

# THE Signs of the Times

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

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## The Signs of the Times.

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PROTESTANT churches raise five times as much money for missionary purposes as the Roman Church. But the Catholics carry on their mission work at much less cost and place more men in the field for equal amounts of money than Protestants do.

KATE FIELD is making a strenuous effort to induce the wine-bibbers of the national capital to drink California wine on the occasion of the inauguration of President Harrison. So long as it is only a question of the sort of wine used, it is not a matter of much interest to temperance people. The bite of the serpent in the California cup is probably no worse than the sting of the adder in the imported glass.

A RELIGIOUS exchange says that "in Great Britain notwithstanding the enactment of Sunday laws, under one plea or another several hundred thousands of persons are compelled to labor more or less on the railroads, steamboats, canals, public houses, in the beer-shops, omnibuses, and tramways, and in the postal service of the Government." If Sunday laws do not stop work on railways and in Government offices on Sunday in Great Britain, will they be more successful in this country?

DEMAND creates supply in the line of sensational literature as well as in other things. Circulars advertising "sensational matter" have come to our table, which are "prepared with the view of satisfying the demand," etc., etc. We have no desire to rehash this circular before our readers. We do not want the "sensational page." It bodes ill for a generation whose minds can only be satisfied with such a class of reading. God's message to man, upon which depends eternal results, should be of so much greater interest that this kind of literature should have no place in any paper. "The heart of him that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness." Prov. 15:14.

A PRESBYTERIAN paper published in San Francisco deplores the low spiritual condition of the churches and the indifference of the masses to the things of God, and says: "Timid, half-hearted, half-converted worldly members and officers and preachers are not the class to break the spell of mammon or stay the mad rush of the votaries of pleasure."

This is certainly true, and it is, moreover, a confession that the ministers, officers, and members of the churches are, at least in some degree, responsible for the evils which some have sought to attribute to the lack of Sunday laws, to Sunday picnics, and to

numerous other things which are themselves results rather than causes. If the churches were themselves converted, there would be less demand for human laws to enforce supposed religious duties, and there would be tenfold greater devotion to those things really enjoined in the Scriptures. The demand on the part of the church for legislation in her interests, is an open confession of spiritual impotency. Saul did not seek unto a witch until, because of his apostasy, God refused to speak to him; neither will the Church seek alliance with the State so long as she feels strong in God and in the power of his might.

A LONDON dispatch of January 6 says that "Cardinal Manning has prepared an exhaustive paper on the American public-school system, based on the statistics of Montgomery. The Cardinal strongly favors parental as opposed to public-school control. The paper will be published concurrently in England and America."

It would seem to be scarcely necessary for a Roman Cardinal to publish a paper of any considerable length to set forth the objections of the Papacy to the American school system; they could all be summed up in the statement that our public schools do not teach Roman Catholicism, and do teach liberty of thought and action.

SAYS Paul in 2 Tim. 4:7, 8: "I have fought a good fight, . . . henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." How can men love Christ and not love his appearing? They do not, it matters not what they profess. The more we love an individual, the more we love his personal presence. It is impossible to dissociate the two. And when men ridicule those who believe in his soon coming, and scoff at the doctrine, they show that they do not love the Coming One. The love of Christ was the secret of John's prayer, "Even so, come, Lord Jesus." And we would reverently respond, Amen.

THE *Lutheran Observer*, in common with all Sunday advocates, says: "The appointment of the Sabbath was founded upon the physical constitution of man." But the Bible tells us that the Sabbath was instituted before the fall (Gen. 2:2, 3), and consequently before man stood in need of physical rest; and in the only Sabbath law God ever gave to man, the reason assigned for the observance of the day is the fact of the Creator's rest upon it. See Ex. 20:8-11. Which is the better authority, the Scriptures of truth, or men who are attempting to justify themselves in foisting upon the world a counterfeit Sabbath?

But there is a reason for thus ignoring the fact of the Creator's rest, and of the memorial character of the Sabbath; it is the fact that the day now generally observed as the Sabbath is not the memorial of God's rest. Sunday serves the purpose of physical rest, but it has no connection whatever with the Sabbath of the fourth commandment, and is absolutely without moral significance.

## GOD'S FORGE.

THE hammer of thy discipline, O Lord,  
Strikes fast and hard. Life's anvil rings again  
To thy strong strokes. And yet we know 'tis then  
That from the heart's hot iron all abroad  
The rich glow spreads. Great Fashioner divine—  
Who sparest not, in thy far-seeing plan,  
The blows that shape the character of man,  
Or fire that makes him yield to touch of thine—  
Strike on, if so thou wilt! For thou alone  
Canst rightly test the temper of our will,  
Or tell how these base metals may fulfill  
Thy purpose, making all our life thine own.  
Only, we do beseech thee, let the pain  
Of fiery ordeals through which we go,  
Shed all around us such a warmth and glow,  
Such cheerful showers of sparks in golden rain,  
That hard hearts may be melted, cold hearts fired,  
And callous hearts be taught to feel and see  
That discipline is more to be desired  
Than all the ease that keeps us back from thee.

—Mary E. Roper, in *Sunday at Home*.

## CHURCH FESTIVALS.

BY MRS. E. G. WHITE.

PROFESSED Christians engage in feasting and in scenes of amusement which degrade the religion of Jesus Christ. It is impossible for those who find pleasure in church socials, festivals, and numerous gatherings for pleasure, to have ardent love and sacred reverence for Jesus. His words of warning and instruction have no weight upon their minds. Should Christ come into the assembly of those who were absorbed in their plays and frivolous amusements, would the solemn melody of his voice be heard in benediction, saying, "Peace be to this house"? How would the Saviour of the world enjoy these scenes of gaiety and folly?

Christians and the world unite, one in heart and one in spirit, in these festal occasions. The Man of sorrows, who was acquainted with grief, would find no welcome in these places of amusement. The lovers of pleasure and luxury, the thoughtless and the gay, are collected in these rooms, and the glitter and tinsel of fashion are seen everywhere. The ornament of crosses of gold and pearl, which represent a Redeemer crucified, adorn their persons. But the One whom these highly prized jewels represent, finds no welcome, no room. His presence would be a restraint upon their mirth and their sensual amusements, and would remind them of neglected duty, and bring to their remembrance hidden sins which caused that sorrowful countenance, and made those eyes so sad and tearful.

The presence of Christ would be positively painful in these gatherings for pleasure. Surely, none could invite him there, for his countenance is marred with sorrows more than the sons of men, because of these very amusements which put God out of mind, and make the broad road attractive to the sinner. The enchantments of these exciting scenes pervert reason, and destroy reverence for sacred things. Ministers who profess to be Christ's representatives frequently take the lead in these frivolous amusements. "Ye are," says Christ, "the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

In what manner is the light of truth shining from that thoughtless, pleasure-seeking company? Professed followers of Jesus Christ who indulge in gaiety and feasting cannot be partakers with Christ of his sufferings. They have no sense of his sufferings. They do not care to meditate upon self-denial and sacrifice. They find but little interest in studying the marked points in the history of the life of Christ upon which the plan of salvation rests, but imitate ancient Israel, who ate and drank and rose up to play. In order to copy a pattern correctly we must carefully study its design. If we are indeed to overcome as Christ overcame, that we may mingle with the blood-washed, glorified company before the throne of God, it is of the highest importance that we become acquainted with the life of our Redeemer and deny self as did Christ. We must meet temptations and overcome obstacles, and through toil and suffering, in the name of Jesus, overcome as he overcame.

\* The great trial of Christ in the wilderness on the point of appetite was to leave man an example of self-denial. This long fast was to convict men of sinfulness of the things in which professed Christians indulge. The victory which Christ gained in the wilderness was to show man the sinfulness of the very things in which he takes such pleasure. The salvation of man was in the balance, and to be decided by the trial of Christ in the wilderness. If Christ was a victor on the point of appetite, then there was a chance for man to overcome. If Satan gained the victory through his subtlety, man was bound by the power of appetite in chains of indulgence which he could not have moral power to break. Christ's humanity alone could never have endured this test, but his divine power combined with humanity gained in behalf of man an infinite victory. Our representative in this victory raised humanity in the scale of moral value with God. ✕

Christians who understand the mystery of godliness, who have a high and sacred sense of the atonement, who realize in the sufferings of Christ in the wilderness a victory gained for them, would see such marked contrast between these things and the church gatherings for pleasure and the indulgence of appetite, as would turn them in disgust from these scenes of revelry. Christians would be greatly strengthened by earnestly and frequently comparing their lives with the true standard, the life of Christ. The numerous socials, festivals, and picnics, to tempt the appetite to over-indulgence, and the amusements which lead to levity and forgetfulness of God, can find no sanction in the example of Christ, the world's Redeemer, the only safe pattern for

man to copy if he would overcome as Christ overcame.

We present the faultless Pattern to all Christians. Says Christ, "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." The light of Heaven is to be reflected through Christ's followers to the world. This is the Christian's life-work to direct the minds of sinners to God. The Christian's life should awaken in the hearts of worldlings high and elevated views of the purity of the Christian religion. This will make believers the salt of the earth, the saving power in our world; for a well-developed Christian character is harmonious in all its parts.

We tremble for the youth of our day, because of the example that is given them by those who profess to be Christians. We cannot close the door of temptation to the youth, but we can educate them that their words and their actions may have a direct bearing upon their future happiness or misery. They will be exposed to temptation. They will meet foes without and foes within, but they can be instructed to stand firm in their integrity, having moral principle to resist temptation. The lessons given our youth by world-loving professors are doing great harm. The festal gatherings, the gluttonous feasts, the lotteries, tableaux, and theatrical performances, are doing a great work that will bear a record with its burden of results to the Judgment.

All these inconsistencies, sanctioned by professed Christians under a garb of Christian beneficence, to collect means to pay church expenses, have their influence with the youth to make them lovers of pleasures more than lovers of God. They think if Christians can encourage and engage in these lotteries and scenes of festivities, and connect them with sacred things, why may not they be safe in taking an interest in lotteries, and engaging in gambling to win money for special objects.

It is Satan's studied plan to clothe sin with garments of light, to hide its deformity and make it attractive. And ministers and people professing righteousness unite with the adversary of souls to help him in his plans. Never was there a time when every member of the church should feel his responsibility to walk humbly and circumspectly before God as at the present. Vain philosophy, false creeds, and infidelity, are on the increase. And many who bear the name of Christ's followers are, through pride of heart, seeking popularity, and are drifting away from the established land-marks. The plain commands of God in his word are discarded because they are so plain and old-fashioned, while vain and vague theories attract the mind and please the fancy. In these scenes of church festivities, there is a union with the world that the word of God does not justify. Christians and worldlings are united in them.

But the apostle inquires:—

"What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

When we are able to comprehend the temptations and victories of the Son of God while in severe conflict with Satan, we shall have a more correct idea of the greatness of the work before us in overcoming. Satan knew that if he failed, his case was hopeless. If he succeeded, he had gained a victory over the entire race, and his life and kingdom he thought would be established.

In professedly Christian gatherings, Satan throws a religious garment over delusive pleasures and unholy revelings to give them the appearance of sanctity, and the consciences of many are quieted because means are raised by these to defray church expenses. Men refuse to give for the love of Christ; but for the love of pleasure, and the indulgence of appetite for selfish consideration, they will part with their money.

Is it because there is not power in the lessons of Christ upon benevolence, and in his example, and the grace of God upon the heart, to lead men to glorify God with their substance, that such a course must be resorted to in order to sustain the church? The injury sustained to the physical, mental, and moral health in these scenes of amusement and gluttony, is not small. And the day of final reckoning will show souls lost through the influence of these scenes of gaiety and folly.

It is a deplorable fact that sacred and eternal considerations do not have that power to open the hearts of the professed followers of Christ to make free-will offerings to sustain the gospel, as the temptation of feasting and general merriment. It is a sad reality that these inducements will prevail when sacred and eternal things will have no force to influence the heart to engage in works of benevolence.

The plan of Moses in the wilderness to raise means was highly successful. There was no compulsion necessary. Moses made no grand feast, and he did not invite the people to scenes of gaiety, dancing, and general amusement. Neither did he institute lotteries or anything of this profane order to obtain means to erect the tabernacle of God in the wilderness. God commanded Moses to invite the children of Israel to bring their offerings. Moses was to accept gifts of every man that gave willingly from his heart. But the free-will offerings came in so great abundance that Moses proclaimed it was enough. They must cease their presents; for they had given abundantly, more than they could use.

Satan's temptations succeed with the professed followers of Christ on the point of indulgence of pleasure and appetite. Clothed as an angel of light, he will quote Scripture to

justify the temptations he places before men to indulge the appetite, and in worldly pleasures which suit the carnal heart. The professed followers of Christ are weak in moral power, and are fascinated with the bribe which Satan has presented before them, and he gains the victory. How does God look upon churches that are sustained by such means? Christ cannot accept these offerings, because they were not given through their love and devotion to him, but through their idolatry of self. But what many would not do for the love of Christ, they will do for the love of delicate luxuries to gratify the appetite, and for love of worldly amusements to please the carnal heart.

#### "NO JUDGE IN SUCH MATTERS."

SOME there were in olden times who took the right view of the duties and prerogatives of the civil magistrate, recognizing the true distinction between Church and State. Such an one was Gallio, of Corinth. The Jews had brought Paul before his tribunal, saying, "This fellow persuadeth men to worship God contrary to the law." But Gallio seemed to understand that, as a civil judge, it was not for him to decide how men should worship God. Said he: "If it were a *matter of wrong or wicked lewdness*, O ye Jews, reason would that I should bear with you; but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters."

Human laws are for the protection of men in the exercise of their natural rights. They are to restrain men from wrongs and injuries against others. But it is not for men to legislate for God, and to determine how he shall be worshiped; nor for judges to enforce the dogmas of the church. As long as a person does not infringe upon the rights of others, he is at liberty to judge for himself of his duty toward God. R. F. COTTRELL.

#### THOUGHTS ON JOHN 10 : 27-29.

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." This scripture should fill every follower of Christ with encouragement. So long as they hear his voice, and follow where it leads, they are safe. No one, not even Satan, can snatch them away. God is "greater than all." Though trials and temptations may come, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10: 13. Christ also says: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16: 33. And to strengthen the assurance, he adds: "I and my Father are one." When both the Father and the Son unite for man's salvation what confidence may we feel!

But while we gain courage from the fact that he is "able to save them to the uttermost that come unto God by him," we are not to be presumptuous. Jesus said, "No

man is able to pluck them out of my Father's hand," but he did not say that no man could take himself out. This scripture has been perverted, and made to teach that no follower of Christ can fall away. That this view is incorrect is shown by many passages. We are exhorted thus: "Hold that fast which thou hast, that no man take thy crown." Rev. 3: 11. We are told also: "He that shall endure unto the end, the same shall be saved." Matt. 24: 13. For positive testimony, see Heb. 6: 4-6. Our Lord says also: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15: 6. See also Rev. 4: 2-5; 3: 16.

The case, then, stands thus: So long as we hear the voice of Christ, and are content to follow him, trusting him humbly and implicitly, no harm can befall us; his strength will enable us to repel all attacks; but when we begin to trust ourselves, we take ourselves out of his hands; or, refusing longer to listen to his voice, we are cast out. Let us all heed the words of the apostle Paul: "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear."

"Tis in the advance of individual minds  
That the slow crowd should ground their expectation  
Eventually to follow—as the sea  
Waits ages in its bed, till some one wave  
Out of the multitude aspires, extends  
The empire of the whole, some feet perhaps,  
Over the strip of sand which could confine  
Its fellows so long time; thenceforth the rest,  
Even to the meanest, hurry in at once."

#### WHO DENIED HIM?

"BUT ye denied the Holy One and the Just." Who is it speaking these words in Acts 3: 14? It is Peter—that same Peter who denied Jesus thrice in an hour. Well may we imagine these proud Pharisees whom he is now addressing, throwing back the taunt: "No, Peter, we never denied him; we never professed to love or to follow him, but you, *you*, Peter, denied him. It was you—one of his best friends; you who said you were willing to *die* for him, and would never deny him though all others did." Ah, how the words would have stung Peter's loving, impulsive heart even to the core! "Yes," says Peter, "I did; I did deny my blessed Lord. I did pierce afresh his bleeding side. He was wounded in the house of his friends. Yes, I was a poor, lost, undone, guilty sinner; but Jesus looked on me with that loving face so full of sorrow, and with that look came the memory of my sins, and I wept to think how cruel, how ungrateful, I had been, and I asked the dear Master to forgive me, and I was restored to fellowship and communion with him, and now I trust not in *Peter* for sustaining grace, but I trust in *Him* who said to me, 'When thou art converted [turned from self to Me], strengthen thy brethren;' and it is through Him that I have done this miracle, and not by any holiness in myself."

Ah, dear Christian readers, let us beware lest we, too, like Peter, give unbelievers occasion, by our unfaithfulness, to blaspheme the name of the Lord. Let us ever remember that forgiveness only heals the wound, but the scar still remains. True, we are complete in Jesus when accepted by him, but these

backslidings, these denials, will do us lasting harm. They hurt our influence with the unsaved, and they at once say to us, "Physician, heal thyself." Let us look well to it how we walk. Let us ever bear in mind that the fire will try our works, and whatever we have done that has any of self in it all, shall be burned up.—Mrs. E. Risdon, in *Gospel Banner*.

#### A SOUL'S CONVERSION.

IN a recent sermon a great preacher gave this interesting piece of autobiography:—

Years ago, when I was a youth, the burden of my sin was exceedingly heavy upon me. I had fallen into no gross vices, and should not have been regarded by anyone as being specially a transgressor; but I regarded myself as such, and I had good reason for so doing. My conscience was sensitive because it was enlightened; and I judged that, having had a godly father and a praying mother, and having been trained in the ways of piety, I had sinned against much light, and consequently there was a greater degree of guilt in my sin than in that of others who were my youthful associates, but had not enjoyed my advantages. I could not enjoy the sports of youth because I felt that I had done violence to my conscience. I would seek my chamber and there sit alone, read my Bible, and pray for forgiveness; but peace did not come to me. Books such as Baxter's "Call to the Unconverted," and Doddridge's "Rise and Progress," I read over and over again. Early in the morning I would awake and read the most earnest religious books I could find, desirous to be eased of my burden of sin.

I was not always thus dull, but at times my misery of soul was very great. The words of the weeping prophet and of Job were such as suited my mournful case. I would have chosen death rather than life. I tried to do as well as I could, and to behave myself aright; but, in my own judgment, I grew worse and worse. I felt more and more despondent. I attended every place of worship within my reach, but I heard nothing which gave me lasting comfort till one day I heard a simple preacher of the gospel speak from the text, "Look unto me, and be ye saved, all the ends of the earth." When he told me that all I had to do was to "look" to Jesus—to Jesus, the crucified One—I could scarcely believe it. He went on and said, "Look, look, look!" He added, "There is a young man under the left-hand gallery there who is very miserable; he will have no peace until he looks to Jesus;" and then he cried, "Look, look! Young man, look!" I did look, and in that moment relief came to me, and I felt such overflowing joy I could have stood up and cried, "Hallelujah! Glory be to God, I am delivered from the burden of my sin!" Many days have passed since then; but my faith has held me up, and compelled me to tell out the story of free grace and dying love.—*Michigan Christian Advocate*.

"THE pitying love of Christ is not confined to sect or party." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"HEAVEN'S work never ceases for a moment, and men should never rest from doing good."

## THE GROUND OF HOPE.

THE hope of the Christian may be sufficiently well defined as a reasonable expectation of a blessed immortality. Of course this is but the general outline of it. Hope itself includes all that enters into reconciled relations with God, and all that goes to make up that character without which it is impossible that any sinner should come into the presence of God and live. Sin, of course, is the obstacle that first and chiefly stands in the way of a blessed immortality. It is not possible that any may enter Heaven whose garments are not washed and made white and clean. How a sinner may come into peace with God is the great problem of religion. *Somehow*, our sins, which are many, must be forgiven, and we must be justified from the guilt which attaches to transgression, so that the holy law of God, which is but the necessary expression of his righteousness, may be at peace with us. All religions seek to cover these points, for it is inherent in the religious nature of man to recognize the demerit of sin and the necessity of discharging the conscience before God. . . . The first question therefore which confronts an inquiring sinner is: "How shall I obtain peace with God? On what grounds may I hope that I am forgiven, accepted, and justified?" To this question many answers are given. But . . . we need not enumerate the methods which man has invented or adopted, but turn at once to consider the only ground on which a sinner may come to God and find acceptance and salvation.

We have not to do with the theory of justification, but only to state the ground on which it rests. When the apostle says, in his letter to Timothy, that the "Lord Jesus Christ is our hope," he no doubt included in the statement all that he elsewhere states in respect of his divine sacrifice as well as his person and work. In reconciling the world unto himself God was in Christ. The method was by Jesus Christ, and is said to be in this wise: "For he hath made him [Jesus] to be sin for us, who knew no sin; that we might be the righteousness of God in him." The completest statement of all to be found in the New Testament is probably that magnificent passage in the third of Romans: "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins" "that he might be just, and the justifier of him which believeth in Jesus." "For what the law could not do, in that it was weak through the flesh," it is elsewhere declared, "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us." Again, it is said that he "was delivered for our offenses, and was raised again for our justification."

It is needless to multiply passages of Scripture on this point. Our purpose is only to show that Jesus Christ in his whole life and work, including, of course, his voluntary death and his powerful resurrection, affords to sinners the sole ground of justification or acceptance with God. "He is the end of the law for righteousness to everyone that believeth." We do not care to discuss the "how" of this

divine method, but only to point out again that here, and here only, do we find ground for hope. There is place, and abundant place, in the Christian life for all good works, for all religiousness in the way of appointed observance of ordinances, for the growth and development of character, and, of course, for all Christian experience wrought in us by the Holy Ghost; but none, nor all, of these make the ground of hope. It is Jesus only and his finished work that is the ground of justification.

This is most important. Every Christian, as well as every inquirer, should get this clearly in mind as well as in heart. For so long as other things are looked to or rested in there will be unrest and uncertainty in the heart. Here is something which God has freely made over to us, which he has accepted as being abundantly satisfactory and sufficient, and which he calls upon us to accept and be at peace. Now, if God has worked this out for us, and assured us at the same time that "other foundation can no man lay than that is laid, which is Jesus Christ," why should we look for anything else? God must be the final judge of what sin is in its nature and in its relation to himself and to the moral law of the universe. If Christ's finished work satisfies him, and all demands of righteousness, it ought to satisfy us.—*Independent*.

## CERTAINTY OF CHRIST'S COMING.

It is a strange and inconsequential logic which concludes that Christ will not come again because history has perpetually baffled all this irreverential guess-work. If there is not to be a future and more glorious revelation of Christ to men, then all the prophetic revelation of the Scripture is falsified, and the Bible is no book of divine promise. The prophecy of a first coming of the Messiah is not so clear in the Old Testament as the prophecy of a second coming is in the New Testament. It is the hope held out to his church for the future. It is explicitly reiterated and promised by Christ. It was unmistakably the anticipation of his apostles. It is made by both the basis of many a practical exhortation. The disciples are bidden to be ever hastening toward the coming of their Lord; to live soberly in this present life, looking for that blessed hope and glorious appearing; to be as virgins, with lamps trimmed and burning, that wait for the bridegroom; to be as stewards, keeping their trust till their King returns to receive their accounting. Are they oppressed? They are to be patient unto the coming of the Lord. Are they in sorrow? They are to comfort one another with the hope of the day when the Lord shall descend from heaven with a shout. Are they weary of waiting? They are warned against scoffers who ask, "Where is the promise of his coming?" With this hope Christ comforts his disciples ere he departs from them. With this the angels again encourage them after his resurrection.

It is idle to attempt to interpret these prophecies by the gradual and invisible appearing of Christ in the spiritual experience of his own disciples. The exegesis which can thus explain away the words of Scripture, can at will make nothing out of something, and something out of nothing. The one appearing is gradual, the other is to be sudden,

like a stroke of lightning; the one is invisible, the other shall be seen of all men; the one is without observation, the other with a shout and the sound of a trumpet; the one is recognized only by believers, and sometimes with difficulty even by them, the other shall bring terror to the foe and triumph to the friend of Christ. I would not put undue emphasis on the emphatic words of the angel at the time of the ascension: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven;" but if they do not indicate a far different manifestation of Christ from any we have seen in the gradual development of a Christian spirit among men, words have no meaning.—*Lyman Abbott*.

## THE BIBLE AND ROME.

ONLY a few weeks since at a meeting of a literary Roman Catholic Club in New York City, a paper was read in regard to the treatment of the Bible by the Church of Rome, in which it was asserted that Protestants had no foundation whatever for their opinions in regard to the hostility of Rome to the circulation of the Scriptures. It also gave at length many details in regard to issues of the Bible before the Reformation, its translation, and its recommendation by the highest ecclesiastical authorities. This paper was published by one of the daily papers, and for that reason the New York *Observer* notices it as follows:—

Now there is absolutely nothing in all this paper as printed that confutes in any degree the popular opinion of Protestants in regard to this matter, and which is one of the great reasons why they protest. Protestants are reading people, as a rule, and they know something about the history of civilization, especially during the last four hundred years. They know that the Roman Church regarded the free use of the Bible by the people as a terrible danger to the supremacy of the Roman Catholic faith and hierarchy. They know from the experience of their ancestors in every European land, that when this danger was manifest the Church of Rome exhausted its power of every kind to suppress and destroy the Bible, as an implement in the hands of its enemies. For the documentary evidence and the details of this conflict we refer to the volume, "Fifteenth Century Bibles," by Rev. Dr. Wendell Prime. . . . It is ridiculous for the apologizers for Romanism to attempt to deny the notorious actions of the greatest councils of the church, denouncing the use of the Bible by the people. Their only possible line of defense is to attempt to justify their action by defending the proposition maintained by their church for ages, namely, that the Bible is for the people only as it is interpreted and divided to them by church authorities. Dr. Prime's book is a study in Bibliography, and gives the record of the early history of the Bible as a printed volume. No amount of explanation or argument can blot out this record. It is written not only with indelible ink in the decisions of councils, but in blood by their sanguinary enforcement. No one can read the history of the Bible as a printed book without learning a fearful lesson of what the world has to fear when a corrupt Christianity has the place of power,

## SECOND COMING OF CHRIST.

WE are told by some that Christ's second coming took place at the destruction of Jerusalem, about A. D. 70. If that is a fact, then all the testimony given us by inspired men since that time should point us back to that event for the fulfillment of those prophecies bearing upon this subject. But what are the facts in the case? Exactly the reverse.

John, while in tribulation, "in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ," speaks of the coming of Christ as an event still in the future. John wrote the Revelation A. D. 96; but the destruction of Jerusalem took place some twenty years before; therefore the destruction of Jerusalem could not be the second coming of Christ, of which John spoke. Rev. 1:7; 3:11; 14:4, and 22:12.

Again, Paul warns the Thessalonian church against entertaining the idea that the day of Christ was at hand (2 Thess. 2:2), and then he says, "Let no man deceive you by any means." Deceive means "to lead into error; to cause to believe what is false, or disbelieve what is true; to impose upon; to delude; to ensnare; to entrap; to disappoint."—*Webster*.

"For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." The man of sin is generally acknowledged by all Protestant churches to represent the Pope, standing at the head of the Romish Church, and corresponds to power described in Dan. 7:25, and Rev. 13:1-10, which arose, as noted in prophecy, in A. D. 538. Then the coming of Christ could not take place prior to that time, and Daniel said it should continue for a time, times, and the dividing of time, which is 1260 prophetic days. Each day for one year, 1260 years, brings us to A. D. 1798. So, according to Paul's instruction which he gave to his brethren, no one could expect the second coming of Christ till after 1798.

The Lord by Paul says that Satan should work with all power, and signs, and lying wonders (2 Thess. 2:9, 10), which is now being fulfilled in modern Spiritualism, and is the last mentioned sign of Christ's coming, in the line of prophecy. For men to preach and advance the idea that Jesus came at the destruction of Jerusalem, or that he comes at death, or at conversion, is without any foundation in truth, and must be another gospel which Paul did not preach, and falls under his anathema in Gal. 1:8, 9. We cannot afford to be deceived.

J. B. GOODRICH.

## A TRIED PEOPLE.

THE most precious of metals is of practical value only after it has been tried. Before it is fit for use it must be purified by fire. In the crucible the alloy which it contains in its native state is separated from it, and it comes forth as pure gold. This process is presented as an illustration of the manner in which Christ prepares his people for usefulness in his service. Before they are ever prepared for any high degree of efficiency as servants of Christ, their faith must be tried. Their character as Christians must be put to the test. And we do well to remember that, like gold, our faith is tried by fire. It is

through our experience of disappointment, of affliction, of pain and suffering and sorrow, that the dross of our religious character is consumed, and that the gold is refined. This purifying process is not agreeable to our carnal nature. It is not pleasant to be tried in the fire, but it is of vital importance, as well to ourselves as to the cause we represent.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." A sense of our need of this discipline ought to render us meek and submissive and patient as we pass through the trial. Indeed, we ought to rise above mere resignation. We ought to suffer discipline with gratitude and thanksgiving. "My brethren, count it all joy when ye fall into divers temptations," or trials. The ground of rejoicing is in the results of the trial. Though it is not pleasant to endure it, we may rejoice because in its results it will glorify God and promote our happiness and usefulness in his service.—*National Presbyterian*.

## A BONFIRE OF BIBLES.

AGAIN and again it is denied by Roman Catholic apologists that Bibles have been or are burned as an evidence of Roman Catholic hostility to the circulation of the Scriptures. Imagine what was the extent of the fury which raged against the Bible in the vernacular, when Romanism ruled the rulers of Europe, by this outburst which is thus recorded by the Madrid correspondent of the London *Daily News* and quoted in the *Evening Post*. He says that "the Liberal Government tries in vain to enforce the spirit of toleration among the authorities and subjects of his Most Catholic Majesty. Very recently in Biscay an agent of the Bible Society was attacked and insulted by twenty young Catholic students led by a Jesuit Father, who excited the lads to take possession of, tear up, and make a pious bonfire of, the Bibles, Testaments, and tracts. The Spanish judges, after carefully investigating the case, declined to send the offenders before the tribunal for the assault and the destruction of the property of the Foreign Bible Society."

"Whilst this treatment is meted out to foreigners and Protestants, the Spanish courts of justice send journalists to penal servitude for criticising the State religion." In the face of such incidents as this, we are taught, not merely by Romanists, but by weak Protestants, that we should consider the Roman Church as a great ally in the work of enlightening humanity in the principles of religious truth and civil liberty. We estimate Romanism by the exhibition it makes of itself when it has the opportunity to display its spirit. It burns Bibles when it can, because it believes that Bibles in the hands of the people are incendiary documents that will consume the cherished corruptions of their ecclesiastical establishment.—*New York Observer*.

"WHOEVER is united with Christ has within his soul a living fountain from which to draw strength and grace sufficient for all emergencies. Words and deeds of righteousness flow from it and refresh the hearts of others, as well as the soul from whence it springs."

## WORK OF THE HOLY SPIRIT.

WHAT a marvelous change the Holy Spirit is able to work in those of whom it takes possession! We have a striking example of this in the case of the apostles. On the morning of the ascension they asked Jesus: "Lord, wilt thou at this time restore again the kingdom to Israel?" Even with the instruction that they had received since Christ's resurrection, they clung with childish pertinacity to their own crude ideas of his work. They still looked for a temporal kingdom, and a speedy deliverance from the Roman yoke. They were familiar with the prophecies, yet they did not understand them.

Look at them ten days later, and note the difference. When the multitude began to inquire the meaning of what they saw, and others began to ridicule, the apostles at once rebuked the scoffers with dignity, and began to unfold the prophecies. There was no hesitation, no apologies. They spoke with authority, as though they had long been familiar with what they were teaching. What made this difference? They were "filled with the Holy Spirit." This was all.

But let no one think that the Holy Spirit can accomplish such results for all indiscriminately, and do away with the necessity of exertion on the part of the individual. By no means. These men had been with one mind persevering in prayer for this very object. They were also of that class mentioned in John 7:17—they had been, and were still, followers of Christ; so it was to be expected that they should know of the doctrine. And, lastly, they had studied the word of God for themselves, and had done all that they could to understand it. To use a homely illustration, the wood was laid in position, and the kindlings were all prepared for a fire; all that was needed was the application of the spark to set the whole into a blaze. The Holy Spirit accomplished these wonderful results, because the way was prepared for it to work. Let us remember that that same Spirit will be given as freely to-day, if the necessary conditions are only fulfilled. Whose fault is it that Christians do not have more of the Spirit?

MINISTER of Christ, aim to live out of the pulpit what you have preached in it. If you preach Christ, live Christ. What men hear in the pulpit, let them see at the dinner table and the visit. If, notwithstanding your faithful, earnest preaching, you would not have the blood of souls to answer for when the Lord shall return, be watchful, prayerful, before you go into the pulpit, and when you come out of it. God keep us from the sin of saving a soul with one hand and destroying it with the other! Oh, the blood of souls! Who can estimate the fearful responsibility! Minister of Christ, "be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12. Thus alone will souls be effectually won to Christ, and become thy "joy and crown of rejoicing" in the day of the Lord.—*F. Whitfield*.

THIS sorrow which has cut down to the root—try to think of it, not as a spoiling of your life, but as a preparation for it.—*George Eliot*.

# The Signs of the Times.

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

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## CLOUDS.

WE hear a great many Christians complain of clouds. Such testimonies as this are common: "I enjoyed so much of the blessing of God a few days ago, and felt such peace in my heart, but lately I have been under a cloud." And the poor souls mourn and despond as though the Lord had lost all interest in them, and they could have no more confidence in him until he should remove that cloud.

We feel intensely sorry for such people, for they are making trouble for themselves, depriving themselves of great blessings, neglecting work that they ought to be doing for the Master, and dishonoring God by doubting him. Let us look at the matter for a few moments in the light of the Scriptures and common sense.

In the first place, clouds are very unsubstantial things. Sometimes, indeed, they look very dark and heavy and threatening, but the worst of them are nothing more than mist. We have seen heavy clouds hanging low upon the mountains, completely hiding their tops, but we have gone up through them without meeting the slightest difficulty, and have found clear sunlight above. Indeed, the cloud itself was not very dark when we got into it. That which from a distance looked like an impenetrable wall, was only vapor, and we found that when we were in the midst of it we could see quite a distance.

We never knew a cloud to fall down on a man and smother him. Clouds do not usually knock people down. They do very often shut out a good many of the sun's rays, but no clouds have ever yet been known to cause the sun to stop shining. They cannot even shut out all of its light from the earth. Take the most cloudy day, and you would find that if the sun should actually cease shining, the darkness would be inconceivably greater. The clouds do not get so thick but that some rays of light pierce through them.

The person who should say on a cloudy day that the sun had entirely ceased to shine, would be thought to have very little knowledge of the nature of the sun. So the person who thinks that God's love ceases every time a little gloom comes over the mind, either from natural causes or from Satan's malice, shows but little knowledge of the character of God. The psalmist says: "Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. 90:1, 2. And the apostle describes our Saviour as "Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8. If God's love has been manifested toward us, we may be sure that a passing cloud cannot drive away that love. If he loved us yesterday, he loves us to-day. Listen to the words of the beloved disciple:—

"Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." John 13:1.

To be frightened at the shadow of a passing cloud is an evidence of lack of faith in God. "But I don't feel near to God at such times," says one, "I feel just as though God was angry with me, and I dare not look up to him." That is just the trouble; you don't

feel. When you felt the smile of God resting upon you, you trusted in that feeling, and not in the love and promise of God. But "we walk by faith, not by sight." "The just shall live by faith." Know, then, that nothing but sin can separate a soul from God. And even sin does not drive God away; it is simply that by which we take ourselves away from him. Now if the cloud is caused by sins committed, we know it; and knowing it, we know how to remove it. But if you are not conscious of having committed any sin that would bring darkness, then let your faith hold onto the promise of God. Know that God has not changed.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High." Ps. 92:1. The failure to thank God for mercies received, often brings darkness. It was a lack of thankfulness that made men heathen. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1:21. When people feel peculiarly happy, they are ready to exclaim with the psalmist: "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord." Ps. 34:1, 2. But they forget all about their resolution just as soon as their good feeling passes away. Instead of that, when clouds come, they should bring sunshine again by their praises to God. It is by simple faith, not by feeling, that we know the love of God. It is impossible for us to feel the love of God, unless we have appropriated it by faith. It is faith that makes it real to us, so that we may feel it.

How can anybody doubt God? Has not Christ died? And if God "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom. 8:32. What greater assurance can we ask for? Oh, that all might have such simple faith in God that they would take him just at his word, trusting him as fully in the darkness as in the light, knowing that the darkness and the light are both alike to God. Then they could say with the prophet: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18.

That is true faith. It was such faith as Job had when he said, "Though he slay me, yet will I trust in him." When everything is clear, there is no call for faith; but when the clouds hang low, shutting out the beacon light, then faith in the Father's guiding hand is needed. The faith that makes the darkness even as the noonday, is the faith that overcomes the world. And why should we not have such faith, since Paul, who had every opportunity to make a careful calculation of the matter, says:—

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39. w.

## "LOVERS OF PLEASURES."

WE wonder how it is that professed followers of Christ can engage in the questionable ways of raising money for sacred purposes that are so prevalent at the present time,—cake-walks, fairs, grab-bags, post-offices, crazy suppers, etc., etc., till we come to mock marriages. Everything sacred is either travestied or dishonored by these affairs. The following from a correspondent in the *Interior* of December 27 presents by no means (would to God that it did) an exceptionable case:—

"The church is denouncing divorce with their pens and lips and fostering it by their actions. I inclose you notice distributed to every family in this village, and announced as for the benefit of the Presbyterian Church, *i. e.*, to raise money. The ladies are requested to prepare the menu for the occasion. A grand time is promised. Now what do we place be-

fore our boys and girls? Why, a man 17 years and a lady 14 years are to be married. What must be the impression? Must it not be to the young that to get married is the one thing needful and the younger the better. We would like to hear of Christ as the loving elder Brother, as the risen Saviour, and all about his love for a sinful world, once more."

And here is another taken from the *Christian Oracle* of the same date:—

"The ladies of the Christian Church have changed the program for their New Year's eve supper. Instead of being just a plain oyster supper, as at first announced, it has been transmuted into a chicken-pie supper. An old hen will be caged, and the one guessing nearest her age may have supper free. Crazy waiters will dish up the fowl for you, and lunny fortune tellers will read your history. New Year's eve, remember."

Virtually such say, We are willing to give to the cause of Christ if it will minister to our carnal pleasures of appetite, fun, frolic, and lust. We are glad, however, that there are some who protest against it, and who desire the preaching of the cross of Christ. But as for the Christian church as a whole, its broad-mindedness and liberality are a matter of boasting. "Whose glory is in their shame, who mind earthly things." Phil. 3:19.

"The church has fallen, the beautiful church,  
And her shame is her boast and pride."

## GOD MANIFEST IN THE FLESH.

ROMANS 1:3.

WHEN the apostle, in his introduction to the epistle to the Romans, speaks of the gospel of God concerning his Son Jesus Christ our Lord, he says of Christ that he "was made of the seed of David according to the flesh." In this expression, besides the statement of the genealogy of Christ, there lies not only a great theological truth, but also a most comforting thought for poor, frail, erring mortals.

When Christ was here on earth, "God was manifest in the flesh." 1 Tim. 3:16. "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. Christ was God; it was by him that the worlds were made, and it was the word of his power that preserved all things. Heb. 1:3. He had equal glory with the Father before the world was (John 17:5); "for it pleased the Father that in him should all fullness dwell." Col. 1:19. In him dwelt "all the fullness of the Godhead bodily." Col. 2:9. Yet he was man at the same time. John puts the matter very forcibly and plainly when he says: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." John 1:1, 14.

No words could more plainly show that Christ was both God and man. Originally only divine, he took upon himself human nature, and passed among men as only a common mortal, except at those times when his divinity flashed through, as on the occasion of the cleansing of the temple, or when his burning words of simple truth forced even his enemies to confess that "never man spake like this man."

The humiliation which Christ voluntarily took upon himself is best expressed by Paul to the Philippians: "Have the mind in you which also was in Christ Jesus; who being originally in the form of God, counted it not a thing to be grasped [that is, to be clung to] to be on an equality with God, but emptied himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:5-8, Revised Version, marginal reading.

The above rendering makes this text much more plain than it is in the common version. The idea is that although Christ was in the form of God, being "the brightness of his glory, and the express image of his person" (Heb. 1:3), having all the attributes of God, being the ruler of the universe, and the one whom all Heaven delighted to honor, he did not think that any of these things were to be desired so long as men were lost and without strength. He could not enjoy his glory while man was an outcast, without hope. So he emptied himself, divested himself of all his

riches and his glory, and took upon himself the nature of man in order that he might redeem him. It was necessary that he should assume the nature of man, in order that he might suffer death, as the apostle says to the Hebrews that he "was made a little lower than the angels for the suffering of death." Heb. 2:9.

It is impossible for us to understand how this could be, and it is worse than useless for us to speculate about it. All we can do is to accept the facts as they are presented in the Bible. Other scriptures that we will quote bring closer to us the fact of the humanity of Christ, and what it means for us. We have already read that "the Word was made flesh," and now we will read what Paul says as to the nature of that flesh. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8:3, 4.

A little thought will be sufficient to show anybody that if Christ took upon himself the likeness of man, in order that he might suffer death, it must have been sinful man that he was made like, for it is only sin that causes death. Death could have no power over a sinless man, as Adam was in Eden; and it could not have had any power over Christ if the Lord had not laid on him the iniquity of us all. Moreover, the fact that Christ took upon himself the flesh, not of a sinless being, but of sinful man, that is, that the flesh which he assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the very words upon which this article is based. He was "made of the seed of David according to the flesh." David had all the passions of human nature. He says of himself, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5.

A brief glance at the ancestry and posterity of David will show that the line from which Christ sprung, as to his human nature, was such as would tend to concentrate in him all the weaknesses of humanity. To go back to Jacob, we find that before he was converted he had a most unlovely disposition, selfish, crafty, deceitful. His sons partook of the same nature, and Pharez, one of the ancestors of Christ (Matt. 1:3; Gen. 38), was born of a harlot. Rahab, an unenlightened heathen, became an ancestor of Christ. The weakness and idolatry of Solomon are proverbial. Of Rehoboam, Abijah, Jehoram, Ahaz, Manasseh, Amon, and other kings of Judah, the record is about the same. They sinned and made the people sin. Some of them had not one redeeming trait in their characters, being worse than the heathen around them. It was from such an ancestry that Christ came. Although his mother was a pure and godly woman, as could but be expected, no one can doubt that the human nature of Christ must have been more subject to the infirmities of the flesh than it would have been if he had been born before the race had so greatly deteriorated physically and morally. This was not accidental, but was a necessary part of the great plan of human redemption, as the following will show:—

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. [The Syriac version has it, "For he did not assume a nature from angels, but he assumed a nature from the seed of Abraham."] Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:16-18.

If he was made in all things like unto his brethren, then he must have suffered all the infirmities and passions of his brethren. Only so could he be able to help them. So he had to become man, not only that he might die, but that he might be able to sympathize with and succor those who suffer the fierce temptations which Satan brings through the weakness of the flesh. Two more texts that put this matter very forcibly will be sufficient evidence on this point. We quote first 2 Cor. 5:21:—

"For he [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

This is much stronger than the statement that he was made "in the likeness of sinful flesh." He was made to be sin. Here is a greater mystery than that the Son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner, but actually taking upon himself sinful nature. He was made to be sin in order that we might be made righteousness. So Paul to the Galatians says that "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

That Christ should be born under the law was a necessary consequence of his being born of a woman, taking on him the nature of Abraham, being made of the seed of David, in the likeness of sinful flesh. Human nature is sinful, and the law of God condemns all sin. Not that men are born into the world directly condemned by the law, for in infancy they have no knowledge of right and wrong, and are incapable of doing either, but they are born with sinful tendencies, owing to the sins of their ancestors. And when Christ came into the world, he came subject to all the conditions to which other children are subject.

From these texts we are enabled to read with a better understanding Heb. 5:7, 8, where the apostle says of Christ:—

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered." Jesus spent whole nights in prayer to the Father. Why should this be, if he had not been oppressed by the enemy, through the inherited weakness of the flesh? He "learned obedience by the things which he suffered." Not that he was ever disobedient, for he "knew no sin;" but by the things which he suffered in the flesh, he learned what men have to contend against in their efforts to be obedient. And so, "in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

One more point, and then we can learn the entire lesson that we should learn from the fact that "the Word was made flesh and dwelt among us." How was it that Christ could be thus "compassed with infirmity" (Heb. 5:2), and still know no sin? Some may have thought, while reading this article thus far, that we were depreciating the character of Jesus, by bringing him down to the level of sinful man. On the contrary, we are simply exalting the "divine power" of our blessed Saviour, who himself voluntarily descended to the level of sinful man, in order that he might exalt man to his own spotless purity, which he retained under the most adverse circumstances. "God was in Christ," and hence he could not sin. His humanity only veiled his divine nature, which was more than able to successfully resist the sinful passions of the flesh. There was in his whole life a struggle. The flesh, moved upon by the enemy of all righteousness, would tend to sin, yet his divine nature never for a moment harbored an evil desire, nor did his divine power for a moment waver. Having suffered in the flesh all that all men can possibly suffer, he returned to the throne of the Father, as spotless as when he left the courts of glory. When he lay in the tomb, under the power of death, "it was impossible that he should be holden of it," because it had been impossible for the divine nature which dwelt in him to sin.

"Well," some will say, "I don't see any comfort in this for me; it wasn't possible that the Son of God should sin, but I haven't any such power."

Why not? You can have it if you want it. The same power which enabled him to resist every temptation presented through the flesh, while he was "compassed with infirmity," can enable us to do the same. Christ could not sin, because he was the manifestation of God. Well, then, listen to the apostle Paul, and learn what it is our privilege to have:—

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:14-19.

Who could ask for more? Christ, in whom dwelleth all the fullness of the Godhead bodily, may dwell in our hearts, so that we may be filled with all the fullness of God. What a wonderful promise. He is "touched with the feeling of our infirmity." That is, having suffered all that sinful flesh is heir to, he knows all about it, and so closely does he identify himself with his children, that whatever presses upon them makes a like impression upon him, and he knows how much divine power is necessary to resist it; and if we but sincerely desire to deny "ungodliness and worldly lusts," he is able and anxious to give to us strength "exceeding abundantly, above all that we ask or think." All the power which Christ had dwelling in him by nature, we may have dwelling in us by grace, for he freely bestows it upon us.

Then let the weary, feeble, sin-oppressed souls take courage. Let them "come boldly unto the throne of grace," where they are sure to find grace to help in time of need, because that need is felt by our Saviour, in the very time of need. He is "touched with the feeling of our infirmity." If it were simply that he suffered eighteen hundred years ago, we might fear that he had forgotten some of the infirmity; but no, that temptation that presses you touches him. His wounds are ever fresh, and he ever lives to make intercession for you.

What wonderful possibilities there are for the Christian! To what heights of holiness he may attain! No matter how much Satan may war against him, assaulting him where the flesh is weakest, he may abide under the shadow of the Almighty, and be filled with the fullness of God's strength. The One stronger than Satan may dwell in his heart continually; and so, looking at Satan's assaults as from a strong fortress, he may say, "Nay, in all these things we are more than conquerors through Him that loved us." w.

#### RELIGIOUS LEGISLATION.

At the concluding meeting of the Christian Ministerial Association of California, held in San Francisco on the 3d instant, "The Lord's Day" was one of the topics discussed. It was subdivided thus: The authority for and proper manner of its observance; The religious value of a day of rest; Are Sunday laws beneficial and desirable? The published report of the meeting says: "R. N. Davis, of Napa, read a carefully prepared paper showing the traditions and customs of the early Christians in the observance of the day. He did not approve of legislating with a view of compelling men to observe Sunday. The Lord's day being a spiritual institution, civil laws have no jurisdiction with reference to the manner of its observance."

In this Mr. Davis has expressed the correct view in regard to Sunday laws. Sunday is a religious institution, and legislation regarding Sunday is religious legislation, no matter by what other name it may be called. A civil law enjoining a religious act is a law concerning religion and regulating its exercise, notwithstanding all that Sunday-law advocates have said to the contrary; and all liberty-loving citizens,

of whatever religious belief, do well to oppose such legislation.

But Mr. Davis was scarcely consistent, for "legislation to close saloons on Sundays he considered right, and he believed in legislating to restrain the wicked citizen, and for the preservation of law and order, in order that the preacher might have an opportunity to reach the citizen who is liable to be tempted." So says the report.

We have no word to say in favor of liquor selling; it is evil and only evil continually, and ought to be prohibited on all days; but to single out Sunday and close saloons upon that day simply that men may go to church instead of going to the saloons is entirely beyond the proper sphere of civil government. But the plea may be made that the saloons ought to be closed on Sunday, not on religious grounds but because more men being idle upon that day more men patronize them. Then it ought to be extended to all holidays. The real truth is that men advocate Sunday closing of saloons because of a religious regard for the day, more than because of opposition to liquor selling. And such laws tend far more to the exaltation of Sunday as a religious institution than they do toward the suppression of the liquor traffic.

C. P. B.

### "WHY MAKE YE THIS ADO?"

"HE who has the truth can afford to be fair and patient; and one of the best inferential evidences that an advocate or opponent has not the truth, is to see him fly into a rage, and fret, and fume, and scold, and call hard names, and misrepresent those whom he cannot answer with reason or fact. Such a spectacle seems to be exhibited by the editor of the *Interior*, in its issue of December 27. A correspondent writes from Minneapolis, Minn., as follows:—

"DEAR INTERIOR: You are aware that the Seventh-day Adventists claim that the whole Christian world has apostatized on the matter of the Sabbath; that we are observing the first instead of the seventh day, contrary to the command of God; that in so doing the whole Christian family, continuing to violate the strict letter of the law, will receive the mark of the beast and be destroyed at the day of Judgment. Now, we think these Seventh-day Adventists to be fanatics upon this question, and yet, when they point us to innumerable passages of Scripture, both in the Old and New Testaments, in support of their faith, what shall we say, but to admit that they are technically right, at least? Is the whole Christian world simply following out a pernicious innovation of the Roman Church, which violates the sanctity of the true Sabbath? I argue, as well as I can, that the day was changed from the seventh to the first by the authority and permission of Christ himself; that, whether our Christian Sunday is in reality the veritable day established by divine enactment or not, the Christian race is keeping a sabbath, that they are carrying out the divine injunction in spirit, if not in letter, and that in doing this they are complying with God's command to keep the Sabbath-day holy. I must confess, however, that our Adventist friends seem to have the weight of evidence on their side. I would like your scholarly views."

To this the editor thus replies:—

"The weight of what evidence? The evidence that the entire visible church of Christ for eighteen centuries have been damned, the only exception being a very small band of Saturday fanatics, mostly of this century? Is that Christianity—or is it the most ferocious type of heathenism? We have a number of times shown the falsity of the alleged facts and logic of such people—but what good does it do? They are determined that the Lord Jesus Christ shall not receive honor, so far as they are concerned. Let them settle their differences with him and with his church, with him. That must be a pleasant sort of a faith—so charitable and Christian(?)—that the church universal is to be branded with the mark of the beast, and every individual in it, since the resurrection of Christ, damned, only excepting a little lot of Adventist Sabbatarians. We used to think it worth while to reason with such people, but we do not think so now. If they like to observe Saturday, and deny Christ the honor given to him of the Father, the question is between God and them. Let them look well to the answer they are to make when they shall meet Christ at the bar of Judgment."

Now, good Mr. Editor, why could you not have shown these ferocious heathen and "Saturday fanatics" "the falsity of the alleged facts and logic" of their views once more, just *once* more, and patiently, too? It would have been much more convincing,

you know. Why could you not have given some evidence that honoring Sunday is honoring Christ? Why not point out from God's word where we are told to keep the first day? Why not show these "fanatics" that it is dishonoring to Christ to keep one of the ten commandments just as God has given it to us. And as the fourth commandment is only a part of that law which Christ did not come to change, perhaps you will tell us how we do dishonor Christ by keeping the fourth commandment, and do not dishonor him by keeping the others.

You know, Mr. Editor, that the Bible says that God created the worlds through Christ (John 1:1-3; Heb. 1:3; 1 Cor. 8:6); that all things were created by him (Col. 1:16), and that being so (for, of course, you believe it), the One who created was the One who rested; and therefore the seventh day, upon which he rested, and which he blessed and sanctified, is the Sabbath, or rest-day, of Christ, or the Lord's day. Mark 2:28; Rev. 1:10. Are not these facts, Mr. Editor? and is not this good logic?

Again: Jesus came to save his people from sin (Matt. 1:21); sin is the transgression of God's perfect law (1 John 3:4; Rom. 7:7); the fourth commandment is a part of that law; and therefore its transgression is sin. Now when the Scriptures say that Christ shall save his people from their sins, or from transgression of the law, does it mean that the fourth commandment is excepted? Or did the angel mean that Jesus should save his people *in* sin instead of *from* sin? May we not ask for "your scholarly views" on the above? Is it not among the greatest triumphs of grace that a sinner should be made obedient? that the heart once not subject to God's law, should be made, through Christ, willingly subject? God's law to us never seems so holy as when we view it from Calvary; and his love in giving Christ to die never seems greater than when viewed from Sinai's base.

And, please be patient, Mr. Editor, will you not give us one text of Scripture from prophet, apostle, or our blessed Lord, which says that we should keep holy the Sunday? Tell us also how great numbers will make a difference in the truth? How is it that there has not been the great "falling away" as Paul declared there would be? Acts 20:29, 30; 2 Thess. 2; 2 Tim. 4:3, 4. And may it not be possible that Calvin and Knox, good men though they were, did not see all the truth?

Another question, Mr. Editor: Why do you misrepresent Seventh-day Adventists as teaching that "the church universal is to be branded with the mark of the beast, and every individual in it, since the resurrection of Christ, damned, only excepting a little lot of Adventist Sabbatarians"? They do not so teach. They have never so taught. They believe that light rejected brings condemnation; don't you? They believe that God is giving to the world a warning message in Rev. 14, Isa. 58, Joel 2 and 3, Zeph. 1 and 2, and other scriptures. Isn't he doing this? We are among the "fanatics," but we desire to hear you again. Be patient once more. It will do you no good to scold so, and it will not help us nor your seemingly honest correspondent. You say in your same issue, Mr. Editor, that "all men, when the shadows of age begin to come, ought to pray to be delivered from becoming crabbed, or crotchety, or self-opinionated," etc. We believe it, and desire to profit by it. But perhaps you did not mean all that about the Adventists. We will wait for explanation.

M. C. W.

### "TOGETHER."

Says the apostle in Romans 8:28, "We know that all things work together for good to them that love God." But, says a dear soul undergoing heavy trial, how is this bitter cup for my good? Why have I lost this dear friend? And many other such like queries. We reply that singly the trial may not be for your good. If all your life were to be spent in such trial, if there were no hereafter, you would indeed be miserable. But that affliction may work out for you an eternal weight of glory if you will but learn the lesson. Humble yourselves before God and he will exalt you in due time.

Believe God still. "He is too wise to err, too good to prove unkind." Your trial is needed in some way. You only see the now; God sees the end. You are thinking of the present and near future; God has in mind the ages of eternity to come. The rain, cold as it seems, is as necessary as the sun to the tiny plant; so dark trials are as necessary as pleasant, sunny blessings. And as the rain is blessing as well as the sunshine, so dark trials are blessings together with the sunny places of life; for "we would not learn to walk by faith could we always walk by sight." Leave the web of promise to the great Weaver; if it be his will, let him mingle the dark and light, the rough and smooth. He never makes mistakes; he allows us to correct ours. When the web is finished, and we shall see it all, the dark places will be the most glorious; and while in this life we could not see that these trials *alone* were for our good, we shall then see that all things have *worked together* for our good through the perfect wisdom of God. But let us not wait till *then to know*; faith says *now*, "We know." M. C. W.

### AN INTERESTING PROPHECY

ONE of the most interesting prophecies in relation to the second coming of the Lord Jesus Christ, and to the events which point to that grand consummation, is that recorded in the seventh chapter of the book of Daniel. In this prophecy, the principal kingdoms of the world were presented to the prophet by means of symbols. "Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Dan. 7:2, 3.

Then follows a description of the beasts. "The first was like a lion, and had eagles' wings;" but the wings were plucked. The second was "like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh." The third beast was like a leopard, and it had four wings, and four heads, and dominion was given to it. The fourth beast was a nondescript, "dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." See verses 4-7.

The prophet continues: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit;" "and the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time." After this the prophet saw a vision of the second coming of Christ, and of the giving of all dominion to him. See verses 8-14.

Then the prophet was troubled and sought an explanation of the vision (verses 15, 16), and was told by an angel (verses 17, 18) that the four beasts represented four kingdoms, but that at last the saints of God should take the kingdom and possess it forever. And this agrees exactly with other scriptures, for by reference to Rev. 17:15 it will be seen that the sea represents peoples and nations, and in Jer. 25:31-33 we learn that winds represent war or strife among nations. Then Daniel inquired particularly concerning the fourth beast, or kingdom, and especially in regard to the "ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." "I beheld," says the prophet, "and the same horn made war with the saints, and prevailed against them; until the Ancient of days



came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Verses 21-23.

In answer to the prophet's inquiry, the angel said that the fourth beast represented the fourth kingdom, and that the ten horns were ten kingdoms which should arise out of it; and that another power should arise among them and overthrow three of the ten. And describing this power the angel said: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Verse 25.

We now have before us quite fully not only Daniel's vision, but the explanation of the vision. The beasts, we have learned, represent kingdoms, and it is scarcely necessary to go into details to show that the kingdoms referred to were Babylon, Medo-Persia, Grecia, and Rome. Concerning the first of these symbols, the lion having eagles' wings, Dr. Barnes says: "Now in regard to the application of this symbol, there can be but little difficulty, and there is almost no difference of opinion among expositors. All, or nearly all, agree that it refers to the kingdom of Babylon." And certainly all must see that the representation was most fitting.

"At first, the lion had eagles' wings, denoting the rapidity with which Babylon extended its conquests under Nebuchadnezzar. When this vision was given, a change had taken place. Its wings had been plucked. It no longer flew like an eagle upon its prey. The boldness and spirit of the lion were gone. A man's heart, weak, timorous, and faint, had taken its place. Such was emphatically the case in the person of the imbecile and pusillanimous Belshazzar, who in weakness and fear shut himself up in the city of Babylon, and with whom the Babylonian kingdom came to an end, B. C. 538."

The second symbol is likewise referred almost universally to the Medo-Persian kingdom. This is the application made by Dr. Barnes, who remarks that the only question is as to the fitness of the symbol. He then goes on to show that no more fitting symbol could have been chosen. Upon this point another writer says: "The character of the power is well represented by a bear. The Medes and Persians were cruel and rapacious,—robbers and spoilers of the people." The three ribs in the mouth of the bear represent some of the earliest conquests of the Medes and Persians.

The leopard was also a most fitting symbol of the Macedonian or Grecian Empire under Alexander. Concerning the symbol, Barnes remarks that "on the supposition that Daniel was to choose a symbol that would represent the Macedonian Empire, he could not have selected one that was better adapted to it than the leopard." The beast is one of the most swift-footed of all the beasts of prey, but even this is not enough—wings are added, and it is a well-known fact that, in the rapidity of his conquests, Alexander excelled anything that the world has ever seen. The four heads of the beast represent the four parts into which the empire was divided after the death of Alexander. On this point Barnes has thus expressed the generally accepted view:—

"It is well known that when Alexander died, his empire was left to four of his generals, and that they came to be at the head of as many distinct dominions, yet all springing from the same source, and all, in fact, but the Macedonian Empire. This fact would not be so well represented by four distinct and separate animals as by one animal with four heads; that is, as the head represents authority or dominion, one empire in fact now ruling by four distinct authorities."

It may not be amiss to again quote Dr. Barnes, not as authority, for no man's opinion is worth any more than the reasons by which it is supported, but as expressing the generally received view of this prophecy. Of the fourth symbol he says: "The fourth kingdom, symbolized by the fourth beast, is accurately represented by the Roman power." "The fourth beast, so mighty, so terrific, so powerful, so unlike all the others—armed with iron teeth, and with claws of brass—trampling down and stamping on all the earth—well represents

the Roman dominion." But strong as Rome was, it was to be divided. In the second chapter of Daniel this division was symbolized by the iron and clay in the feet and toes of the image, but in this prophecy it is represented by the ten horns upon the head of the beast. But while the iron and clay denoted only division, the ten horns indicated into just how many parts the kingdom should be divided, namely, ten. And as Calmet, on Rev. 13:1, says: "Even the Romanists themselves admit that the Roman Empire was, by means of the incursions of the Northern nations, dismembered into ten kingdoms." This writer also refers to several other expositors who take the same view of the matter.

The consideration of the little horn which came up among the ten, and work of persecution and blasphemy, must be reserved for another article.

C. P. B.

### THE DAY NOT THE TIME.

ONE of the chief arguments against the seventh-day Sabbath is the seventh-part-of-time theory. The argument is that God is not particular as to the day, and that if the proportion of time—one-seventh—is kept, the requirement of the fourth commandment is met. Any day of the seven, it is claimed, will answer the intent of the Sabbath law. Sunday is kept because more expedient.

But is this true? Why then did the Lord make the commandment so definite as regards the one particular day? It is the *seventh day* of the seven we are to remember; in *it* we are to do no work; on that *day* God rested; that *particular day* he blessed and sanctified, or hallowed; that *day* is his holy Sabbath-day. And no other day can be; for no other day ever passed through such a process. The definite *day* is the pivotal point of the whole Sabbath law. God could not rest upon and make holy a day without resting upon and making holy a definite day. A man could not sell one-seventh of seven horses without selling a definite horse. The Sabbath of Jehovah can, therefore, only be a *definite day*; and the commandment is very emphatic that that is the *seventh day*.

Again: Why will people contend for the *proportion* of time, which is only implied, and disregard the specific *day*, which is clearly stated. In some conditions it is impossible for an individual to keep one-seventh of the time. For instance, a rapid train going westward would in one day lose about an hour. To a passenger the day would be one of only twenty-three hours; consequently, he could not keep the seventh part of time. But there is no such difficulty to him who keeps the definite day. Have we any more right to change from the day so plainly expressed in the law, than we have to change the proportion of days? Is not Papal Rome, that has attempted the change from the seventh to the first day, just as guilty as is infidel France, that changed from the seventh day of one cycle to the tenth of a new cycle? Did not God mean what he said when he gave the seventh day? Did patriarch, prophet, or the Christ ever understand it otherwise? If the Lord did not mean what he said, who can say what he did mean? The same reasons exist now for the seventh-day Sabbath that existed when it was given from Sinai. Who dare say otherwise? "Who art thou that repliest against God?" M. C. W.

### WRONGLY DIVIDING.

REV. L. C. ROGERS, in the *Sabbath Recorder* of December 13, on the woman as the symbol of the Church (see Revelation 12), says:—

"Her child is to rule all nations with a rod of iron, and is caught up to God and to his throne; but the church is persecuted by the dragon, until, in the professed conversion of Constantine, the Roman emperor, in the fourth century, the earth opened her mouth and swallowed up the flood of pagan persecution; then the wrath of the dragon made war upon the remnant of the seed, the faithful few, who rejected the union of Church and State, and refused to become Papists. Rev. 12:15-17. Chapter thirteen marks the rise of Pagan and Papal Rome, and their concurrent prevalence, under the symbol of a beast with seven heads and ten horns."

But Mr. R. takes no account of the 1260 days which intervene between the time of the child being caught up to God and the time when the earth opened her mouth. In fact, the 1260 days or years cover the period of persecution. But this was not by the Pagans, but by the Papists. Or does Mr. R. make the days literal? If so, when do they apply? And what about the remnant persecuted *after* the 1260 days? The fact is, the prophecy relates not to the beginning of the Christian dispensation, but to the entire career of the church. If this fact were recognized, that part of the word of truth could better be "rightly divided."

### THE CONTINENTAL SUNDAY.

IN an article entitled, "The Continental Sunday, the Reaction Against it in Europe," the *Lutheran Observer* says:—

"The continental Sunday has trespassed upon the Sabbath as a day of rest. As the physical constitution of man could not endure the exhaustion of uninterrupted toil, God forbade it, and enjoined that all men should abstain from labor one day in every seven. In other words, God ordained the Sabbath as a day of rest."

Yes, "God ordained the Sabbath as a day of rest," and he also ordained it as a memorial of his creative work. "Remember the Sabbath-day, to keep it holy." "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it," is the language of the fourth commandment; and of Israel the Lord said: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. But by the unwarranted substitution of Sunday for the Sabbath, the memorial character of the Sabbatic institution has almost wholly been lost sight of. Truly, "the continental Sunday has trespassed upon the Sabbath," and not only so but it has usurped the place of the Sabbath, and being without the warrant of divine law, its friends are everywhere demanding that this lack be supplied by the enactment of civil laws requiring its observance and punishing its violation.

### SCIENCE AND THE BIBLE.

THE *Christian Union* of December 13 thus draws the comparison between science and the Bible, in a reply to a correspondent: "If the Bible, as interpreted, is at variance with any well-established discovery of modern learning, perhaps our interpretation is at fault; if not, the Bible is at fault. We must not assume that the Bible cannot be at fault *in some matters*." In reference to moral matters it says, "The judge in such matters is the Christ in us, *i. e.* conscience as enlightened by Christ."

What a conclusion! What a standard! If Darwin's evolution be accepted as a "well-established discovery of modern learning," and the Bible does not agree therewith, then "the Bible is at fault"! If in ten years from that time a contrary and equally fanciful theory is accepted by "modern learning" as a "well-established discovery," then "the Bible is at fault again if it agrees not with the change! And how decide moral matters? "The conscience as enlightened by Christ," or "the Christ in us"! What "Christian" fanatic ever existed but that had an "enlightened conscience"? The blinded and hypocritical both claim Christ within when transgressing some of the plainest precepts of the word of God. As for us, we prefer the Bible, honored and revered by Christ and his apostles, to the maunderings of the *Christian Union* or the deductions of "modern learning." "The Scripture cannot be broken," said Jesus. We prefer his words to a human conscience.

OSCAR S. STRAUS, United States Minister to Turkey, has reported to the Secretary of State that he has obtained of the Grand Vizier the necessary authorization for the Bible house at Constantinople to print in Turkish 35,000 Bible tracts, consisting of the Psalms, Proverbs, the four Gospels, and the Acts

## The Sabbath-School.

### Old Testament History.

#### GOD'S CARE FOR HIS PEOPLE.

(Lesson 5, February 2, 1889.)

(Concluded.)

1. TELL, in their order, what plagues were brought upon the land of Egypt because Pharaoh would not let Israel go?

2. State the particulars of how God discriminated between his people and the Egyptians?

3. What was the last plague?

"And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt; and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." Ex. 11:4-6.

4. How safe were the Israelites to be?

"But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel." Verse 7.

5. Before this plague was inflicted, what instruction did the Lord give his people? Ex. 12:1-10.

6. What was this feast declared to be?

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover." Verse 11.

7. What were they to do with the blood of the lamb?

"Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning." Verses 21, 22.

8. Why were they to do this?

"And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." "For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Verses 13, 23.

9. What did this simple act indicate?—*Faith in God.*

10. What took place at midnight?

"And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead." Ex. 12:29, 30.

11. What part of the previous record warrants us in believing that the Egyptians might have availed themselves of the protection afforded the Israelites?

"He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses; and he that regarded not the word of the Lord left his servants and his cattle in the field." Ex. 9:20, 21.

12. Of what was the lamb whose sprinkled blood saved the Israelites from death, a type?

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." 1 Cor. 5:7.

13. From what are we saved by His blood?

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much

more then, being now justified by his blood, we shall be saved from wrath through him." Rom. 5:8, 9.

"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:4.

14. Just before God's people are finally delivered from this evil world, what will come upon the earth?

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. 15:1.

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." Rev. 16:1.

15. Which of the seven last plagues will be similar to the plagues upon Egypt? See Rev. 16.

16. Mention some of the things that are said as to the trouble of that day? Dan. 12:1; Isa. 2:20, 21; 13:6, 7, 9; 24:1, 3-6, 17-21.

17. What distinction will God then put between his servants and the wicked? Ps. 91:1-10.

#### GOD'S LOVE AND CARE.

CARE combines thought and feeling for an object, which leads to action. It is akin to solicitude and anxiety, but is not so strong a word, though broader in its application. In the two latter words fear is expressed as to results, but not so as regards care. It implies that with thought and attention the expected result will be obtained. Care relates to the past, present, and future; but solicitude and anxiety relate only to the present and future. Man may have all these, but God can only have care; and that care will lead him to give such thought and attention to all his purposes that not one shall fail. Care also implies feeling, and God has feeling for his people.

God loves, and has a care for, all mankind. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45. His blessings upon the evil and forward are to lead them to repentance (Rom. 2:4); but his blessings upon his people are evidences of his love for them, to confirm them in obedience to him. Deut. 11:13-15. But God has a special care for his people. If they have so recognized his love to sinners as to accept of his terms of reconciliation, "much more" will he do for them to save them. They have left the ranks of the arch-rebel, they have lain down their arms of rebellion, they are longing for a place in the ranks of the loyal subjects, and what monarch would not do more for them, have more thought and feeling for them, than for those still in rebellion! Justice would demand that God should have a stronger love and a greater care for those who have placed themselves in the channel of his love and under his care. Once they were rebels, now they are wards, or children of adoption. So it is that "like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13.

The basis of God's care is God's love. He loved the world in its rebellion so much that he consented that his Only Begotten should die for them. All who will accept of that offering shall live; all who will not recognize his love, "choose death." Those who so appreciate God's love that they will gladly yield complete submission, thereby place themselves in the channel of his love, where God can work in them "the good-pleasure of his will." Eph. 1:5. If he loved us before, "much more" does he love us when we have been made whole by the purchase of the blood of his dear Son. He had a care for us while we were unreconciled; he surrounded us with influences calculated to lead us to him; he directed his servants to us with messages of reproof and mercy; his Holy Spirit pleaded with us even when we were in wickedness. And now that we have become his, shall his tender care cease? No; for he careth for us still. His care is commensurate with his love.

Would we know what that is? Read the following assurances of God's love for his people:—

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isa. 49:15, 16.

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Jer. 31:3.

Would we know some tangible proof of his love? We can see it in all the common blessings of life, which selfish man takes as a matter of course; in all the incentives to do right thrown around us; and more than all else, and that in which all other blessings center, and from which they all radiate, the giving of his Son, our Lord Jesus Christ, to die. He became poor that we might become rich. He took upon himself our nature, "was made flesh," was tempted in all points as we are tempted, that he might be touched with the feeling of our infirmities. Heb. 4:15. Surely God has given proof of his loving care. And if God "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" "that pertain unto life and godliness." Rom. 8:32; 2 Peter 1:3.

Do our doubting hearts desire other evidences of God's care for his people? Read the story of his dealings with the "father of the faithful;" his care of Lot; his love toward Jacob, who desired to be good but knew not the strength till it was given at Peniel. Read of God's care for Jacob's descendants in preserving them from famine; in saving them from the machinations of the court of Egypt, increasing their numbers under the greatest privation and strictest laws for their destruction; shielding them from the plagues of Egypt; bearing them through the wilderness of peril by his own Son as the Angel of his presence. "In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63:9. And so it has been all through the history of the people of God.

God's care for his people is also manifest in those things which seem to be against them. Jacob, mourning over the loss of his favorite son, when called upon to part with the son of his old age, cried out in the anguish of his soul, "All these things are against me." Gen. 42:36. But the seeming loss of Joseph was God's plan for the rescue of Jacob's whole house from famine. God's special providence was over his people. Moses's forced flight to the land of Midian was the means by which the Lord showed him man's littleness and God's greatness. It placed him in the best school he ever knew. A king's dream is used once and again as a means by which God lifts up the head of his captive servants and advances them to such positions that they can help their companions in tribulation. So it was with both Joseph and Daniel. But time would fail us to tell of God's infinite mercy, wondrous goodness, and loving, watchful care for his people. The inspired word reveals to us again and again that out of the most insignificant, or of that which is naught to us, God can bring deliverance and blessing.

Are not all these records a help to us? Has not God left them on record for that purpose? Yes, most assuredly; "for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. And the same "scriptures of truth" assure us that God will not forget his people when the plagues of his wrath, typified by the Egyptian plagues, fall upon the hopelessly wicked world. "He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. . . . A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Ps. 91. No plague shall come

near the dwelling of the people of God; God is their refuge, his angels keep them.

These are our assurances. Can we not be faithful? Will God forget his promises? Can his love fail? Trials come, but in these we will be "more than conquerors;" "for," says Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39. Therefore cast "all your care upon him; for he careth for you."

M. C. W.

## Notes on the International Lesson.

### FORGIVENESS AND HEALING.

(January 27, Mark 2: 1-12.)

AGAIN the mission of Christ brought him to Capernaum. When the news spread abroad that Jesus was a guest at the house of Peter, men, women, and children flocked from every direction to hear the wonderful Teacher. There was a man in the vicinity who was reduced to utter helplessness by the incurable disease of palsy. He had given up all hope of recovery. But his friends and relatives had heard the gracious instruction of Jesus; they had witnessed his wonderful miracles; they saw that he turned none away, that even the loathsome lepers found access to his presence, and were healed, and they began to hope that the paralytic might be relieved if he could be brought under the notice of Jesus.

THEY tried to encourage the sufferer, telling him of the miraculous power of Jesus to cure every malady, of the words of mercy he had spoken to the despairing, and of those who are set free from the power of Satan by a word of his sublime authority. As the palsied man listened to the good tidings, hope revived in his heart that he might be relieved of his terrible infirmity. He longed to see Jesus and place himself in his hands. But when he reflected that dissipation had been the main cause of his affliction, hope sank, for he feared that he would not be tolerated in the presence of the pure Physician. He had loved the pleasures of sin, his life had been a transgression of the law of God, and his bodily affliction was the penalty of his crime.

HE had long before placed his case in the hands of the Pharisees and doctors, entreating their interest and sympathy, hoping that they would do something to relieve his tortured mind and physical sufferings. But they had looked coldly upon him and pronounced him incurable. The palsied man had sunk into despair, seeing no help from any quarter, till news of the miracles of mercy performed by Jesus had aroused hope again in his breast. Yet he feared that he might not be allowed in his presence; he felt that if Jesus would only see him and give him relief of mind by pardoning his sins, he would be content to live or die according to his righteous will. His friends assured him that Jesus had healed others who were in every respect as sinful and helpless as himself, and this encouraged him to believe that his own petition would be granted.

HE felt that there was no time to lose. If anything could be done to arrest mortality, it must be done at once. The despairing cry of the dying man was, Oh, that I might come into his presence! His friends were anxious to assist him in gratifying his wish, and several projects were suggested to bring about this result, but none of them seemed feasible. The sick man, although racked with bodily pain, preserved the full strength of his intellect, and he now proposed that his friends should carry him on his bed to Jesus. This they cheerfully undertook to do.

As they approached the dense crowd that had assembled in and about the house where Jesus was teaching, it seemed doubtful that they could accom-

plish their purpose. However, they pressed on with their burden, till their passage was completely blocked up, and they were obliged to stop before they arrived within hearing of the Saviour's voice. Jesus was within, and, as was customary, his disciples sat near him; for it was most important that they should hear his words, and understand the truths which they were to proclaim by word or pen over all lands and through all ages.

THE haughty Pharisees, the doctors, and the scribes, were also gathered near, with wicked purposes in their hearts, and a desire to confuse and confound the sacred Teacher, that they might accuse him of being an impostor, and condemn him to death. Jealous of his power and wisdom, they concealed their intense hatred, for the purpose of closely watching his words, and calling him out upon various subjects with the hope of surprising him into some contradiction or forbidden heresy that would give them an excuse to prefer charges against him.

THROUGH this surging crowd the bearers of the paralytic sought to push their way; but the attempt was useless. They urged the necessity of their case, in order to prevail upon the people to fall back, but it was of no avail. The sick man gazed about him with inexpressible anguish. Must he relinquish all hope when the longed-for help was so near? He felt that he could not endure so bitter a disappointment, and suggested that they bear him to the rear of the house, and break through the roof and let him down into the immediate presence of Jesus.

SEENING that it was his only chance of life, his friends followed his suggestion. The roof was opened, and the sick man let down at the very feet of Christ. The discourse was interrupted; the Saviour looked upon that mournful countenance, and saw the pleading eyes fixed upon him with a silent entreaty. He understood the case, for it was he who had led the perplexed and doubting spirit to himself. He had come to the world to give hope to the guilty and wretched. John had pointed to him as "the Lamb of God, that taketh away the sin of the world." The divine Spirit of Jesus stirred the heart of this poor sinner, and while he was yet at home, had brought conviction to his conscience. He had watched the first glimmer of faith deepen into a belief that Jesus was his only helper, and had seen it grow stronger with every effort to come into his presence.

JESUS acknowledged the faith that was evidenced by the sick man's efforts, under such perplexing difficulties, to reach the presence of his Lord, and lifting up his voice in melodious tones, addressed him: "Son, be of good cheer, thy sins are forgiven thee." The burden of darkness and despair rolled from the sick man's soul; the peace of perfect love and forgiveness rested upon his spirit and shone out upon his countenance. His physical pain was immediately gone, and his whole being was transformed before the eyes of the astonished multitude. The helpless paralytic was healed, the guilty sinner pardoned. The simple faith of the paralytic accepted the words of the Master as the boon of new life. He preferred no further request, he made no noisy demonstration, but remained in blissful silence, too happy for words. The light of Heaven irradiated his countenance, and the people looked with awe upon the scene before them. Christ stood with a serene majesty that lifted him above the dignitaries of the synagogue and the doctors of the law.

THE Pharisees, the scribes, and the doctors had waited anxiously to see what disposition Jesus would make of this case. They recollected that the sufferer had appealed to them for help, and that they had entrenched themselves in the sanctity of their office and refused him one ray of encouragement. They had even expressed annoyance at being troubled with so disagreeable a matter. They had looked with horror upon his shriveled form, and said, We cannot raise one from the dead; dissolution has already commenced.

THESE lofty men did not exchange words together, but looking into one another's faces, they read the same thought expressed upon every countenance: Something must be done to arrest the tide of popular sentiment. Jesus had declared that the sins of the paralytic were forgiven. The Pharisees caught at these words as an assumption of infinite power, a blasphemy against God, and conceived that they could present this before the people as a crime worthy of death. They did not express their thoughts, but these worshippers of forms and symbols were saying in their minds, He is a blasphemer! Who can forgive sins but God alone? They were laying hold of the Saviour's words of divine pardon, to use as a means by which to accuse him. But Jesus read their thoughts, and, fixing his reproving glance upon them, beneath which they covered and drew back, addressed them thus: "Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

THEN he who had been borne to Jesus on a litter, and whose limbs were then useless, rises to his feet with the elasticity and strength of youth. The life-giving blood bounds through his veins, seeking its natural channels with unerring precision. The lagging human machinery springs into sudden activity, the animating glow of health succeeds the pallor of approaching death. "And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

OH, wondrous love of Christ, stooping to heal the guilty and the afflicted! Divinity sorrowing over and soothing the ills of suffering humanity! Oh, marvelous power thus displayed to the children of men! Who can doubt the message of salvation? Who can slight the mercies of a compassionate Redeemer?

HAD the scribes and Pharisees been honest before God, they would have yielded to the conclusive evidence they had witnessed that Jesus was the promised One of Israel. But they were determined that nothing should convince them of this fact. They were in haughty and determined opposition to this meek and humble Teacher, who came from the workshops of Nazareth, yet by his wonderful works threatened to annihilate their dignity and station. So they yielded in no degree their hatred and malice, but went away to invent new schemes for condemning and silencing the Son of God.

MRS. E. G. WHITE.

### A FAILURE.

THE Sunday law of Louisiana, according to the *Times Democrat*, of New Orleans, of December 2, seems to be an entire failure. That journal says:—

"The Sunday law is now being tried before the jury, as it ought to be. We pointed out some days ago that the constitution of Louisiana and the rulings of the highest courts made the jury the judge of the law and the evidence, the protector of the people against defective, unjust, or arbitrary laws, and that it was not only the right but the duty of jurors to declare in their verdict against acts full of discriminations, injustice, and absurdity, as is the Sunday law as it now stands. The juries have done so. The question has been presented to them from every point of view, and nearly every section of the law has been tested and passed on, and yet it has been found impossible to secure a single conviction."

That ought to be the case with all Sunday laws. They should have no place in the law of any civil Government. Sunday is a religious or church institution purely, and the State has no more right to compel its observance than it has to compel men to accept the doctrine of transubstantiation, or to adore the host. Neither do we object to Sunday's being enforced by law because it is a pogo-papal institution. Men have no right to legalize any Sabbath whatever, whether true or false. It is beyond the province of civil government. The observance of a Sabbath is a matter which lies wholly between man and his Creator.

## The Home Circle.

TRUE LOVE BEGINS AT HOME.

A GROUP of ladies once in great old Rome,  
Showed each to each her wealth of jewels rare;  
And one there was within whose humble home  
No jewels were, but wealth of love was there.

So when they asked where her bright treasures were,  
She pointed to her children at her side,  
And gently said, "These are my treasures fair,"  
And smiled upon them with a mother's pride.

Home is the door whence our blest blessings flow;  
And they who, like that Roman dame of old,  
Prize home's wealth first, they best can feel and know  
How to reach kindly hands into the cold

Of this great world, and call the wanderer back,  
And bear God's message far across the seas,  
Where Arabs cover in the simoon's track,  
Or billows harden in the Arctic breeze.

True love begins at home. The children dear,  
Whom God has sent to cheer my earthly way,  
Clasp tendril hands about my nature here,  
And link me fast to others far away.

What easy lessons God gives first to learn!  
Love father, mother, sister, brother, friend,  
And wife and children; then may we discern  
To love our neighbors to the great earth's end.

True love begins at home, and, reaching thence,  
Twines sympathetic arms round all our race,  
And fills our interval of time and sense  
With airs from Heaven, its native dwelling-place.

Love's royal banner floats above our heads;  
Beneath its folds majestic do we rest.  
Home's window-star its radiance outward sheds,—  
Come in, lone heart, be thou a welcome guest.

Swing back, ye cloudy curtains, from the skies,  
And let me see the architecture fine  
Of those transparent palaces that rise  
Where crystal streets in wondrous brilliance shine.

But little like them can I hope to build,  
And yet in meek resemblance I would raise  
A home with their transmitted luster filled,  
Whose walls shall echo to Immanuel's praise.

For home shall be a type of that above,  
Like Israel's desert temple long ago,  
Built of the same grand masonry of love  
As that bright dwelling-place to which we go.  
—T. R. Williamson, in *Present Truth*.

“INASMUCH.”

It was an unusually warm day in the middle of June, when a young girl of fifteen summers entered the door of a humble cottage in the pretty village of L., and with these words she greeted an elder sister who sat sewing by an open window, before which climbed in richest profusion a wild rose: "O Ida, I'm tired and sick of school! I never want to see another school-book! I fairly hate them, that I do!"

And with this outburst she threw the pile of books upon the table, and flung herself into a chair with a sigh.

Ida looked up in surprise into the face of her beautiful sister, to whom she must be mother as well as sister now, for the dear one had left her darlings only during the past winter.

And again that mother's charge rang in her ears, "Be gentle and faithful with sister Bella." She knew she possessed a warm, loving heart; but these fitful, restless moods had caused much anxiety to both mother and daughter.

There was a loving interest in the tone of the elder sister when she spoke: "Bella, dear, you are tired, and must have had an unusu-

ally hard time at school to-day. You do need a change, dear, and I am glad that vacation will soon be here. I was just planning as you entered the door a visit to Aunt Mary's. Let me see, I believe I have never told you of the beauties of 'Norwood Hall,' and all about my visit there last autumn, and the impression it made upon me. So come, darling, draw up that low rocker by my side, where you can get the sweet breath of the roses, while I go over those days at Norwood. I so often wished while there that you could have been with me. It was all so lovely! How plainly I can see the beautiful long avenue of maples, through which I took many a promenade in the early morning! How fresh it all seems to me—the daily morning concert with which I was greeted! A perfect gush of melody poured forth from the throats of the happy songsters perched in the topmost branches of the thickly shaded trees. It was a treat I never missed during my stay there. And the broad, sloping, velvety lawns—how charming! The rustic summer-house just half way down to Willow Brook, where dear old Rover and I had many a frolic. But in the grand old house, do you know, its most delightful and comfortable place to me was its old, airy, English-built hall, with its quaint-fashioned furniture, and portraits of interesting faces looking down from the wall—faces of those that I knew had once passed up and down that same old stately corridor—had a peculiar charm to me. My afternoons were usually spent there, or a good part of them. And when the tall clock in the corner would strike the hour of four, then usually Aunt Mary's voice would be heard calling from above: 'Ida, would you like to go to the village, dear? We will start in about twenty minutes.'

"Those visits made a lasting impression upon me. O Bella! could you have heard and seen what I did—the hearty welcomes, the brightened eyes, the happy tears, and the earnest, 'God bless you's,' that came as the result of Aunt Mary's visits, it would have done your heart good.

"One afternoon, the day before I was to return home, and as we were returning from our last visiting together, I told auntie of the pleasure and profit I had received from these visits with her, and added, how happy she must be to know she was bringing cheer and comfort to so many hearts, and, the best of all, she could feel she had the Master's smile of approval, for inasmuch as she had done it unto the least of these—

"She then told me how the desire of her youth had been granted. It had been a long-ling desire of her heart to have the means to help others. Then she playfully told me how they had all declared at home that sister Mary was to be the 'old maid' of the house. That was a sure and settled thing. And as the years went by it did seem as though the home prophecy was to be fulfilled, but in the thirty-ninth summer of her life a gentleman bearing the name of Norwood came to visit his old college chum—a near neighbor of theirs. And it soon became evident to all that Mr. Norwood—after a summer's acquaintance—entertained more than a passing interest for the neighbor's daughter. And with tears in her eyes she exclaimed, 'O Ida! what joy welled up in my heart when he told me of his wealth, and how all should be mine

to use as my heart prompted. He was a Christian man, and told me of his plans to help the poor of his village. Can you imagine my gratitude as I realized the long desire of this heart was to be granted? Yes, it has given me untold pleasure, dear, to be permitted to carry help to the poor and the suffering, and surely I have experienced that it is more blessed to give than to receive.'

"But, Bella, dear, I have been thinking that you and I need not wait for the wealth that is Aunt Mary's to be helpful to others. We can at least do our part, as it has been given us. It was only this morning that I heard from one of your school-mates (who stopped on her way to school) that Aunt Amy was quite helpless now, and her sight almost gone, yet so cheerful withal. Wouldn't you like to go, dear, and carry her a basket of our delicious strawberries? And be sure to sing to her, darling, one of your sweet songs. Your voice, you know, is a gift from the Master; and I cannot help thinking of Miss Havergal's words:—

"Sing at the cottage bedside;  
They have no music there,  
And the voice of praise is silent  
After the voice of prayer.  
Sing of the gentle Saviour  
In the simplest hymns you know,  
And the pain-dimmed eye will brighten  
As the soothing verses flow.  
Better than loudest plaudits  
The murmured thanks of such,  
For the King will stoop to crown them  
With his gracious 'Inasmuch.'"

"Anything for a change from those horrid books," thought Bella, as she rose to comply with her sister's request. Ere she had made half the distance to the cottage, she was humming a merry song, expressive of the already lightened heart. She found Aunt Amy's door upon the latch, and as she slowly pushed it open gave a gentle rap. And quickly came the response, "Come in, dearie; I thought it was one of you dear girls. It does me so much good to get sight of your fresh young faces. Thank God I can distinguish the faces of my friends yet; but my reading days are over, Bella, and you have come to be eyes for me a bit, haven't you? Ellen makes poor work at reading, but she keeps it real tidy for me, so I have no fault to find." "Yes, I will gladly read to you, auntie; but I have a request to make of you first. I want you to eat a dish of these fresh-picked strawberries that sister Ida has sent you." The young girl chatted away while auntie was enjoying the fruit, and, after relieving her of the empty dish, she asked what part of the Bible she would like best to hear read. "I should like," she replied, "to hear His greatest sermon once more." "Why, what do you mean, auntie?" "Child, don't you know? those precious words the Master spoke on the mountain-top." "Oh! you mean the sermon on the mount." "Yes, child." And Bella read, in her clear, sweet voice, all about the "blesseds." But there was a tremor in the young girl's voice as she finished, and with broken accents she said: "Aunt Amy, I would like to be of those who are called 'blessed.' Won't you pray that I may be pure in heart, and gentle in spirit?" "Yes, child, we will ask him now," and an earnest prayer was forthwith put up by that aged saint in behalf of the young girl kneeling at her side. As she arose Bella ventured to ask if she would like

her to sing something. "Oh, yes, dear, it would be such a treat." With true heart-feeling Bella sang:—

"When we reach our Father's dwelling,  
On the strong, eternal hills,  
And our praise to Him is swelling  
Who the vast creation fills;  
Shall we then recall the sadness,  
And the clouds that hung so dim,  
When our hearts were turn'd from hardness,  
And our feet from paths of sin?"

She sang the hymn through, and as she stepped nearer to say, "Good-bye," Aunt Amy grasped her hand, while, with tears of gratitude coursing down her cheeks, she thanked her over and again for the comfort and joy her visit had brought her. And her loving eyes, with a hearty, "God bless you, child," followed her to the door.

As Bella opened the door of her home, she exclaimed: "O Ida, I am so glad I went. Aunt Mary is right. I think I understand something of the joy of which she told you."—*May Crossett, in New York Observer.*

#### WHY THE LEAVES TURN.

"PROBABLY not one person in a thousand knows why leaves change their color in the fall," remarked an eminent botanist the other day. The common and old-fashioned idea is, that all this red and golden glory we see now is caused by frosts. A true and scientific explanation of the causes of coloring of leaves would necessitate a long and intricate discussion. Stated briefly and in proper language, those causes are these: The green matter in the tissue of a leaf is composed of two colors, red and blue. When the sap ceases to flow in the autumn, and the natural growth of the tree ceases, oxidation of the tissue takes place. Under certain conditions the green leaf changes to red; under different conditions it takes on a yellow or brown tint. This difference in color is due to the difference in combination of the original constituents of the green tissue, and to the varying conditions of climate, exposure, and soil. A dry, cold climate produces more brilliant foliage than one that is damp and warm. This is the reason that our American autumns are so much more gorgeous than those of England. There are several things about leaves that even science cannot explain. For instance, why one of two trees growing side by side, of the same age and having the same exposure, should take on a brilliant red in the fall, and the other should turn yellow; or why one branch of a tree should be highly colored and the rest of the tree have only a yellow tint, are questions that are as impossible to answer as why one member of a family should be perfectly healthy and another sickly. The coloring is not as good this fall as usual, but in the country there is some very gorgeous foliage. The maples and oaks generally have the brightest colors.—*Selected.*

If I can put some rosy touches of a rosy sunset into the life of any man or woman, then I feel that I have walked with God.—*George Macdonald.*

YEARS spent in careful study are well spent. There are no short cuts to real success.—*Our Young People.*

## Health and Temperance.

### CONTAMINATED MILK.

IN discussing the subject of contaminated food, one of our exchanges says:—

Doubtless a vast deal of mischief is occasioned by the use of milk contaminated with disease. Typhoid fever has many times been traced to this source. It is entirely possible that typhoid fever is often produced in some other way than by the use of drinking-water contaminated with the germs of this disease. The infection may be received directly from cows. While it may not be probable that the germs of the disease escape from the body of an infected animal through the milk, the milk may nevertheless become infected through the medium of small particles of excreta, portions of the discharges of the animal, which fall into the milk from the udder during the process of milking. The remedies for this danger are obvious. Observe the same care in relation to the drinking-water of cows as that used by human beings, and see that the udder and adjacent parts are washed clean before milking.

### HEALTH AS AN INHERITANCE.

YES, we all value health, and yet how we waste it! There is no way in which we do not disregard the rules that compass it. We read, for example, in the dark, and in bed, and in the cars, instead of waiting for light and quiet; we sit all day at work when we should vary the day with exercise; we eat in a hurry, as if we feared each morsel was to be snatched from us, when we should eat slowly and invoke the powers of digestion; we steal from sleep the hours that belong to that benign restorer of tired nature; we delight our gustatory nerves over banquets which millstones could not grind to digestion, and we drink draughts which inflame the stomach and set the brain on fire, and bring the body to naught. And when all is done we go about, if we are still able to go about, complaining that there is no health in us, and we blame fate and the divine laws when we have ourselves to blame and our ancestors.

But the worst thing of all that we do is to so beggar our own stock and amount of health that we have none to give to our children, and we let them come into the world with impaired physical systems to begin with, and often let them run for luck in the care of those systems afterward. If we have no sense of the attention we should give our own health, if we neglect and injure our own bodies—those temples of the Spirit that deserve religious care—we have no right to take liberties with the bodies of others; but the moment that the health of the children intrusted to our care is injured, either by neglect, or by wrong indulgence, or by want of wisdom, we are culpable, for we not only rob those children of a birthright, but we rob also the whole race of which they and their descendants are a part, of that which is their portion, and which they have a right to expect, since health, in any normal state of society, should be as much the inheritance of a child as its mother's life-blood or its father's name.—*Harper's Bazaar.*

### CLOTHING FOR THE LITTLE ONES.

MUCH is said in these days concerning the rights of children, but there is certainly no right to which every child is more surely entitled than that of good, sound physical health. It should be one of the first considerations of every mother to secure such conditions for her children as will insure them sound bodies and good health, not only because health will bring them the greatest range of comfort, but because it is the means through which the highest and best possibilities of life are developed and maintained. It is a well-established fact that proper clothing is one of the basic factors in the promotion of health, not only in adult life, but through all the years from childhood up; in fact, at no time in life is there greater need of care respecting the proper clothing of the body, than during its period of growth and development. Childhood is the time to establish the foundation for future health and strength; for in matters pertaining to health, as well as in those of mental growth, the principle holds true that "the farther we begin, the more momentum we gain." Many mothers are slow to recognize this fact, and while they often dress themselves so as to secure warmth and ease, their little ones are made to suffer from the injurious constraint of such clothing as will make the tiny creatures appear the most charming and dainty, regardless of health and comfort.

One of the first requirements of healthful clothing is that it allow unrestrained action of every organ of the body. This is absolutely essential for perfect development, so long as the body is undergoing the process of growth. We believe that mothers often unwillingly violate this principle in the dressing of their children, by compelling them to wear clothing which they have partially outgrown, but which is not sufficiently worn to be discarded. Tight sleeves, tight bands, tight waists, etc., which have become such from the child's increased size, are certainly quite as harmful as are those purposely so constructed; and added to this is the fact that the bones and muscles of the tender little ones are far more susceptible to the construction of tight clothing than are those of persons of older growth.

The clothing of children should always be so made that it can readily be enlarged to accommodate the growing form, and should never fit so snugly as not to allow perfect freedom of movement to every organ. Whatever garments are worn about the chest and waist should always permit of an unrestrained, full inspiration, and it would be an excellent plan if mothers would frequently test the child's breathing capacity, by placing a tape-measure around its waist when in its night-clothing, and allowing it to take a full inspiration, noting the number of inches' expansion, and then adjusting its clothing to correspond with the measure of the full inspiration, allowing one inch or two more for growth.

The foot covering of the little ones should likewise be carefully looked to in this connection. Much suffering is entailed upon children by cramping their little feet into shoes too small or too narrow for them; and cold feet are not infrequently the result of having the shoes buttoned tightly about the ankle, under the mistaken notion that the ankles are really supported by being thus tightly incased in leather.—*Good Health.*

## News and Notes.

## RELIGIOUS.

—D. L. Moody is holding revival services in San Francisco.

—Henry George recently addressed the clergymen of London from the City Temple pulpit—Dr. Joseph Parker's.

—Out of 553 converts to the English Church in Amritsar, India, since the establishment of the mission in 1852, 253 were from Islam.

—There are in the United States 1,240 Young Men's Christian Associations, with a membership of 180,000, and property worth \$7,262,000.

—The Czar of Russia has in the last five years spent \$300,000 in the erection of a beautiful church at Jerusalem, in memory of his mother.

—It is stated that the forces of so-called evangelical Protestantism in this country, by the most recent computation, consist of 107,200 churches, 82,723 ministers, and 11,869,000 members.

—The Kaiserwerth Deaconess Home, Germany, has 600 workers in various fields in Europe and Asia. Their hospital at Alexandria is said to be a model of skillful arrangement and Christian benevolence.

—For a long time Col. Elliott F. Shepard has been endeavoring to stop the Fifth Avenue, New York, stages running on Sunday; now his efforts are about to be crowned with success, Mr. Shepard having gained control of the Board of Directors.

—Cardinal Gibbons and the American bishops have informed the Pope that the sum of \$8,000,000 has been collected for the Catholic University at Washington, and that the buildings are now in process of erection. The Cardinal and bishops request the concession of academic privileges to the university, and ask the Pope's approval of its statutes.

## SECULAR.

—Russia has placed a flotilla of war vessels on the Vistula River.

—Anthracite coal has been found on the Cow Creek Indian Reservation, in Dakota.

—Thirty-six horses were burned in a barn at Madison, Neb., on the morning of the 7th inst.

—The prefecture of police at Leghorn was partly wrecked on the 8th inst. by an explosion of dynamite.

—The colored people of the United States publish two hundred and fifty journals, with colored editors and printers.

—Many vessels were wrecked in a storm on the Black Sea on the 7th inst. It is thought that 100 lives were lost.

—A recent Berlin dispatch states that a rupture is likely to occur between the United States and Germany over the Samoan difficulty.

—It seems that the scheme for the much-talked-of ocean cable from British Columbia to Australia has fallen through for want of the necessary capital.

—News has recently been received in this country of the almost total destruction, on November 21, by an earthquake, of the town of Guanare, Venezuela.

—Since the war the negroes of Georgia have amassed \$8,000,000. The estimated wealth of the colored people of the United States is more than \$2,000,000,000.

—It is confidently asserted by the friends of General Boulanger that he will ere long be president of the French republic. Indications certainly point in that direction.

—January 8 a land-slide occurred at Posilippo, Italy. A mass of rock and earth, 5,000 cubic yards in extent, fell upon the houses below, killing one man and several animals.

—The House Appropriation Committee have recommended that \$30,000 be appropriated to provide vaults in the San Francisco Mint to store from \$75,000,000 to \$100,000,000.

—A dispatch of January 8 states that an epidemic of diphtheria is raging at Nago, Hungary. Some twenty children are dying daily. The schools are closed and a panic prevails.

—The United States has 57,376 post-offices, as against 18,688 in Germany, 17,587 in Great Britain, and 7,296 in France. Excluding Germany, the United States has about as many post-offices as all the countries of Europe combined, and is adding to the number at the rate of about 2,000 per annum.

—In the gross postal revenue, the United States stands first, with \$52,695,176.79, while that of Germany is \$45,194,357, of Great Britain \$42,362,346, and of France \$28,779,301.

—It is positively stated that great destitution exists among the settlers in Walsh County, D. T. Some of the recently arrived Scandinavians are in actual danger of starvation.

—Judge Jackson, of United States Circuit Court, has decided that the Inter-State Commerce Commission can only arbitrate differences, and has no right or power to enforce its decisions.

—Mayor Hewitt has signed the ordinance passed by the Board of Aldermen granting the New York and Harlem Railroad Company permission to use electric motors in Fourth Avenue.

—The December report of the Department of Agriculture makes the product of corn 1,937,790,000 bushels, valued on the farm at 34.1 cents per bushel, against 44.4 cents for the crop of 1887.

—Recent advices from Mandalay state that a battle has been fought between the British forces and the Karens, a wild tribe of the country. The British loss was 5 killed. The Karens lost 200.

—The University of Southern California proposes to have constructed a telescope with an object glass forty inches in diameter, which is four inches larger than the great Lick glass at Mount Hamilton.

—An attempt was made on the 8th inst. to blow up the Royal Palace at Madrid. The explosive used was dynamite. No one was injured, and the only damage done was the smashing of many windows.

—On the 8th inst. five ships were posted on the Marine Exchange at New York as lost since the storm of November 25 and 26. The number of lives lost is fifty-four. The value of the ships is \$1,000,000.

—The National German-American Prohibition League was organized in Chicago on the 8th inst. Its object is to create a sentiment among German-Americans in favor of total abstinence and of legal prohibition.

—Recent advices from Hayti seem to indicate that the authority of Legitime, who claims to be the duly elected President of the Haytian republic, is in danger of being overturned by Hippolyte, the rival claimant to that office.

—During the first weeks of January more coupons upon Government and other bonds fall due, more dividends are declared, more interest is paid, and more profits generally accrue to investors, than at any other season of the year.

—In a case appealed from Iowa the Supreme Court of the United States has rendered a decision that the State has the right to pass a law compelling railroads to fence their lines, and, failing to do so, to pay double value for stock run over and killed.

—On the 7th inst. the Senate passed, with but three dissenting votes, a resolution expressing the serious concern and disapproval of the United States for the connection of any European Government with the construction of a canal across the Isthmus of Darien.

—A severe sleet-storm in parts of Northern New England and Southern Canada, on the 7th inst., did much damage to trees and telegraph wires. Huge trees were broken down. The ice on some telegraph poles weighed four tons. The storm also extended into Northern New York.

—The Sundry Civil Appropriation Bill, as completed on the 7th inst. by the House Committee on Appropriations, carries an aggregate appropriation of \$22,852,996, being \$6,721,451 less than regular and special estimates, and \$3,769,008 less than the appropriation for the current fiscal year.

—At five o'clock on the morning of the 7th inst., a two-story house in Gilman, W. T., was blown up by dynamite. Two men were instantly killed, a little girl died in an hour, and the owner of the house and his wife were both fatally injured. The miscreant who did the deed was lynched.

—Prince Bismarck, the Iron Chancellor, has most deservedly come to grief in the prosecution of Professor Geffken for the publication of the diary of the late Emperor Frederick. The charge against the professor was high treason, but now the prosecution has been abandoned, on the ostensible ground that it would be impossible to prove that he was conscious of the treasonable character of his publication.

—The New York Supreme Court has sustained a decision sustaining the action of the trustees of St. Patrick's Cathedral, in declining to permit the body of John McGuire to be buried in Calvary Cemetery. McGuire died while attending one of Dr. McGlynn's anti-poverty meetings, and burial was refused him on the ground that he had not died in the faith. The Court decided that the matter is not one for judicial interference, but for appeal to the church authorities.

—A Chicago paper says that the tax levy for the State of Illinois for two years amounts to \$7,830,000, while the levies for Chicago for general and water taxes and special assessments, in one year alone, amount to \$10,000,000. One-fourth of all the assessed values of the entire State are in Cook County.

—In a recent interview at Pittsburg, Daniel Dougherty said: "The State of Pennsylvania is politically the most contemptible, corrupt, most diabolical, vile, and notoriously dirty piece of territory on the face of the earth." Yet that State is the hot-bed of National Reform, so called, and has the most rigid Sunday law in the Union.

—Civil war is still raging in Hayti, and altogether the affairs of the republic are in a most deplorable condition. In some quarters life and property are unsafe. Excesses of every kind are the rule. The horrible cannibalistic rites of voodooism are revived, and reports have reached Port-au-Prince of a meeting of several thousand people Christmas night near Jacmel, and the sacrifice of a young girl, and the greedy scramble for some portion of the half-cooked flesh. The dispatch says that these facts are well authenticated.

—The present rates of postage in this country are, everything considered, the lowest in the world. In the length of its mail routes the United States is far ahead of any other country, with 403,976 miles, while those of Germany aggregate only 85,885 miles, those of Great Britain 44,275 miles, and those of France 65,334 miles; and in the mileage of mail service annually performed the United States is immeasurably ahead of all other nations, the service of this country amounting to 287,251,045 miles, that of Germany to 132,011,695 miles, that of Great Britain to 52,669,584 miles, and that of France to 90,980,803 miles.

—On the night of the 10th inst. several of the Eastern States were swept by a most severe storm of wind, rain, and snow. In some parts of Pennsylvania the storm assumed the character of a tornado. Reading, in Eastern Pennsylvania, and Pittsburg, in the western part of the State, suffered the most severely. Not less than sixty persons were killed at the former place, while at the latter twelve were killed outright. The number of wounded at both places was large. The damage to property all over the storm-swept territory was immense. The roadway of one of the suspension bridges at Niagara Falls was carried away by the wind and dropped in the river. Considerable damage was done at Wheeling, W. Va., and along the New England coast. Lives were lost at several different places.

—The Export Society of Germany has decided to build the "Floating Exhibition Palace of Germany," having raised 5,000,000 marks for the purpose. It proposes to build a ship, to be called the *Kaiser Wilhelm*, which will be the work of German shipyards. According to plans, the ship will be 564 feet long, 65½ feet wide, and 46 feet deep. It will have four engines, propelling as many screws. The material will be principally German steel. The cost of a two years' tour is estimated at 3,150,000 marks. The income from the rented space—1,000 to 1,200 marks for each booth—and from sales, will be, it is thought, at least 7,260,800 marks, leaving a balance of 4,110,800, or over 2,000,000 marks annually—a pretty sum on the pages of the ledger. Emperor William, it is said, has promised his aid to the enterprise, and it is hoped that the vessel will sail from Hamburg on her first voyage in the spring of 1890.—*Scientific American*.

## Obituary.

HOWE.—Atta E. Howe (*nee* Morrison), wife of Baxter Howe, died in Oakland, Cal., January 5, 1889, aged 27 years, 4 months, and 7 days. She was born in Indiana, and with her parents began to keep the Sabbath of the Lord when she was about ten years of age, and joined the church about five years later. For the last three or four years she was a member of the Oakland Seventh-day Adventist Church, and was employed in the office for a large part of the time, where she gained many friends. About six weeks before her death, and while enjoying good health, she had a new religious experience, and gave herself to the Lord as never before. The change in her was very marked, and she literally rejoiced in the Lord at all times. During her illness, although she suffered much, she seemed to be lifted above the sense of physical pain, and songs and expressions of praise, and prayer for friends, were all that came from her lips. While her many friends keenly feel their bereavement, they have a strong and bright hope which sustains them. By her death, two little ones are left motherless. Words of comfort and exhortation were spoken from Rev. 14:13, to a large congregation of friends, January 6, when she was laid away to await the coming of the Life-giver.

(Review and Herald please copy.)

**Publishers' Department.**

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The publishers of the SIGNS issue a large number of sample copies of the paper this week. Our friends are lending their assistance to circulate these, and to obtain subscribers for six months or a year.

Reader, if you are not a subscriber, you may know that this is a free sample copy sent you by some friend. We invite you to carefully examine the paper, and if you like it now is the time to subscribe for it.

We trust that the local T. and M. Societies will use the SIGNS more largely than ever before in their missionary work.

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THE  
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FOR 1889.

A Sixteen-Page Paper, Published Weekly, at Oakland, Cal.

FOR THE



International Tract Society.



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The Sabbath-school Department will be largely a running commentary, by the editors, upon two series of lessons, one of which is the regular International Series. These lesson notes will be of such a character that they will not only be of great service to students in the preparation of their lessons, but will also be perused with interest and profit by the general reader.

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In the Missionary Department will be published reports from the various mission fields, both home and foreign, together with brief descriptions of the fields and their wants.

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In the past no part of the paper has met with more favor than the Temperance Department. Many temperance societies have used the SIGNS regularly in their meetings, and the publishers hope to make this feature of it still more interesting in the future than it has been in the past. This Department will contain not only the very best temperance matter obtainable, but also short articles relating to the preservation of health, including the discussion of proper food and dress, and correct habits of working, eating, sleeping, etc.

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This department is fully described by its name. In it will be published short stories of an elevated character, besides short sketches of history, travel, and biography. Altogether, it will be a most interesting and instructive part of the paper, especially for the young folks, though all can read it with profit.

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This department will be maintained in perfect keeping with the high moral tone of the paper. The news published will be carefully selected and everything of a low or sensational nature carefully excluded. The design of this department is to enable the reader to keep abreast of the times in the current news of the day without reading a mass of objectionable and offensive matter usually found in the public prints.

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With the first number of the new volume we began a series of articles upon the book of Romans, which will form a most interesting commentary upon this portion of the word of God. These articles will be distinct, each one being as nearly complete in itself as it is possible to make it. Under the heading of each article will appear the reference to that portion of the epistle covered by the comment, which will enable those who desire to do so to keep the connection of thought; this feature will also be appreciated by those who wish to preserve the articles for future reference, either by clipping and pasting in a scrap-book or by filing the papers which contain them. One object of these articles will be to make it impossible for the careful reader to peruse the epistle to the Romans without getting at least a general understanding of its scope and object.

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# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, JANUARY 21, 1889.

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.

A LARGE number of the sermons delivered in Oakland on Sunday, the 13th inst., were on some phase of the Sunday question. The churches are doing all in their power to influence legislation on this subject. Let the matter be agitated.

THE first number of the weekly *American Sentinel* will bear date of January 30, and will be issued at once. This volume is to consist of forty-eight numbers, and will be furnished at the low price of one dollar. The matter of which the *Sentinel* treats is the leading issue of the day; and as liberal terms are offered to agents, we are sure that they can do well canvassing for it. How many will begin at once?

THE *Review and Herald* comes to our table in a new dress at the beginning of the year, much improved in appearance. Its columns are wider and longer, having dropped the border; and it is now printed from stereotype plates, the same as the SIGNS, instead of type. May God bless the *Review* in its mission, and give it ever-increasing success in the way of the Lord, till the blest work in which we are mutually engaged shall triumphantly close.

THERE has been no religious subject, or religious-political subject, ever before this nation which has caused such universal comment on the part of both the religious and secular press as legislation on the Sunday question. Like Banquo's ghost, the agitation "will not down." Why? Because God's fullness of time has come for a reform on his holy Sabbath (Isa. 58, Rev. 14:9-12), and Sunday legislation is but the work of the enemy in opposing the truth. Rev. 13:11-16. Reader, on which side of the conflict are you?

Mr. Moony is credited with saying that "the biggest lie that ever came out of hell" is the statement that "it makes no difference what a man believes about religion so long as he is sincere." Certainly the idea which Mr. Moody so emphatically condemns is a most pernicious one; it is highly important to believe the truth, for it is that by which God sanctifies his people. In his prayer for his disciples the Saviour prayed, Father, "sanctify them through thy truth; thy word is truth." To despise truth is to despise the Author of truth.

THE members of the California Woman's Christian Temperance Union are circulating petitions to the Legislature for the enactment of a Sunday law in this State. These petitions are prepared for the signatures of both voters and non-voters in separate columns, and the superintendent of the Department of Legislation told a *Chronicle* reporter a few days since that they were being numerously signed by people of all denominations except Seventh-day Adventists. Said the superintendent, "Sectarian lines are being ignored and a strong showing in favor of the object is confidently expected." The women of the Union are in earnest, said the lady, and with another month of hard work would be able, she was sure, to roll up a memorial which the Legislature would not venture to treat with disrespect. Copies of the petition, she added, had been sent to all the pastors in the State, to secure signatures in their congregations, and return to her for presentation.

Should not the friends of religious liberty see to it that their representatives in the Legislature know how they stand?

# American Citizens

WE address you on a matter of vital importance to our State and Nation. Among the blessed boons left us as the heritage of our forefathers is that of religious liberty, or the right to worship (or not worship) God according to the dictates of our own conscience. It is the principle of religious liberty which has made our country what it is above all others, "the home of the oppressed," "the land of the free." To relinquish that for which our fathers bled and died is to return to the Dark Ages with its religious persecution. Many believe that this Government will ever continue as it is. But even now grave dangers are threatening this foundation-stone of our republic.

There are now pending in the Congress of these United States two Bills, known as the "Blair Educational Amendment Bill," and the "Blair Sunday Rest Bill." The effect of these Bills, if they become laws, will be a virtual union of Church and State, and the persecution of those who may not be able to conscientiously submit to these proposed unjust laws.

No less than fifteen millions of names have been presented to Congress as petitioners in favor of the latter Bill by the American Sabbath Union. The names consist of about seven or eight millions gathered by the friends of the Bill, and the counting of seven million two hundred thousand Roman Catholics, because Cardinal Gibbons signed the petition as an individual.

The National Reform Association, numbering among its officers U. S. Senators, Judges of the Supreme Court of the U. S., Presidents of Colleges, and D. D.'s, Bishops and Archbishops by the score, has for its object the placing of "all Christian laws, institutions and usages, on an undeniable legal basis in the fundamental law of the land." Of course this means official State interpretation and enforcement of Christian duties under penalties; and that is religious persecution. The aim of the National Reformers is the aim of the Blair Bills, and also the aim of the American Sabbath Union.

The principal leaders in the W. C. T. U. and the Prohibition party are in favor of these Bills.

The General Assembly of the Knights of Labor have indorsed these bills by unanimous vote.

The Brotherhood of Locomotive Engineers in convention assembled have also indorsed them. Other organizations are swinging into line.

It may be asked why so many give their assent to these measures. For these reasons, namely: One class wish to dominate the religion of all, and so lift themselves into power upon the oppression of others, while hiding their real intent by smoothly-worded propositions. The second, and by far the most numerous, class give their assent because they think that these men at the head of this movement are good and wise men, and therefore cannot be led by wrong principles. They do not understand the nature of the movement or they would oppose it. Many who have once favored it, but who have since studied it, men of eminence, are now strenuous opposers. The third class is those politicians who are willing to become Christians or anything else to get votes. And with these classes, the ambitious religious politicians, those ignorant of the nature of such legislation, and the political time-server, unless prompt measures are taken to enlighten and so avert this legislation, religious thralldom will be the fate of now free American citizens.

Do you wish to become informed? Do you wish to inform your neighbors? Do you wish to preserve intact our religious liberties and free schools?

We present before you the only journal which is fully and intelligently enlisted on this side of the conflict, namely, the *AMERICAN SENTINEL*, published weekly in Oakland, Cal., now entering upon its fourth year, and numbering many thousands of staunch friends in all parts of the Union.

The *SENTINEL* is not owned or controlled by any political party whatever.

It is not run in the interests of any religious denomination.

It advocates and will defend the religious rights of all, whether Catholic or Protestant, Unitarian or Trinitarian, Baptist or Pedobaptist, Jew or Christian, religious or non-religious.

It is set for the defense of our glorious Constitution, which declares, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

It is uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

American citizens, liberty-loving Christians, the conflict is before us. Will you not aid us?

The principles which the *AMERICAN SENTINEL* advocates are indorsed by leading men in all parts of the country.

From Thomas Renison, State Senator, Gonzales, Monterey County, Cal.

PUBLISHERS *AMERICAN SENTINEL*,

GENTLEMEN: Your favor of the 11th inst., and the April and May numbers of the *SENTINEL*, duly received, and for which I am truly thankful. I heartily indorse the principles advocated by the *SENTINEL*, and wish it Godspeed in its good work. We cannot be too zealous and vigilant in a matter so important as the preservation of our civil and religious liberty. And when any set of men, religious or otherwise, attempt, by tampering with our National Constitution, to destroy that liberty which we have so long enjoyed, it is time that we, as American citizens, should assert, in no uncertain terms, our disapproval of so unholy a work. I am yours respectfully.

From Wm. P. Folly, State Senator, Lynchburg, Tennessee.

PUBLISHERS *AMERICAN SENTINEL*, OAKLAND, CAL.:

Permit me to assure you that I am well pleased with the *SENTINEL*. When I returned home from Nashville I found the *SENTINEL* for last year bound in paper had been sent to my address without charge. If the account was misplaced let me know what it is, and I will cheerfully pay it. It is with shame I have to acknowledge the failure of the bill for the extension of religious liberty in this State, so as to allow those who religiously and conscientiously observe the seventh day as the Sabbath to pursue their secular occupations on the first day. I am heartily with the *SENTINEL* for the utmost religious liberty.

From F. J. Dickman, Judge Supreme Court, Columbus, Ohio.

PUBLISHERS *AMERICAN SENTINEL*,

MY DEAR SIRS: I return you my many thanks for your kind and courteous letter of the 11th inst., and for several numbers of the *SENTINEL*, which came to hand at the same time with your letter. Several articles in the *SENTINEL*, which I have read, have been to me full of interest and instruction, and I am, I trust, excusable for my curiosity in desiring to know who is the "Ohio boy" who has been so kind and considerate as to have my name placed upon your list. The speech of Senator Crockett I will carefully read, as the subject is very suggestive. I am respectfully yours.

From A. W. Schalek, Attorney, Pottsville, Pennsylvania.

PUBLISHERS *AMERICAN SENTINEL*,

GENTLEMEN: Inclosed please find one year's subscription to your paper, which advocates a doctrine to which I cordially subscribe, to wit, that Church and State must be kept separate and apart, if our republic and her institutions are to be preserved.

The *SENTINEL* is now published WEEKLY at the exceedingly low price of One Dollar per year. In clubs of ten or more copies to one address, 75 cents each. Agents wanted.

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