and whisky adding to nervous excitement. Yes, the Rebellion was launched in whisky. If the French Assembly were to drink some morning one-half the whisky consumed in one day by that Congress, France would declare war against Germany in twenty minutes."

## News and Notes.

### RELIGIOUS.

—Free-will Baptists and Campbellites will again attempt a fusion.

—Dr. Meredith's Bible class in Brooklyn is attended by 1,500 people.

—The Baptist mission in a single district in China has 55 churches all self-sustaining.

—The Presbyterian women of India raised last year \$8,000 in cash for home missionary work.

—Mr. Moody has sent three educated young men to Japan to carry on evangelistic work. They sailed January 30.

—Rome, which had no public schools while it was under the direct control of the Pope, has now 15,000 of its children attending the public schools.

—One-third of the churches in Maine are closed for want of support, and one-half of the people are non-churchgoers; out of 1,362 churches, 417 are vacant.

—"Pilgrim's Progress" has just been translated into a language spoken in Upper Guinea. This is the eighty-first translation of the work into a foreign tongue.

—The erratic theology advanced by the professors at Andover Theological Seminary is not having a favorable effect on the prosperity of the institution, inasmuch as the attendance of students is materially diminishing.

—The obstacles preventing the union of the Presbyterian Church, North and South, which was attempted by a conference last summer, are now made public, and appear to be on the question of negro communicants and political differences. The former was compromised by granting colored people separate churches, but the latter is not yet disposed of.

### SECULAR.

—A general flood prevails on the upper Missouri River.

—Marian Harland is to edit a new illustrated magazine called the *Home Maker*.

—Negotiations are said to be in progress to settle the Alaskan boundary on the British line.

—Over 3,000 have signed the pledge in Jeffersonville, Ind., under Francis Murphy's labors.

—Sixteen persons were drowned off Bari, Italy, March 14, through the capsizing of a pleasure boat.

—Mormon elders are at work in Botetourt County, Virginia, and are very successful in making converts.

—Simon Cameron, at the age of ninety, is touring in Florida in company with the Duke of Newcastle.

—A dispatch from London dated March 15 states that a severe snow-storm and gale prevailed in Scotland.

—The funeral of Emperor William, of Germany, was held in Berlin the 16th inst., with imposing ceremonies.

—The ladies of Alleghany, Pa., are organizing a boycott against the stores which keep open Saturday evenings.

—March 14 the steamer *Japan* collided with and sunk the pilot-boat *Starbuck* and five men were drowned.

—Two fraudulent election judges, named Clark and Best, were sentenced in Baltimore, March 17, to two years in jail.

—The number of people killed on the railroads in this country the past year, is said to be 613; number injured, 1,806.

—Hundreds of horses are dying in New York and vicinity from disease induced by overfeeding and lack of exercise during the storm.

—New York proposes to present the city of Paris with a statue of Washington in return for the one of Lafayette given by France in 1876.

—The steamer *City of Exeter* was sunk in the Bristol Channel, the 12th inst. Number of lives lost not known. Only one seaman escaped.

—A tenement in New York burned the 13th and twenty families had to run for their lives, losing all they had, the building being entirely consumed.

—The Inman steamer, *City of New York*, was launched on the Clyde the 15th inst. She is the largest vessel in the world except the *Great Eastern*.

—The Baltimore *Press* recommends the licensing of locomotive engineers by Congress as a method to prevent accidents and a positive preventive of strikes.

—Two Mormon elders were tarred and feathered by the indignant inhabitants of Winchester, Ohio, the night of March 14, after which they were chased across the Ohio River.

—A fire occurred on West Water Street, Milwaukee, the 15th inst., which consumed property to the value of \$425,000. Another in Philadelphia at the same time caused a loss of \$340,000.

—It is reported that the Atchison, Topeka, and Santa Fe Railroad Company has decided to supply large quantities of seed wheat on three years' credit, to farmers along its lines in Kansas.

—The Cattle Trust of Denver has just closed a contract with the French Government for 150,000 head of beef cattle annually for their army supplies. Shipments will begin as soon as possible.

—A passenger train and a freight train collided on a branch of the Pennsylvania Railroad, near Huntington, Mich., the 12th inst. Three sleeping cars were smashed to pieces, and four persons killed.

—A wedding party of sixteen persons returning from church at Neusatz, Hungary, March 14, started to cross the ice on the Danube in carriages and when half way across the ice gave way and the entire party was drowned.

—A fast mail train went through a trestle, seventy-five miles south of Savannah, Ga., March 17. The entire train was demolished except the engine, which remained on the track. The number killed is reported to be 23, and 34 injured.

—It is reported on good authority that there is a marriage engagement between the crown prince of Russia and the daughter of the German emperor. If true, this will strengthen the late appearances of friendship between the two courts.

—The marriage of Prince Oscar, of Sweden, to Miss Munck, a lady of private rank, was consummated at Stockholm the 14th inst. By taking this step the prince renounces all rights, prerogatives, and titles as a member of the royal family, and becomes a common citizen.

—The U. S. consul at Tangier, being now supported by the presence of a war-vessel, has demanded that the Sultan of Morocco afford satisfaction for his treatment of American citizens within two weeks. The representatives of other powers are urging the Sultan to accede to the demand.

—Thos. Nast, the famous caricaturist, was defendant in the San Francisco police court, March 12, on a civil complaint brought by his partner in his Northwestern tour which did not terminate financially to mutual satisfaction. The suit was dismissed for want of jurisdiction of the court.

—The Pope has sent a letter to Emperor Frederick in which he expresses deep sorrow at the death of the monarch, who had the kindest feelings toward the Catholic Church, and thanks the present emperor for the peaceful tones of his proclamation, which prove that the son cherishes the sentiments of his father.

—Henry Bergh, celebrated as the founder and president of the Society for Prevention of Cruelty to Animals, died in New York, March 12, at the age of sixty-five years. As a result of Mr. Bergh's work, similar societies have been organized in thirty-four States, and the anti-cruelty law has been adopted in thirty-seven. The work has also extended to Canada, Cuba, and South America.

—A conductor on a Mississippi railroad refused to permit Roderick Lowry, a nephew of Governor Lowry, to ride on the Governor's family pass, which resulted in a row, and also in exposing the fact that the Governor is guilty of a misdemeanor under the State laws. It appears that he holds passes on all the roads in the State, the penalties for which are severe. The railroads too are liable to a fine of \$5,000.

—A storm struck the Atlantic States, March 11, and prevailed for two or three days, which exceeded in severity anything known in that region for many years. Business was almost entirely blocked; telegraphic communication was cut off between many of the principal cities. In New York, all kinds of traffic was paralyzed. Many marine and railroad accidents were caused by the storm, and several persons were frozen to death in the snow.

—An organized gang of boy-burglars and thieves has been discovered in San Francisco, and several have been arrested and brought to court. They have a "den" stocked with a large supply of the literature usually found with such characters. Their leader bears the significant title, "Bob Terrier;" and a junk-dealer received their goods and paid them barely enough to buy cigarettes, novels, and the necessary food, keeping them through fear of the police from making any protests.

—Serious charges are made concerning the treatment of convicts employed in working a mine at Coal Hill, Arkansas. They are to the effect that the warden permits and encourages the most brutal fighting among convicts; that convicts have been whipped to death, or left at the post, to suffer for hours without attention. The details as given in the coroner's report, are shocking in the extreme. The warden fled while investigation was pending, and a reward is offered for his capture.

—The great strike of engineers and firemen which was inaugurated on the "Burlington" railroad still holds out and is extending to other lines throughout the West and Northwest. Business and communication are seriously interfered with. Efforts are being made to settle the matter in the courts, with but little prospect of success. Both sides are confident of final victory, but the odds so far appear to be in favor of the strikers. Meantime the whole country suffers, and the suffering is aggravated by each day's delay.

## Appointments.

### SAN DIEGO QUARTERLY MEETING.

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

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

W. M. HEALEY.

### NOTICE TO SUBSCRIBERS IN PENNSYLVANIA.

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

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

L. C. CHADWICK, Sec.

## TESTIMONIES FOR THE CHURCH.

### NUMBERS ONE TO THIRTY.

BOUND IN FOUR VOLUMES OF ABOUT 700 PAGES EACH.

EACH VOLUME CONTAINS A COMPLETE INDEX OF SUBJECTS.

**Volume One.**—This volume contains a brief sketch of the early life and Christian experience of the writer of the Testimonies, Mrs. E. G. White, together with Testimonies numbers 1 to 14. 724 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

**Volume Two.**—Contains Testimonies numbers 15 to 20. 712 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

**Volume Three.**—Contains Testimonies numbers 21 to 25. About 600 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

**Volume Four.**—Contains Testimonies numbers 26 to 30. About 675 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

Price of the Complete Set of Four Volumes, bound in Cloth, \$6.00; Sheep, \$8.00; Half Morocco, \$9.00.

**Testimony for the Church No. 31.**—Contains 244 pages of most interesting and important matter. Neatly bound in Muslin. Price 50 cents.

**Testimony for the Church No. 32.**—Contains 240 pages, and is full of warnings, counsels, and reproofs, very important to all Seventh-day Adventists. Bound in Muslin (uniform with No. 31). Price, 50 cents.

Sent post-paid to any address, at the above prices.

Address, PACIFIC PRESS, Oakland, Cal.,  
REVIEW AND HERALD, Battle Creek, Mich.  
Or any State T. and M. Society.

**Publishers' Department.**

**OUR GENERAL AGENTS.**

Australia—Echo Publishing House, North Fitzroy, Victoria.  
 Canada Tract Society—Mrs. R. S. Owen, South Stukely, P. Q.  
 Colorado Tract Society—Mrs. G. W. Green, Sec., 812 Nineteenth  
 Ave., Denver, Col.  
 Dakota Tract Society—A. H. Beaumont, Sec., Vilas, Miner  
 Co., Dakota.  
 England—S. N. Haskell, 48 Paternoster Row, London, E. C.  
 Florida—Lysle Reynolds, Sorrento, Orange Co., Fla.  
 Georgia—Charles F. Curtis, 229 Pryor St., Atlanta, Ga.  
 Hawaiian Islands—International Tract So., Honolulu, H. I.  
 Illinois Tract Society—F. T. Poole, Sec., 2 and 4 College Place,  
 Chicago, Ill.  
 Indiana Tract Society—John Moore, Sec., 175 Central Ave.,  
 Indianapolis, Ind.  
 Iowa Tract Society—Leroy T. Nicola, Sec., 603 East Twelfth  
 St., Des Moines, Iowa.  
 Kansas Tract Society—L. Dyo Chambers, Sec., No. 821 West  
 Fifth St., Topeka, Kan.  
 Kentucky—Elder J. H. Cook, Leitchfield, Grayson Co., Ky.,  
 and Elsie K. Scott, Cecilian, Hardin Co., Ky.  
 Maine Tract Society—M. Russell, Sec., No. 1 Johnson St.,  
 Bangor, Me.  
 Michigan Tract Society—Hattie House, Sec., *Review and Her-  
 ald Office*, Battle Creek, Mich.  
 Minnesota Tract Society—A. L. Curtis, Sec., 336 Lake St. E.,  
 Minneapolis, Minn., P. O. Box 1058.  
 Missouri Tract Society—Clara E. Low, Sec., 3625 Finney Ave.,  
 St. Louis, Mo.  
 Nebraska Tract Society—Mrs. N. H. Druillard, Sec., 1505 E St.,  
 Lincoln, Neb.  
 New England—N. E. Tract Society, Mrs. E. T. Palmer, Sec.,  
 South Lancaster, Mass.  
 New York State—J. V. Wilson, Sec., N. Y. Tract Society, 317  
 West Bloomfield St., Rome, N. Y.  
 New Zealand—International Tract Society, Turner St., off  
 Upper Queen St., Auckland, N. Z.  
 North Carolina—Elder J. M. Rees, Springfield, Tenn.  
 North Pacific—N. P. Tract Society, Charles A. Wyman, Sec.,  
 Box 18, East Portland, Or.  
 Norway—*Sundhedsbladet*, 74 Akersgaden, Christiania, Nor-  
 way.  
 Ohio Tract Society—L. T. Dysert, Sec., 440 Floyd St., Toledo.  
 Pennsylvania Tract Society—L. C. Chadwick, Sec., Cor. Hep-  
 burn and Fifth Streets, Williamsport, Penn., Box 2716.  
 South Africa—International Tract Society, No. 5 Scott St.,  
 Cape Town.  
 Switzerland—Imprimerie Polyglotte, 48 Weiherweg, Basel.  
 Tennessee—J. H. Dortch, Springville, Henry Co., Tenn., and  
 Elder J. M. Rees, Springfield, Robertson Co., Tenn.  
 Texas Tract Society—Turner Stevenson, Sec., Denton, Texas.  
 Upper Columbia—U. C. Tract Society, Mrs. L. A. Fero, Sec.,  
 Box 288, Walla Walla, W. T.  
 Vancouver Island—Bernard Robb, Victoria, B. C.  
 Vermont—Lizzie A. Stone, South Lancaster, Mass.  
 Virginia—Amy A. Neff, Quicksburgh, Shenandoah Co., Va.  
 West Virginia—Mrs. N. W. Bogue, Parkersburg, W. Va.  
 Wisconsin Tract Society—F. W. Field, Sec., 1029 Jenifer St.,  
 Madison, Wis.

**RECEIPTS.**

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

MISSIONARY SHIP FUND.—A L Stiles \$5.

EUROPEAN MISSION.—Mrs Mary Fulmere \$3.15.

AFRICAN MISSION.—New Zealand Sabbath-school \$9.74.

CALIFORNIA T. AND M. SOCIETY.—Dist No 6 Santa Ana \$24.15.

RECEIVED ON ACCOUNT.—Texas T and M Society \$200, Iowa T and M Society \$100.

CALIFORNIA CONFERENCE FUND.—M Mossford \$4.50, Mary Saunders \$7.93, Ora M Peoples \$3, Vacaville \$13.50.

**THE ABIDING SABBATH.**

For some time there has been a call for the review of "The \$500, and \$1,000 Prize Essays" on the Sabbath question to be printed in book form. The demand has been met by a pamphlet of 173 pages, neatly bound in paper covers, and retailing at twenty cents, post-paid. It is entitled, "The Abiding Sabbath and the Lord's Day, the \$500 and \$1,000 Prize Essays—a Review by Alonzo T. Jones."

The pamphlet is published by the Pacific Press Publishing Company, Oakland, Cal. It is a work deserving of a large circulation. Below is a brief summary of contents: The Abiding Sabbath, Sabbath of the Law, Some Five-Hundred-Dollar Logic, The Sabbath of Redemption, Apostolic Testimony, Origin of the Lord's Day, Apostolic Example or Christ's Example, The Commandment for Sunday-keeping, "The Fathers," The Change of Day, The Institution of the Sabbath, The Christian World Must Stand Convicted of Error, Some One-Thousand-Dollar "Reasons" for Disregarding the Plain Precept of Jehovah, Some One-Thousand-Dollar Reasons for Keeping the First Day of the Week, The Fathers Again, etc. Send for a copy, price 20c.

**THE FIRESIDE TEACHER.**  
A 28-PAGE MONTHLY.

NEAT, CLEAN, PURE, ENTERTAINING, INSTRUCTIVE.

The object of this journal is to create and encourage a love for learning; to promote correct habits of thought, and a truer appreciation of the things which the Creator has made and placed all around us for our instruction; to cultivate a pure and refined taste in literature. It also affords a most valuable help to all who are engaged in literary study. It contains general articles on Plant Life, Animal Life, Natural Scenery, Oceanic Wonders, Strange Peoples and Countries, Literature, the World's Really Great Men, and among other Useful as well as Interesting Topics.

TRUE PRINCIPLES AND METHODS OF EDUCATION.

The School Room Department contains thorough instruction on several important studies, such as Grammar, Arithmetic, and Rhetoric.

The whole work is elegantly illustrated with fine engravings. As a literary and educational journal it has no equal for its size. It is neat in execution; entertaining, instructive, and moral, in its character. It is highly appreciated by all lovers of good literature.

**EXTRAORDINARY OFFER.**—For \$1.25 we will send to the address of anyone in the United States or Canada, who is not already a subscriber for the magazine, the *Fireside Teacher*, and the *Pacific Health Journal*, monthly, for one year. Single subscription price for *Fireside Teacher* alone, 75 cents.

Address, THE FIRESIDE TEACHER CO.,  
71 College Ave., Battle Creek, Mich.

**PACIFIC HEALTH JOURNAL**  
AND TEMPERANCE ADVOCATE.

A THIRTY-TWO PAGE MONTHLY MAGAZINE, devoted to the dissemination of true temperance principles, and instruction in the art of preserving health. It is emphatically

A JOURNAL FOR THE PEOPLE,

Containing what everybody wants to know, and is thoroughly practical. Its range of subjects is unlimited, embracing everything that in any way affects the health. Its articles being short and pointed, it is specially adapted to farmers, mechanics, and housekeepers, who have but little leisure for reading. It is just the journal that every family needs, and may be read with profit by all. Price, \$1.00 per year, or with the 300-page premium book—"Practical Manual of Hygiene and Temperance," containing household and cooking, recipes—post-paid for \$1.40.

Address, PACIFIC PRESS, Publishers, Oakland, Cal.

**GOOD HEALTH**  
FOR 1888.

A FORTY PAGE . . .  
MONTHLY.

J. H. KELLOGG, M. D., EDITOR.

Devoted to Domestic Hygiene, Temperance, all subjects pertaining to the Art of Living Long, Healthfully, and Happily.

Every number presents in the following ten departments a choice resume of the wisest and newest thoughts on the subject of health:—

**GENERAL HYGIENE, DRESS, THE HAPPY FIRESIDE (Literature and Temperance), SOCIAL PURITY, EDITORIAL, DOMESTIC MEDICINE, HYGIENE FOR YOUNG FOLKS, SCIENCE IN THE HOUSEHOLD, QUESTION BOX, PUBLISHERS' DEPARTMENT.**

A number of new and able writers have been engaged for 1888.

This is emphatically a journal for the people. Each number contains SOMETHING FOR EVERYBODY.

**EVERY NUMBER ILLUSTRATED.**

GOOD HEALTH is unquestionably the most popular health journal ever published in this country. It is circulated in every English-speaking country of the globe. It is ably conducted, and is printed on fine paper, with cover.

**NOW IS THE TIME TO SUBSCRIBE.**

Sent, postage paid, for \$1.00 a year.

Address, for specimen copy,  
**GOOD HEALTH PUBLISHING CO.,**  
BATTLE CREEK, MICH.

**THE ATONEMENT.**

AN EXAMINATION OF

**A REMEDIAL SYSTEM, IN THE LIGHT OF NATURE AND OF REVELATION.**

By ELDER J. H. WAGGONER.

THIRD EDITION, REVISED AND GREATLY ENLARGED.

This work is a critical and exhaustive treatise on the plan of salvation as revealed in the Scriptures, showing its harmony with the principles of justice and mercy, its consistency with reason, and its final results as affecting the destiny of the human race. 368 pp.; cloth, \$1.00.

Address, PACIFIC PRESS, Oakland, Cal.

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

(A CORPORATION.)

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

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

**Second**—To amend the Articles of Incorporation of the "Rural Health Retreat Association" (a corporation formed and existing under the laws of the State of California), by adding a subdivision to be known as Subdivision 6th of Article II of the original Articles of Incorporation. Said Article II reciting the purposes for which said incorporation was formed, said subdivision 6th to read as follows, viz:—

**Sixth**—To purchase, acquire, collect, and convey, ten (10) inches of water out of what is known as "Bell's Canyon," on Howell Creek, from a point just below a hydraulic ram belonging to W. A. C. Smith; located in the N. W. ¼ of the S. W. ¼ of Sec. 6, T. 8 N., R. 5 W., M. D. M., or other available points in this section; and Sec. 1, T. 8 N., R. 6 W., M. D. M., to conduct the same along such route or routes as are deemed most feasible and practicable (according to careful surveys made by the Company's engineers) to the said Rural Health Retreat, and to supply said Rural Health Retreat with all necessary water for the purposes of consumption, manufacturing, and irrigation, and also to supply the inhabitants of said village of Crystal Springs and vicinity with water for irrigation and domestic purposes, and to sell the water, and collect rates for the sale and use of the same.

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

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

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

Attest: J. FULTON, Sec'y.

**THE UNITED STATES IN PROPHECY.**

By ELDER U. SMITH.

This is a full exposition of a portion of prophecy which applies to our own Government, showing the position the United States holds in prophecy, and the part it has to act in the closing scenes of time.

THE SUNDAY MOVEMENT,

Which is now attracting such general attention, is thoroughly canvassed, and abundant testimony is given to prove that it is fast coming to be the ALL-IMPORTANT QUESTION in this country. Dealing with our own land and applying to our own time. Of surpassing interest to every American reader. New editions revised and enlarged. Cloth, 225 pp., 75 cents. Paper covers, new edition, condensed, 186 pp., 25 cents.

Address, PACIFIC PRESS, Oakland, Cal.

**SANCTUARY AND 2300 DAYS OF DANIEL 8:14.**

By ELDER URIAH SMITH.

This work shows the nature of the mistake made in expecting the Lord to come in 1844, which was not an error of time computation, but in the nature of the event to take place, namely, the Cleansing of the Sanctuary. The work sheds a flood of light on the Scriptures, especially on the subject of the Atonement. 352 pp. Price, cloth, \$2.00.

Address, PACIFIC PRESS, Oakland, Cal.

**OUR COUNTRY—THE MARVEL OF NATIONS.**

ITS PAST, PRESENT, AND FUTURE, AND WHAT THE SCRIPTURES SAY OF IT.

By U. SMITH.

AUTHOR OF "SMITH'S PARLIAMENTARY RULES," ETC., ETC.

This is a new and popular work on a subject of the deepest interest to all American citizens. It takes a brief but comprehensive view of our Government from a *Historical, Political, and Religious Standpoint*.

**The Sunday Question, Modern Spiritualism, and National Reform**

ARE PROMINENT AMONG THE TOPICS ABLY DISCUSSED IN THIS WORK.

THE MARVEL OF NATIONS is a work of 300 pages. It contains a steel plate of the author, and over forty illustrations. It is printed in clear type, and bound in cloth; price, \$1.00.

Address, AMERICAN SENTINEL, Oakland, Cal.

# The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, MARCH 23, 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 dedication of the Oakland Seventh-day Adventist house of worship will take place Sunday, April 22. This will be at the time of the annual meeting, and a large attendance from abroad is expected.

THE *Christian Union* having been asked for some work that will refute the Baptist theory of baptism, replies thus: "There used to be such works, but the world has moved, and they are antiquated. If the primitive mode of the sacrament is of unchangeable authority, the Baptists have the best of the argument."

It is said that a certain old colored minister always introduces his sermons with the following: "Brethren, my sermon is *basted* on the following text." That is more than many of his white, educated brethren could truthfully say, for many of their sermons are not even "basted" to the text. Too often there is not the slightest connection between the text and the sermon.

A WORD of explanation to those who are studying the Sabbath-school lessons. Last week we printed lesson twelve, and this week we print lesson fourteen. We do this because lesson thirteen is a review, and could be omitted as well as not, and we wish to put the lessons one week ahead, so that those in the most remote places may have the benefit of the notes in their preparation for Sabbath-school. We do this in response to requests that have been sent in by several subscribers.

C. C.—The reckoning of the 1260 years, to have ended in 1798, is correct, because the prophecy says that three of the first horns were plucked up by the roots to give place to the Papacy. These three kingdoms which fell before the rise of the Papacy, were the Heruli, the Vandals, and the Ostrogoths. The Heruli were uprooted in 493; the Vandals in 534, and the Ostrogothic Kingdom was destroyed in 538. Now as the Papacy was to rise upon the fall of the three, and as the last of the three fell in 538, therefore the establishment of the Papacy must date, and the 1260 years begin, in A. D. 538.

A BROTHER asks if it is safe to apply Job 20:12, 13 to tobacco-using. We say emphatically, No, it is not safe to apply it to tobacco-using, because such an application would be a false one. There are arguments enough against tobacco-using, without straining a point. The Bible has suffered fully as much from forced interpretations, a narrowing of the meaning, and attempts to make a sensation with a text, as it has from the assaults of its avowed enemies. If all who profess reverence for the Bible were consistent in their interpretation of it, and humble followers of its plain teaching, Christianity might laugh to scorn all the efforts of infidels.

DURING the week past the papers have given extensive details of the snow-storm which prevailed in the Eastern States, beginning Sunday, March 11, and continuing for nearly three days. In the hands of the storm the great centers of business and traffic were utterly powerless. Railroads and telegraph lines became inactive. Boston communicated with New York via Liverpool by cable, and Washington with New York via Chicago over two solitary wires remaining. Business men perished in New York City on their way to or from their offices. The price

of provisions ran very high, and a temporary famine was threatened. Over 500 corpses in New York awaited burial. The loss of life and property by land and sea is very great. Dakota is foremost with words and gifts of comfort for the suffering.

THE Rev. Alexander Jackson has an article in the *Independent*, on "The Relation of the Classes to the Church." A census has just been taken of the Protestant Churches of Pittsburg and Alleghany, Penn., and from that he takes his figures. Part of his conclusions are found in the following paragraph, which needs no comment:—

"There are more males than females in Pittsburg; but there are only 37.15 per cent. of Protestant church-members males, while 72.85 are females. Of the 47,838 members of evangelical churches in the two cities, 17,772 are males and 30,066 females. This unsatisfactory fact is more than offset by another: One Alleghany minister preaches to a congregation in which males are in the majority; he is chaplain of the penitentiary! More than nine-tenths of the prisoners in Pennsylvania are males. It is safe to say that if there were more men in our Protestant churches there would be fewer in our penitentiaries."

## THE OLD TESTAMENT.

JOSEPH COOK, in a recent Monday lecture in Boston, took as his subject, "Christ's Testimony to the Inspiration of the Old Testament." A correspondent of the *Congregationalist* says of it:—

"The lecture opened with a remark of Columbus on first seeing the Orinoco River. 'This stream,' said he, 'cannot come from an island; it is too large; it must proceed from a continent.' In like manner the sermon on the mount is a stream from the Old Testament, and the preaching of John a ripple from the stream of Jewish economy. So much has been said lately about the higher criticism, that some timid people are beginning to inquire if the Old Testament has not been overrated, and question if it really contains any Messianic prophecies. But whatever the higher criticism may say, the fundamental principles of the kingdom of God, and the root idea of monotheism, underlie the Old Testament. The two great commandments, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself,' are the law of Jehovah."

WHILE vast sums of money are being expended in punishing crime, would it not be well to expend some of this solicitude and energy in removing the most active sources which produce crime and criminals? Some time since a den of young robbers was accidentally discovered under a sidewalk in Chicago. They were boys, fully organized and bound by terrible oaths written in blood. They had excavated the cave by night work, and it was adorned with arms, pictures from the *Police Gazette*, and furnished with cheap novels, which revel in blood and glorify crime. In San Francisco lately a policeman halted a footpad, who answered the challenge with a shot which dangerously wounded the officer. The fire was returned with fatal effect. Upon investigation, the criminal proved to be a man of noble physique, a boarder in a respectable place, who spent his entire days reading such books as have been mentioned. There was no possible necessity for such a course only as his mind, being drawn in that direction so strongly, impelled his hands to do the work of a robber and murderer. No words can adequately express the terrible Satanic nature of such reading. And it is everywhere. The minds of the youth are becoming imbued with such views of life as render crime and impurity matters of heroic virtue.

Our cities are filling up and our police courts are crowded with the young of both sexes, who have left the quiet homes of country or village life for the exciting whirl of the city, lured away from innocence by these pictures painted by demons, to deeds of crime. The publication of this vile flood might be stopped, and would be were not the moral sense of this generation steeped in these very things. But while the name of Anthony Comstock and the few of his associates are held as a by-word and a hissing, and every impediment is thrown in their way by municipal authorities, public sentiment, and newspapers, and the vilest men are exalted, we but hasten to the days of Sodom and Gomorrah.

## "A DISCUSSION ON IMMORTALITY."

THE following taken from the *Christian Union* goes to show that the doctrine of the natural immortality of the soul, which the professed Christian church has received from its heathen authors, is not satisfactory to all minds in the church. We gladly note this among other signs of an awakening to a sense of the truth in this important matter:—

"Considerable excitement has been caused in Neuchatel by the delivery there of a series of lectures on 'Conditional Immortality,' by Dr. Petavel-Olliffe, professor of theology, of Geneva. The course, which consisted of twelve lectures, was largely attended, the audience being composed of the professors and students of the two theological faculties, the ministers of the town, the heads of the numerous educational institutions, as well as of a large number of the general public. The learned doctor traversed the whole ground in an exhaustive manner, discussing the subject in its relation to biblical exegesis, to science, to philosophy, to the doctrines and usages of the primitive church, and to the patristic testimony. He argued that the traditional dogma rested on the platonic notion of the necessary immortality of the soul, which was entirely unscriptural, was unknown to the early Christians, and had been imported into the church by the Alexandrian school of Christian Fathers. He strongly urged that in placing the doctrine of a future life on a basis at once scientific and scriptural, there would be found the means of reconquering the ground lost to Christianity in France, and on the continent generally."

THE newest Spiritualist idea is that of "re-incarnation." That is, it is new in the sense that only recently has it been recognized by any great number of Spiritualists. The theory is based upon that of the pre-existence of souls. It is claimed that men now in the flesh have existed in the flesh in ages past, and, having passed into the spirit-land for a time, have once more materialized, and that after their death they may again be born into the world. It is the old Platonic theory revived. According to that theory, the spirit was made to drink of the waters of Lethe, before it came into the world in fleshy form, so that it forgot all that it had previously known. A recent writer in the *Golden Gate* thus explains how the re-incarnated spirit forgets its previous existence:—

"It is a well-known fact that spiritual essences suffer by contact with earthly elements. Often a materialized spirit will forget its very name, when coming within the circle of sitters. As regards an infant having no recollection of events, I knew of an intelligent child of seven years, who had been separated from its mother for ten years. At the end of that time the two were brought in contact, but the child had totally forgotten her parent and the former home life."

We don't blame the child for "forgetting" its mother under such circumstances. In spite of the *Golden Gate's* claim to the contrary, it will have to stand as the champion "funny paper."

"HELPS to Bible Study" or "Bible-Readings on Present Truth," in the German language, a pamphlet of 64 pages, has been issued by the *Review and Herald* press. It contains twenty-five readings on important topics connected with our work, which are prefaced with several pages of hints and instructions for Bible-workers. The book will be of great help to those who are interested in the work among people speaking the German language. Price, fifteen cents. Orders will be filled from the office of Pacific Press.

## THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

### International Tract and Missionary Society.

A sixteen-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel; with Departments devoted to Health and Temperance, The Home Circle, the Missionary Work, and the Sabbath-school.

Price Per Year, post-paid, - - - - \$2.00

In clubs of five or more copies to one name and address, to be used in Missionary work, each, - - \$1.50  
To foreign countries, single subscription, post-paid, 10s  
Address, **SIGNS OF THE TIMES,**

Twelfth and Castro Sts., OAKLAND, CAL., U. S. A.