

# 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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REAL faith is believing that God will do for us that which he has promised to do; not that which we would like to have him do.

THE *Christian at Work* bewails the fact that the week of prayer does not command the hearty co-operation of the churches that it did ten or fifteen years ago, and says:—

"One of our contemporaries, noticing the fact of the decline, says: 'It is only a question of time when the week of prayer will be numbered among the institutions of the past.' Doubtless this is true, and let us say, sooner than see it dwindle away, it would be better to abolish it altogether. When the week of prayer ceases to represent a real want, it ceases to justify its existence."

And yet the editor expresses the belief that "great good will come from the week of prayer just past."

We wish that preachers would do what the subjoined note calls for. The great difficulty is, to give expositions which will harmonize with the many unscriptural doctrines now held, and satisfy the inquiring listeners who might ask too many questions hard to be answered in an "orthodox way." The word of God, rightly interpreted, will recommend itself. Here is the item:—

The London *Sunday School Chronicle* remarks that public men have put in an earnest plea for a return to the expository style of preaching, and the plea is meeting with a response. The *Chronicle* well says: "Let us give the Word the chance of making its own impression. We may be quite sure that it will recommend itself. When people know what it is, they can afford to smile, even at learned German professors, who tell them what it is not."

AMONG the blessings pronounced by our Saviour was this: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." To hunger and thirst means more than simply to desire; it means to have that intense longing of soul so aptly expressed by the psalmist in these words: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" Ps. 42:1, 2.

This is the language of the most intense longing. The panting deer upon the sun-scorched and barren plain, has but one impulse, namely, to reach water; the famished traveler in the desert waste has but one thought, Oh, that I might find water; and so must he feel who seeks God. When in sore distress the patriarch Job exclaimed in the anguish of his soul: "Oh that I knew where I might find him! that

I might come even to his seat! I would order my cause before him, and fill my mouth with arguments."

These scriptures give some idea of what the man feels who has real longings of soul for God and for the things that pertain to salvation. And he who has these controlling desires, these all absorbing longings, will not be disappointed,—"he shall," says the word of God, "be filled."

SPEAKING of the pretensions of the Papacy, both moral and political, *America* pertinently says:—

It is somewhat late in the world's history for the Pope to claim that he is the greatest moral power in that world. We read that "righteousness exalteth a nation." Where, in the history of the past, is there an instance of submission to the supremacy of Rome exalting either a people or a nation? The intelligence of this century judges institutions and dogmas by their fruits. So long as Italy rested under the shadow of "the real sovereignty" of the Romish Church, civilization slumbered within her borders, while ignorance and depravity paralyzed her progress. There is not an exception from the experience of Italy in history to sustain the Pope's pretensions, that it would be for the advancement of that or any other country that his temporal rights should be vindicated.

ACCORDING to statistics recently published in the *Advance*, there has been a marked falling off, of late years, in the number of college graduates who have entered the ministry. From 1837 to 1840 Oberlin sent out 56 graduates, 66 per cent. of whom entered the ministry; but of the 201 graduated from 1861 to 1870 only 31 per cent. entered the ministry. During about the same years the per cent. of graduates entering the ministry from Yale declined from 32 to 15; while the per cent. of those from Harvard decreased from 12 to 6. A number of other colleges make about the same showing. The *Advance* says: "We doubt not that some pastors find these facts solemnly suggestive." "These figures, even with the most favorable interpretation and largest allowance, are eloquent as to the demand for more men in the ministry."

WHEN we preach the necessity of obedience to the commandments of God, there are many who charge us with being legalists, notwithstanding the fact that we preach "the faith of Jesus" at the same time as of equal importance. Those who repudiate the Sabbath of the Lord, seem to have a terrible horror of anything like legalism. But here an anomaly presents itself. The same people who would not dare keep the Sabbath, lest they should be called legalists, are very zealous in their efforts to have laws enacted to enforce the observance of Sunday. Law, law, law, is their main theme. "We must have a law," say they, "in order to check this Sunday desecration." Is not this legalism? If not, what is it? It seems from their actions as though the only law to be shunned is the law of God. After all, this is but natural, for that is the law which brands the Sunday as a base counterfeit. No wonder Sunday devotees wish to throw the law of God into the shade; but when they actually have a law requiring Sunday observance, their fear of legalism will be gone.

## THE HIDDEN MEANING.

WHATEVER evil falls across my path,  
I straightway look, with optimistic eyes,  
To see what purpose underneath it lies.  
For I believe always God's seeming wrath  
Is but the veil to some intended good,  
By men not understood.

But if we will take time amidst our grief  
To search for it, I think we cannot fail  
To find the hidden meaning 'neath the veil,  
And, having found it, lo! we find relief;  
And what has seemed a cruel, chastening rod,  
Proves the kind touch of God.

—Ella Wheeler Wilcox.

## THE MEN FROM THE TOMBS.

BY MRS. E. G. WHITE.

JESUS and his disciples had spent the night upon the sea of Galilee, and early in the morning landed in the country of the Gadarenes. But no sooner had they stepped upon the beach than two men possessed with devils rushed fiercely toward them as though they desired to tear them in pieces. When the disciples and the others saw these fearful creatures rushing toward them, they fled in terror. But presently they discovered that Jesus was not with them, and they turned to see what had been his fate. They beheld him standing calmly where they had left him. He who stilled the tempest, he who had met Satan before and conquered him, did not flee before these demons. When the men, gnashing their teeth, and foaming at the mouth, approached him, Jesus raised that hand which had beckoned the waves to rest, and the men could come no nearer. They stood raging but helpless before him.

In accents of authority he bade the unclean spirits come out of them. The words of Jesus penetrated the darkened minds of the men enough for them to dimly realize that One was near who could save them from the demons that tormented them. They fell at the feet of Jesus, worshiping him. But when they opened their mouths to entreat his mercy, the demon spoke through them and cried vehemently, "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not!"

Jesus asked, "What is thy name?" and the answer was, "My name is Legion; for we are many." Using the afflicted men as mediums of communication between themselves and Jesus, the demons besought him not to send them away out of the country, but to let

them enter into a herd of swine that was feeding near. Their request was granted; but no sooner did this occur than the swine rushed headlong down a steep precipice, and were drowned in the sea. Light dawned upon the minds of the restored lunatics. Their eyes beamed with an intelligence to which they had long been strangers. The countenances, so long deformed into the image of Satan, became suddenly mild, the blood-stained hands were quiet, and the men praised the Lord for their deliverance from the bondage of demons.

The design of Satan, in requesting that the demons might enter into the swine, was to hedge up the way of Jesus in that region. By causing the swine to be destroyed, considerable loss was brought upon their owners; and the enemy was not deceived in thinking that this circumstance would occasion Jesus to be held in disfavor throughout that country. The owners cared not that these unfortunate beings were now liberated, and sat calmly and intelligently at the feet of Jesus, listening to his words of instruction, filled with gratitude and glorifying the name of Him who had made them whole. They only cared for the property they had lost, and they were fearful of still greater calamities following the presence of this stranger in their midst. A panic spread far and near; the citizens apprehended financial ruin. A crowd came to Jesus, deploring the recent loss of property, and begging him to leave their vicinity. They looked with indifference upon the lunatics who had been healed, and were then conversing intelligently with Jesus. They knew them perfectly well, for they had long been the terror of the community. But the miraculous cure of these men seemed of less importance than their own selfish interests. They were thoroughly alarmed and displeased at their loss; and the prospect of Jesus remaining among them filled them with apprehension. They implored him to depart from their coast. The Saviour complied with their demands, and immediately took ship with his disciples and left them to their avarice and unbelief.

The inhabitants had before them living evidences of the power and mercy of him whom they drove from their midst. They saw that the lunatics had been restored to reason; but they were so fearful of incurring pecuniary loss that the Saviour, who had baffled the prince of darkness before their eyes, was treated as an unwelcome invader, and they turned the priceless Gift of Heaven from their doors, and blindly rejected his visit of mercy. We have not the opportunity of turning from the person of Christ, as did the Gadarenes; but there are many in these days who refuse to follow his teachings, because in so doing they must sacrifice some worldly interest. Many, in the various pursuits of life, turn Jesus from their hearts, fearful that his presence may cost them pecuniary loss. Like the selfish Gadarenes, they overlook his grace, and ruthlessly drive his Spirit from them. To such his words apply, "Ye cannot serve God and mammon."

Some may reason, that the course pursued by Jesus in this matter prevented the people of that region from receiving his doctrine; that this startling exhibition of his power turned them away from his teachings, and cut them

off from his influence. But such minds fail to penetrate the plans of the Saviour. At the time that the Gadarenes besought Jesus to leave their coast, there was also a petition offered by the restored lunatics. It was that they might accompany their Deliverer. In his presence they felt secure from the demons that had tormented their lives and wasted their manhood. They kept close to his side as he was about to enter the boat, knelt at his feet, and implored him to take them with him and teach them his truth. But Jesus directed them to go home to their friends, and tell them what great things the Lord had done for them.

Not only did they enlighten their own households and neighbors in regard to Jesus, but they proclaimed his power to save throughout the region of Decapolis, among the Gentiles, telling the wonderful work of Christ in casting out the demons. The people of that region had refused to receive the Saviour because he was the means of destroying their property, yet they were not left in utter darkness; for they had not committed the sin of rejecting his doctrine, since they had not heard it when they bade him leave their coast. His words of life had not fallen upon their ears. Therefore he commissioned those who were so recently the mediums of Satan to communicate the light they had received from him to those benighted people. Those who had so lately been the representatives of the prince of darkness were converted into channels of truth, servants of the Son of God.

Men marveled as they listened to the wondrous news. They became interested and anxious to have part in this kingdom of which Jesus taught. Nothing could have awakened the people of this country so thoroughly as did this occurrence happening in their midst. Their loss raised the indignation of the people, and brought Jesus directly before the public notice. Although they entreated him to depart from them, they nevertheless saw and heard the men whom he had healed. When these persons, who had been the terror of the community, became the messengers of truth and taught the salvation of Jesus, they wielded a powerful influence to convince the people of that region that Jesus was the Son of God.

It is no wonder that violence and crime have spread over the earth, and moral darkness, like the pall of death, shrouds the cities and habitations of men. Satan controls many households, people, and churches. He watches the indications of moral corruption, and introduces his specious temptations, carefully leading men into worse and worse evils, till utter depravity is the result. Many professed Christians of our time banish Jesus from them for the sake of worldly gain. They may not use the exact words of the Gadarenes, but their acts plainly indicate that, in their various avocations, they do not desire his presence. The world is exalted above his mercy. The love of gain crowds out the love of Christ. They heed not his injunctions, they slight his reproofs. By dishonesty and avaricious scheming, they virtually petition the blessed Saviour to depart from them.

God sometimes washes the eyes of his children with tears, in order that they may read aright his commandments.—*Dr. Cuyler.*

### THE DEVIL ALWAYS PREFERS BUSINESS TO PLEASURE.

We are told, upon the authority of the book of Job, that once when the sons of God came to present themselves before the Lord, Satan came also among them. His audacity is always equal to the occasion. When asked whence he came, he replied in a flippant and free-and-easy way, that he had only "been going to and fro in the earth, and walking up and down in it"—had, in short, been on a pleasure excursion. Of course this was a falsehood, for Satan never took, and never takes, any such harmless trips. He never neglects business. He had been on a business journey, had been examining the condition of the crop from the seed previously sown, and sowing fresh seed as opportunity offered. He is still engaged in his old work of "walking up and down the earth," and of getting into the company of the sons of God whenever he has an opportunity, as the other crowd does not seem to need his special attention. Sometimes he steals into a pastor's study and tries his hand there. More frequently he is found in the prayer-meeting, where, under the cover of pious talk, he often succeeds in doing a great deal of mischief. Again he is found in other church meetings, giving bad counsel when any good work is projected or in progress. His most efficient work is, however, done privately and with individuals. He always puts on a pious disguise, professing the best motives for his malignant work. This disguise is not always easily discovered. It drops off as soon as we begin to study our Bibles, and honestly pray for light.—*N. Y. Evangelist.*

### "I HAVE NO INFLUENCE."

In his warfare against the truth, the evil one shows a wonderful fertility of resources, and skill in the use of them—a statement for which we do not claim entire originality. A favorite part of his spiritual tactics is to induce the professed disciples of Christ to excuse themselves from active work by the plea that they "have no influence," and can do nothing except, as they sometimes put it, "at the throne of grace." The confession is a virtual abnegation of one's manhood—and we use the word in its limited sense, because in these days no "manly man" could be induced to make such an excuse. His prayers go downward instead of upward. It is a poor, shuffling excuse for a neglect of duty—a virtual attempt to go to Heaven "on flowery beds of ease." Every man has an influence.—*Selected.*

If we could only realize that Heaven is around about and within us, instead of beyond the stars, and that often when we least expect a royal guest, Jesus himself draws nigh and goes with us, we would not look away into the future for the answer to our prayers, which might be ours even while we are speaking.

Jesus is near at hand. Have you told him all about your trials, pains, and heart-aches? No matter what befalls you, "go and tell Jesus, weary, sinful soul! He'll ease thee of thy burden; make thee whole! Look up to him! He only can forgive! Believe on him and thou shalt surely live."—*Chisholm.*

## A REMARKABLE PLAN.

THE questions of "how to reach the masses," and "how to get people to attend church," are, it seems, still live topics in New York; and a correspondent of the *Evening Post* of that city has offered, presumably as a solution of the latter problem, the suggestion that the rich men in the "large and handsome churches pay for a number of the best seats in the church, and have them reserved especially for the poorer people." "Only think," says he, "of the immense delight and privilege to a poor person to sit in a front pew, to hear the delightful music, to join in the beautiful service, and to feel himself a member of that great congregation—the church as free, as home-like to him as to the rich man whose noble thoughtfulness and whose bounty made the seat a free one!"

It is then suggested that the rich men would themselves sit in the "more obscure places," and this the *Post's* correspondent is sure would "so touch the hearts of the poor that they would rush to the churches to enjoy the boon."

Commenting upon this suggestion, the *New York Sun* says the following very sensible things:—

"Very likely many of them would come, but they would be only from among those of the poor who are willing to put their poverty on exhibition for pay—the tramps, the bummers, the dead beats, the beggars, and the imposters. If the rich Christians, besides reserving the front seats for them, should offer to each a dollar a Sunday, the fashionable churches might be filled as never before. Otherwise the plan would not work.

"The trouble with the system of hiring pews at high prices in fashionable churches is that it involves a discrimination between the rich and the poor, which does such violence to the whole theory of Christianity that the simplest see its inconsistency. Yet the plan proposed by the *Evening Post's* correspondent tends to emphasize the distinction. The poor are made dependent on the bounty of the rich, and their poverty becomes the more conspicuous in a place where all should be alike before God, and rich or poor only according to the measure of their spiritual worth.

"It makes no difference whether the rich occupy the front seats and the poor the back seats, or the rich the back seats and the poor the front seats. The line of distinction between them is drawn all the same, except that in the latter case the degradation of the poor would be more striking. They would be in the front seats because they were poor, and the rich would be behind them because they were rich. The fashionable pews would then be those in the 'obscure places,' since to occupy a conspicuous seat would be for a man to advertise his poverty and his inferiority in the social scale.

"Of course the self-respecting poor could never be induced to go to church on any such conditions. If they are to accept 'bounty' in God's house, they want it to be God's, and not man's, bounty. They do not want to be reminded, and to have everybody else reminded, when they go up to pray, that they are a class by themselves, and that even the privilege of religious worship is obtained

by them only at the cost of those who have more money than they.

"Yet the dense ignorance of human nature displayed by the author of this plan is common enough in the churches of which he speaks, and it explains why they are unable to reach the great body of the people."

## THE MASTER'S CALL.

WHEN, passing southward, I may cross the line  
Between the Arctic and Atlantic Oceans,  
I may not tell, by any test of mine,  
By any startling signs or strange commotions  
Across my track;

But if the days grow sweeter, one by one,  
And e'en the icebergs melt their hardened faces,  
And sailors linger, basking in the sun,  
I know I must have made the change of places  
Some distance back.

When, answering timidly the Master's call,  
I passed the bourne of life in coming to him;  
When in my love for him I gave up all—  
The very moment when I thought I knew him,  
I cannot tell;

But, as unceasingly I feel his love—  
As this cold heart is melted to o'erflowing—  
And now so dear the light comes from above,  
I wonder at the change—and move on, knowing  
That all is well.

—Great Thoughts.

## OUR ABSENT LORD.

THE parable in Mark 13:34-36 cannot be discharged of its meaning by a reference to the ordinary risks of human mortality. Its theme is not man's dying, but Christ's coming.

I. The Son of man is represented as a householder away on a journey. Verse 34.

1. It is not fair to look upon Jesus as a mere absentee lord of the soil. For he made this world; he has suffered to save souls, and he owns what he has purchased.

2. It must be remembered that he went away for a most gracious purpose. He would send the Comforter. John 16:7. He has gone to prepare a "place" for those whom he died to redeem. John 14:2, 3.

3. It is better to urge his coming back with eagerness of prayer. There is fitness in the passionate words of Richard Baxter: "Haste, O my Saviour, the time of thy return; send forth thine angels, let the last trumpet sound! Delay not, lest the living give up hope. Oh, hasten that great resurrection day when the seed thou sowedst corruptible shall come forth incorruptible, and the graves that retain but dust shall return their glorious ones!"

II. To every one "our absent Lord" has given his own work to do. Verse 35.

1. There is a work to be wrought on ourselves. Our bodies are to be exercised and skilled for service. Rom. 12:1. Our minds are to be developed and embellished for God's praise. One of our Lord's parables, spoken on this very occasion, has actually added to our language the new word "talents," as signifying intellectual gifts. Matt. 25:15. Our souls are to be sanctified wholly. 1 Thess. 5:23.

2. There is also a work to be wrought upon others and for others. The poor are to be succored, the weak to be strengthened, the ignorant to be taught, the sorrowful to be comforted. This is the significance of that other parable our Lord spoke on this same occasion. Matt. 25:31. He declares that not doing is to be reckoned as well as doing, and

that everything is to be reckoned as "unto me" or "not to me."

3. There is another work to be wrought for God's glory. "Man's chief end is to glorify God and to enjoy him forever." Our whole life is to be consecrated to this, even down to the particulars of eating and drinking. 1 Cor. 10:31. We cannot increase God's "inherent" glory, but we can augment his "declarative" glory. That is to say, we cannot bring him more glory, but we can show the glory he has. This is what the third parable our Lord gave must mean. Matt. 25:1. The virgins were expected to swell the brilliant train of the bridegroom, and make the night shine with their torches as the procession drew near. They did not make his marriage splendid, but they lit up the splendor it had.

III. Our "absent Lord" is surely coming back again to this world. Verse 26.

1. He predicted his second advent. John 14:28. The language Jesus used in this remembered declaration is not at all figurative; it all goes together as a statement of fact. He said, literally, he would send the Comforter, and the Holy Spirit came on the day of Pentecost. And just as literally did he say he would himself return at the appointed time.

2. He asseverated the certainty and solemnity of his own promise, as if he foresaw some would deny or doubt it. Verse 31. This was indorsing the covenant engagement by a new oath; "because he could swear by no greater, he swore by himself." Christ was the "Word," and so what he said would stand forever, when the grass should wither and the flower should fade. Isa. 40:8.

3. He left behind him vivid descriptions of the momentous day on which he should arrive. Verses 24-26. In these, however, he does little more than repeat the vigorous language of the Old Testament prophet. Dan. 7:9-14. Our Lord makes a reference to this ancient prediction, and accompanies it with vivid details. Matt. 24:15.

4. He even sent back word from heaven by an angel. Acts 1:11. While the disciples wistfully stood gazing after the ascending Redeemer, there suddenly appeared two messengers from Jesus himself, with a gracious rebuke for their forgetfulness of his promise, and a quick renewal of it. It should be "this same Jesus" who should come back, and he should come "in like manner" as they had seen him depart. Is it possible that any Christian now, after all this, should doubt that our Saviour will be on earth again by and by?

IV. The exact hour in which "our absent Lord" will arrive is not announced. Matt. 24:42.

1. Jesus asserted that he did not know it himself. Verse 32. The disciples once asked him about this. Matt. 24:3. He told them that God the Father had kept this one secret in his own solemn reserve. Acts 1:6, 7. He may have meant that in his subordinate office as the anointed Christ he had not been made acquainted with this specific date; or that he was not commissioned to declare it as part of his gospel message, it being unknown to the plan; or that, in assuming human nature as the Son of man, his divine omniscience was limited in this and like particulars. It is enough for us to understand that here is a decided rebuff for the modern curiosity which

assumes to fix times and seasons that Jesus himself said had not been revealed to him.

2. But our Saviour declares that his coming might be expected at any moment, morning or midnight, evening or cockcrowing. Verse 35. It would assuredly be sudden. The figure is employed more than once in the Scriptures of "a thief in the night." 2 Pet. 3:10. Peter in his epistle only quotes our Lord's own language. Luke 12:39, 40.

3. Moreover, Christ told his disciples that there would be tokens of the nearness of this great day, by which it might be recognized when it should be close at hand. Verses 28, 29. These signs would be as clearly discerned as shoots on fig-trees in the opening summer. He mentioned some of them explicitly. Luke 21:25-28. We may admit that "wars and rumors of wars," earthquakes, famines, falling stars, and pestilence (Matt. 24:6-8), together with "great signs in heaven and earth," are alarming disclosures; but will anyone doubt that such phenomena are conspicuous at least? Luke 17:24.

4. So Jesus insisted that men were bound to be wise in noting these signs, and be ready. Luke 12:54-56. People who could shrewdly and correctly predict changes in the weather just by observing the color of the sky, so as to say that one day would be fair and another would be foul, our Saviour called "hypocrites," if they could not with equal alertness of skill "discern the signs of the times." Matt. 16:2, 3.

V. The greatest peril is that, when "our absent Lord" comes, men will be taken unawares. Verse 36.

1. The instinctive tendency of the human heart is to procrastinate in the performance of religious work. So, when the reckoning is demanded, souls are surprised. If all the good resolutions that have been made by members of the church of God, had been executed in their due time, the millennial glory would long ago have gleamed on every hill and shone in every valley.

2. Time glides mysteriously on with no reference to daring delay. The grave, like the horse-leech's daughter, cries Give (Prov. 30:15, 16), and damnation slumbereth not (2 Peter 2:3), but men sleep clear up to the edge of divine judgment. They did in Noah's time, and in Lot's, when a less catastrophe was at hand; and so it will be when the Son of man is revealed. Luke 18:26-30.

3. Christians ought to hold in memory the repeated admonitions they have received. Walter Scott wrote on his dial-plate the two Greek words which mean "the night cometh," so that he might keep eternity in mind whenever he saw the hours of time flitting by. Evidently the apostle Paul felt that he had the right to press peculiarly pertinent and solemn appeals upon those who had enjoyed the advantage of such long instruction. 1 Thess. 5:1-7.

4. There is no second chance offered after the first is lost. When Christ comes, foolish virgins will have no time to run for oil to pour into their lightless lamps. A forfeited life cannot be allowed any opportunity for retrieval. Where the tree falls, north or south, there it must lie, whether the full fruit has been ripened upon its branches or not. Ecc. 11:3.—Charles S. Robinson, D. D., in *S. S. Times*.

### THE GOSPEL ITS OWN ATTRACTION.

THE numerous worldly attractions attached to and thrown around the popular church and popular preaching at the present time, would lead one to suppose that there were no attractions in the gospel itself. The house of worship is constructed on an aristocratic basis, with everything necessary to make it a center of fashion—no matter what a burden of debt it may entail—on the plea of attracting men "under the sound of the gospel." All manner of worldly entertainments are put upon the tapis by professors, to show that "Christianity is not all gloominess," and that Christians may enjoy themselves as others do. The children of the Sunday-schools are much of the time kept under the excitement of drilling for public attraction at the Christmas entertainment, benefit concerts, or the May-day festival. All this is supposed to be the attraction of the gospel.

The fact is, all these things only tend to allure the mind away from the gospel, and to inculcate the idea that without these additions it has no attraction; that of itself it is a gloomy, monotonous proclamation, needing the skillful manipulations of the architect, the painter, upholsterer, musician, and dramatist, to make it at all presentable to the refined sensibilities of proud humanity. These worldly follies produce far more of spiritual dearth in the church than of spiritual life out of it. It is "giving the trumpet an uncertain sound." Men, women, and children, attracted by means of such devices, are generally interested only to the extent of the attraction.

But can the teaching surrounded and overhung by such trimmings be properly styled the gospel? Can those who sanction such things preach a pure gospel in the midst of them? Is not their preaching, to a great extent, like the paraphernalia and religious revelings, executed with a view to pleasing the multitude? Do they, who think the gospel needs these worldly additions to make it attractive, really appreciate it or understand what it is? Do they honor the Saviour with their lives, who still "count reveling for a day, pleasure"? Let the Scriptures answer: "They that are Christ's have crucified the flesh, with the affections [passions] and lusts." "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

I cannot see wherein is the Christian's self-denial, if he is to live on in fellowship with the world, and if pomp and gayety are to be the attractive features of the gospel. Let the gospel stand on its own footing. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" I cannot imagine anything more attractive to man under sentence of death than the proclamation of life—eternal life.

What is the gospel? It is simply the glad tidings of life for a race of creatures doomed to die. The plain publication of the fact of eternal life through the resurrection of Jesus Christ, is God's appointed way of converting men to him, and we have no assurance that they can be converted through any other means. The principle laid down in the parable of the rich man and Lazarus,—they

have Moses and the prophets; if they will not hear them they will not believe though one rose from the dead,—holds good to this day. Men are not convinced of sin by means of architecture and drapery, nor by fashion and popular music, nor by creeds and litanies, nor by religious theaters and social revelings, nor by any other man-made schemes. "By grace ye are saved, through faith." "Faith comes by hearing, and hearing by the word of God." "Sanctify them through thy truth; thy word is truth."

All Judea followed John the Baptist into the wilderness, attracted by the simple truth, although he continually confronted them with rehearsals of their sins. The multitudes followed Jesus from place to place, attracted by the plain tidings of salvation, without any modern embellishments whatever. Peterspoke but a few words of plain truth on the day of Pentecost, when three thousand were turned to the Lord. Paul entirely ignored "vain philosophy" and the "enticing words of man's wisdom," as well as every species of ostentation and worldly folly, yet his preaching proved to be "the power of God unto salvation."

Yes, the gospel is brilliant with attraction when presented in its purity, untrammelled by human improvements and substitutes. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 52:7.

W. N. GLENN.

### CHRIST OUR EXAMPLE.

THE law of a Christian life should be unceasing progress. As in climbing a mountain-peak, every step taken must lead on to a step still higher—must be taken in view of that higher step; and every support which presents itself, if it be a sound one, must be grasped and made to lend its assistance. We may indeed enjoy a momentary satisfaction in some particular resolution carried out or good step taken, just as a climber experiences a feeling of exultation on standing upon some obstacle surmounted, measuring with his eye the space between the pinnacle whereon he stands now and the spot where he lately stood at its base, and thinking that he has made the embattled crag itself a stepping-stone. The climber is justified in such satisfaction for a moment. But he cannot sit down content with this present exhibition of prowess; for it is not a mere display of prowess he is after, but to reach the top. The tree-tops yet close him in, thickets bewilder, crag upon crag rises higher than that whereon he stands, no breath of heaven dissipates the oppression of his constrained surroundings, and no sight of it but a little patch of blue; he must mount higher. And so must we. Our goal is to become Godlike.—*The Church of To-day*.

"To confess and deplore one's errors evinces an excellence of character capable of discerning and correcting them. The tears of the penitent are only the clouds and the rain-drops that precede the sunshine of holiness; the sorrow that heralds the joy that will be a living fountain in the soul."

## NEED OF PRAYER.

MARK's Gospel gives special prominence to Christ's toilsome work. It is the gospel of the Son who is the Servant; and, just because of this point of view, it also makes very prominent the seasons of rest and solitude by which Jesus repaired his wearied energy and bathed his spirit in communion with the Father. That long, hard day in Capernaum needed some short, deep sleep, to restore his physical power. But it needed more solitary prayer; and so the first verses of this lesson tell of his stealing from the slumbering town, and seeking the loneliness of the hills behind Capernaum, to hold converse with God. The harder our work, the more we need solitude and prayer, without which work becomes mechanical and insincere. Preachers, revivalists, and all those whose Christian calling requires them to be much in public, and to handle sacred things for the good of others, must live much alone with God, and secure many an hour of still communion, if their words are to be anything better than sounding brass or tinkling cymbals. For want of that, many a man has talked away his religion, and never found out how little his words to others represented his real, indifferent self. Hence come all sorts of unrealities, vehement efforts to pretend to an earnestness which is not genuine. A Christian worker must either pray much or deteriorate into an actor. What Jesus needed, we cannot do without. To him solitude was blessed. He with whom God dwells is never less alone than when alone; for then he enjoys without interruption God in himself, and himself in God. Solitude is the mother country of the strong. The true "deepening of the spiritual life" is better sought in the desert-place than in "conventions."—*Alexander McLaren, in S. S. Times.*

## BE PATIENT.

BE patient with your friends. They are neither omniscient nor omnipotent. They cannot see your heart, and may misunderstand you. They cannot know what is best for you, and may select what is worst. Their arms are short, and they may not be able to reach what you ask. What if also they lack purity of purpose and tenacity of affection? do you not also lack these graces? Patience is your refuge. Endure, and in enduring conquer them, and if not them, then at least yourself. Above all, be patient with your beloved. Love is the best thing on earth, but it is to be handled tenderly, and impatience is the nurse that kills it.

Be patient with your pains and cares. We know it is easy to say and hard to do; but you must be patient. These things are killed by enduring them, and made strong to bite and sting by feeding them with your frets and fears. There is no pain or care that can last long. None of them shall enter the city of God. A little while, and you shall leave behind you the whole troop of howling troubles, and forget in your first sweet hour of rest that such things were on the earth.

Be patient with your deferred hopes. The heart is sick, no doubt, but sick hearts must take the tonic of patience. The hope itself is put in peril by the impatience that weakens and prostrates your strength. Here also you

have no better resource than patience. You will reach next year just as soon by taking it quietly; the end of your preparation for life's work—your apprenticeship or college course—will come of itself. The end of your labor is not far beyond, and need not be sighed for or impatiently expected. Clad in patience, your walk is an invisible armor, against which temptations to repine fall harmless. Put on patience against your hungry hope.

Be patient with God. It seems almost irreverent to counsel you so. And yet, you know that even against God you have cried out in your impatience. Your garden did not bloom in season or bear fruit in abundance, and in your heart you said: "God will never reward me according to my works. He has flowers for others and fruit even for the ungodly, but me he leaves in want. When shall my turn come?" Be patient. He has one time, and you have another. Your time is when you desire; his time is when you can use. He sees your day of real want; you see only the hour of capricious wishes. For him and for you there is abundance of time. His years shall not fail, nor will yours. You can afford to wait. Be patient.—*Selected.*

## THE SUBSTANTIAL.

"Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." Deut. 32:18.

How is it that men soon forget the solid, the real, the substantial? What is it that delights men in spluttering rockets, in colored fountains, in lamps swinging upon trees that are offended by their presence? See the great seething crowd waiting for the colored fountains to spring up, and for all the little electric lamps confined in tinted globes to shine among the swaying branches! What exclamations of idiotic delight! How stunned is modern intelligence at the marvelous display of color! Who heeds the quiet moon that looks on with unutterable amazement, and that in her motherly heart is saying, Oh, that they were wise, that they were less given to toy worship and to playfulness of that kind! Here I have been shining ages upon ages—who heeds me? Which of all the sweltering, overfed throng turns a bleared eye to my course, to watch me in my gentle sovereignty? And the stars, too, look down upon the colored fountains without being moved to envy by their momentary blush and by their unheard splash! We forget the Rock so soon; we prefer the toy; we want something light, something that can be spoken trippingly on the tongue—an easy, fluent nothing. We do not care to bow down the head to study, to criticism, to the examination and estimation of evidence, and commit ourselves to the acceptance of sound conclusions. Can we go anywhere to see a colored fountain? Men who do not travel half a mile to the greatest pulpit in the world, or the greatest altar ever built to the God of Heaven, would put themselves and their families to any amount of inconvenience and expense to gaze with the admiration of idiocy upon a colored fountain! Blessed are they who love the permanent stars, the lamps of heaven, and who set their feet broadly and squarely on God's everlasting Rock. Let us turn to the real, to the substantial, to the

very revelation of God's truth, and abide there; the colored fountain can only come now and again, but the eternal heavens are always full of light or rich with beauty.—*Joseph Parker, D. D.*

## THE REASON OF UNBELIEF.

JESUS, when in Jerusalem, in attendance upon the feast of the tabernacles, about six months before his crucifixion, said to the Jews in the temple: "And because I tell you the truth, ye believe me not." John 8:45. In the same discussion with caviling Jews, Jesus had previously said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Verse 12.

Jesus, in both of these utterances, assumed to be an infallible truth teller, and so wise and competent in himself as to be "the light of the world." He was such, and such he was proved to be, not only by the wisdom with which he spake, but also by the miracles which he wrought as evidence that he had come forth from God. Nicodemus reasoned correctly when he said to him: "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." And yet the fact that Jesus spoke the truth, and that, too, with infallible certainty, is by him, in the first of the above-quoted passages, assigned as the reason why these Jews did not believe him: "Because I tell you the truth, ye believe me not." It was the truth that offended them, and it was the truth which they refused to believe, because it was unwelcome. They did not love it, even if it were the truth. It rebuked and condemned their practice; and this was not pleasing to their feelings. Their own depravity stood in the way of faith, and made them cavers against a ministry of truth to which the infinite God had annexed his seal. They treated that ministry as if it were false, and the words of Jesus as if they were idle tales. Their infidelity had its seat in their hearts. Light had come into the world in the person of Jesus; but they loved darkness rather than light, because their deeds were evil. A vast amount of the skepticism that exists among men is of the same character. One's reason in spiritual matters operates at an enormous disadvantage when it is turned aside by a deceived heart. His heart disrelishes the truth, and this fact shuts the eye of thought to what he ought to relish, and would relish but for his own perverseness. He who rejects the truth because it condemns him, is in a terrible predicament for himself.—*The Independent.*

AN every-day religion—one that loves the duties of our common walk, one that makes an honest man, one that accomplishes an intellectual and moral growth in the subject, one that works in all weather, improves all opportunities—will best and most surely promote the growth of a church and the power of the gospel.—*Selected.*

THE spirit of prayer is the spiritual rain begun, but we may detain it, and increase the refreshing showers. We can lift up our voice to the clouds that abundance of water may cover us.

# The Signs of the Times.

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

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

SPECIAL CONTRIBUTORS,

S. N. HASKELL, } M. C. WILCOX,  
J. H. WAGGONER, } G. C. TENNEY.

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## CONTINUE.

"But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them." Thus wrote the apostle Paul to his son Timothy. There are thousands of honest souls who would be well off if they would but heed that injunction. It would seem to be the most natural thing in the world to do, and yet there are few who do it. If a man has learned a thing, and is assured of it, it would seem as though he would cling to that under all circumstances; the more the clouds and mists gathered about him, the more that darkness covered his way, making it almost impossible to discern anything, the more closely should he cling to those things that he has been assured of.

Usually, however, the contrary is just the case. A person is as well assured of some things as he can possibly be of his own existence, but suddenly he is confronted by something which he does not know how to "harmonize" with what he already has. The new thing may be only a spectre, but it has proved sufficient to frighten him from all that is substantial.

There are a great many who can never become reconciled to the idea that they are not omniscient. They rest content for a while in the things that they are assured of, simply because those things bound their horizon. But when they become conscious that there are things that they do not know, and things that they with their finite minds cannot understand, they give up everything. They will know everything or nothing. Unfortunately, when they have thrown away those things that they know, and are the nearest to knowing nothing, they imagine that they are the nearest to knowing everything.

Henry Ward Beecher tells of a lesson which was once given him in regard to continuing in the things which he knew. When he was a boy, he had a very original teacher in mathematics. One day Henry was demonstrating a problem, when his teacher suddenly interrupted him with an emphatic No! This disconcerted him and he began again at the beginning, but was very soon interrupted by another emphatic contradiction of his statement. Wholly discouraged, he sat down, and the problem was given to another boy, who demonstrated it in the same manner and was met by the same contradictions on the part of the teacher. This boy, however, paid no heed to the interruptions, and completed his demonstration and was commended. "Why," said young Beecher, in an injured tone, "that's just the way I did it." "Yes," replied the teacher, "but you didn't stick to it."

That is the way with many Christians. They go along very smoothly so long as there is no breath of opposition; but as soon as they meet with a sharp contradiction, they don't know what to do. They act as though they thought that nothing can be true unless everybody believes it. It isn't, however, because the things that they are assured of are attacked, that they give up the truth, but because something else is declared or insinuated to be the truth, and they cannot harmonize the two. Doubts and fanciful theories are presented to them, and they straightway leave the solid ground of truth, to chase the will-o'-the-wisp into the bogs of error. How much better off people would be if they would only heed the apostle's injunction to continue in the things

that they are assured of. Is not that the only common sense way of doing?

It is only those who patiently continue in well-doing that God will reward with eternal life. Eternity in the kingdom of God will be continual progression in the truths which have been learned on earth. No man who puts his hand to the plow and looks back is worthy of the kingdom of Heaven; because if he cannot continue for a few years in things that he has been assured of, how can he continue in the same things throughout eternity?

Happy is the man who continues instant in prayer, "watching thereunto with all perseverance," and is thus "steadfast, unmovable, always abounding in the work of the Lord." Have you been assured of one thing? Then cling to it and continue in it, even though it be the only thing you know. Better be assured of one thing, than to be in doubt of every thing. Does somebody say, "Well, I don't know about that?" Then do you reply, "Well, I do know about it." Does somebody taunt you with your ignorance of many things? Tell them that your ignorance of many things shall not overthrow your knowledge of the one thing. Whatever is said and done, "continue thou in the things which thou hast learned, and hast been assured of." Only by so doing can you hope to know any thing more.

Above all things, continue in the knowledge of God. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Titus 3:8. Oh that all who profess faith in Christ might so know him whom they have believed that they would "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things which is the head, even Christ."

## A MISAPPLICATION.

A REV. FRANCIS RAND, in the *Christian Nation* of January 9, says that Christianity "is the legitimate religion of the Republic." "It is impossible for America, in the line of her patriotic history, to be kept apart from Christianity in the cause of her liberty;" and then he quotes from W. E. Channing, as in harmony with what he says, as follows:—

"This at least we know, that equal rights and an impartial administration of justice, have never been enjoyed where this religion has not been understood. It favors free institutions, first, because its spirit is the very spirit of liberty; that is, a spirit of respect for the interests and rights of others. Christianity recognizes the essential equality of mankind."

Mr. Rand's statement, that "Christianity is the legitimate religion of the Republic," is essentially false. It is impossible for a republic to be religious. The Republic is not an entity; it is not a responsible individual. It has no soul to save. It cannot repent or believe. It is made up of the individuals of many nations and climes, of all beliefs and practices; and the infidel is just as much entitled to citizenship under the Constitution, other things being equal, as a Christian. The law of a nation may declare it to be Christian, but that does not alter its character. Facts are stubborn things.

Further, Dr. Channing's statement is not at all in harmony with Mr. Rand's. The *understanding* of the principles of the Christian religion, and the embodying of those principles in statute law, are two widely different things. And just as soon as this nation professes Christianity through law, it has passed that point where those who are responsible for such actions can have "respect for the interests and rights of others;" and it will not recognize "the essential equality of mankind." The difference between the meaning of Mr. Rand's words and those of Dr. Channing, which he quotes in his support, is the difference between tyranny and liberty. It is only one of the many misapplications for which National Reformers are noted.

## "THE MODERN PREACHER."

A few weeks ago the San Francisco *Chronicle* had in its Sunday edition an editorial entitled, "The Modern Sermon," in which it gravely told the preachers what they ought to do in order to be useful; for the modern newspaper imagines that it is as competent to guide erring souls to Heaven as it is to unearth the details of the latest scandal. In the article there was the following paragraph:—

"The type of preacher who comes nearest to the modern ideal is the one who tells his hearers in substance:—

"You know who Christ was and is—that he died to save sinners. You have been taught that from childhood. You are acquainted with the plan of salvation, acknowledge the power of grace, and all that. Well, it is not necessary for me to preach that over to you every week to the end of the year, until you grow more sleepy Sabbath by Sabbath, and less interested in pulpit utterances. Now, I am going to talk to you about something that is near to your life; something with which your every-day human nature can sympathize; something which, in fact, will rouse your interest and enchain your attention, and with this I will mix enough of doctrinal truth and religious precept to point you toward Heaven and make your nature, for which I have a sympathetic feeling, better and purer and more charitable toward your fellow-creatures. You may not 'accept Christ' in the purely religious sense, but I will not consign you to perdition on that account."

Unfortunately, this picture is too much like the reality. The "modern" preacher has very largely come to understand what modern hearers want, and, unlike those ancient preachers, Noah, Elijah, Ezekiel, Amos, and Paul, he gives them, not what they ought to have, but what they want. It is this characteristic which endears him to the modern hearers. That such a picture as the above could be drawn, is an evidence of the fulfillment of the words of Paul, given as a reason why he should exhort, reprove, and rebuke his hearers. Said he:—

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

"The type of preacher who comes nearest to the modern ideal," is the one who is moulded by the people. The Lord speaks of the same thing when he says by the prophet: "They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest; and I will punish them for their ways, and reward them their doings." Hosea 4:8, 9. But a preacher who is made by the people, and who preaches the things that please the people, is an ambassador of the people, and not of Christ. People generally have such confidence in their own judgment that they think that whatever pleases them must be good, and their highest praise of a preacher is, "He preaches just what I have always believed;" but that may be the worst condemnation that he could receive.

It is not necessarily any disparagement to a preacher to have it said that the people do not like his preaching. Ahab did not like to hear Elijah, neither did Herod like to hear John. It is a good thing that there are preachers to-day who will heed the injunction to Ezekiel, and will preach the word, whether the people will hear, or whether they will forbear. Eze. 2:7. Such ones will preach Christ, and will preach the absolute necessity of those believing on him, who would have eternal life. They will not consign any man to perdition because he does not believe, for that is not their office. That work has already been done by the Lord, who said: "He that believeth not is condemned already." But while the preacher of Christ will not consign anyone to perdition, he will not hesitate to declare the words of Christ, that "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." He will not have so large congregations as the "modern" preacher, who yields to the demand to preach "smooth things," but out of the few who do hear him he will gather sheaves for the heavenly garner.

## TRUE BRAVERY.

"The old guard dies, but never surrenders," the famous saying attributed to Napoleon's trusted warriors, is considered by many almost sublime. It is the language of unswerving, uncompromising loyalty to a cause; and if that cause were true, the language would be sublime. It might be, however, the language of rashness and foolhardiness.

But there is a cause which has furnished greater examples of devotion and uncompromising loyalty than any cause of earth ever knew; and that is the cause of God. We will take two illustrations, not from the heat of battle, and the inspiration of martial music, but from those who stood alone.

The first is the reply of the three young Hebrews, when commanded by a king who had advanced them to posts of honor, to fall down and worship the golden image. They believed that God would deliver from the fiery furnace; "but," said they, "if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Their faith, devotion, and loyalty were dominant in either life or death.

The second illustration is no less marked. It is that of an apostle who had been forewarned by a prophet that bonds awaited him at Jerusalem. His own brethren, who were very dear, endeavored to persuade him from going. Their strong appeals touch his heart, but they do not change his resolution nor swerve him from duty. Said he, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

This is the loyalty of the true soldier of Christ in all his conflicts with the enemy, in all calls of duty. History abounds in numerous examples of such loyalty, beside which all mere human bravery pales into insignificance. This is the faith and loyalty demanded of the soldiers of Christ now.

## THE OBEDIENCE OF FAITH.

ROMANS 1:5.

"By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name."

THIS verse is of course dependent on that which has preceded, and the antecedent of the pronouns "whom," and "his," is the Son of God, Jesus Christ our Lord. The apostle's statement is, that by Jesus Christ he has received the grace to be an apostle, for obedience to the faith among all nations. The grace which he says he has received, is more than the ordinary grace which is invoked upon all the saints, in the apostolic benediction. It is special grace for special work. In Eph. 1:7, 8, he expresses it thus:—

"Whereof [that is, the gospel] I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Grace was given to Paul in large measure, simply because he was called to a great work. God gives to every man strength according to his day. So far as grace to overcome sin is concerned, Paul had no more of it than any man may have. Heaven has no special favorites; "God is no respecter of persons." The patriarchs, prophets, and apostles were men of like passions with us, and had no more aid in overcoming any habit than we may have in overcoming the same. Enoch "walked with God;" but that is nothing more than God requires of every man. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

But the special point of the verse under consideration is the expression, "obedience to the faith." Notice that the margin has it, "the obedience of faith;" and this is the exact rendering of the original. The same expression occurs in Rom. 16:26, where Paul says that the mystery of God, namely, the gospel, "is made manifest, and by the Scriptures of

the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

A somewhat similar expression occurs in Acts 6:7, where it is said that "a great company of the priests were obedient to the faith." By some, these expressions are supposed to refer to a system of faith; but we cannot so generalize. Faith is a personal matter. Obedience to a system, would be simply a performance of the rites of that system; but that would amount to nothing without the exercise of personal faith. When Paul said, "I have kept the faith," he meant that he had kept in his heart that faith which enabled him to fight the good fight, even the good fight of faith. With this view in mind, we shall see that it matters little whether we say "obedience to the faith," or "the obedience of faith."

The great characteristic of faith is, that it works. We do not mean that works are attached to it, but works come from it. "As the body without the spirit is dead, so faith without works is dead also." James 2:26. Faith "worketh by love," says Paul. There may be that which is called faith, but if no works proceed from it, it is not faith.

Obedience implies action; it is well-doing, when it is rendered to God. But what we wish to emphasize is, that there is no well-doing except that which springs, not from the individual himself, but from his faith. A few texts of Scripture will serve to show this. Read first, Hab. 2:4. "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith."

A just man is one who acts in harmony with the law of God. Therefore a just man is an obedient man. So we may understand the text as saying that an obedient man shall live (a life of obedience) by his faith. The obedience springs from his faith, and therefore there is no chance for him to be lifted up, since the act of obedience is not his personal action, but is the action of his faith, and credited to him as his own. The man whose soul is lifted up in him, is the man who thinks that he can of himself do all that is required, and who as a consequence does nothing. Thus, "pride goeth before destruction."

In his letter to the Philippians, the apostle Paul said that his great desire was to win Christ, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9. Faith itself brings righteousness, even the imputed righteousness of God through Christ, in the remission of sins. It is that righteousness which is "without the law, unto all and upon all them that believe." Rom. 3:21, 22. It is that righteousness which Abraham received, when he "believed God, and it was counted unto him for righteousness." Rom. 4:3. This righteousness is "imputed without works" (Rom. 4:6); it is bestowed as an act of God's free grace.

This imputed righteousness is simply "the remission of sins that are past," and may be called passive righteousness. The man is counted as though he had always been obedient, although he has never been obedient. The justice of this will be considered at another time. But following this there must be active righteousness through the remainder of life; for it is only to those who patiently continue in well-doing (righteousness) that God will render eternal life. Now this active righteousness is just as much the work of faith as is the other. This is shown by Phil. 3:9, already quoted, in which Paul says that he wants to be found not having his own righteousness, which is of the law, but that which is by faith of Jesus Christ, the righteousness which is of God by faith.

The same is shown also by Paul's prayer, that the Philippians might be "filled with the fruits of righteousness, which are by Jesus Christ." Phil. 1:11. This is the righteousness, or the obedience, of faith. From these texts we are justified in saying that a man does good works, not in order that he may be righteous, but because he is righteous. His works will never bring righteousness, for the righteousness of God is only by the faith of Jesus Christ; and when

he has once experienced that blessedness, he works because he cannot help it, unless he renounces his faith and his past experience. He works because the love of Christ constrains him. From this stand-point we can harmonize the obedience to the faith, with the obedience of faith.

This is not a mere theory; it is a practical truth. Because of a failure to comprehend it, thousands of professed Christians live most unsatisfactory lives. Like the ancient Jews, they follow after righteousness, yet they do not attain to it, because they seek it not by faith, but as it were by the works of the law. Not realizing that no righteousness whatever can come except through faith, they seek to get themselves "into a place where the Lord can bless" them. But God's blessing is manifested, through Christ, in turning men away from their iniquities. Acts 3:26. "By the fear of the Lord men depart from evil." Prov. 16:6.

Paul was not commissioned to preach a gospel of self-righteousness, but the obedience of faith. Such righteousness does not commend itself to the mass of mankind, because it involves pain, and shame, and humiliation. It involves a rating of self at the true value, which is nothing; an acknowledgment that we are so altogether sinful that we cannot even think that which is right; that if any good shall appear in us, it will be just as much the work of the Lord as were the steps taken by the impotent man, who was healed through the instrumentality of Peter. If men could buy righteousness and eternal life, or could earn it by hard labor, or even by undergoing torture, few would be without it; but because they can get it only by complete dependence on another, to whom all the honor must be given, their pride will not let them accept it.

Yet this obedience of faith, which is by Jesus Christ, is the only obedience which will gain for us an entrance through the gates into the eternal city of God. For in that day when a King, even the King of righteousness, shall reign and prosper, and shall execute judgment and justice in the earth, in whose days Judah shall be saved, and Israel shall dwell safely, the name whereby he shall be called is, "THE LORD OUR RIGHTEOUSNESS." Jer. 23:5, 6.

## THE SABBATH OF THE LORD.

As noticed last week, the Sabbath question is one of the leading questions of the day; in fact, it is one of the crucial questions. And now, when men are clamoring in our legislative halls for laws which will compel the observance of a day of rest, it behooves all to enquire most earnestly, as well as honestly, as to what are the facts concerning the Sabbath. It is not what man may say, nor what men may have practiced. An opinion is not any better for being old. A counterfeit coin is no less counterfeit though it may have been passed by ten thousand good men as genuine. And when it comes to the ten thousand and first individual, its validity being questioned, it is his duty to ascertain, if possible, the truth as to its genuineness. If he does not do this, he is verily guilty. The innocence of the ten thousand before him will not vindicate him, when he knew that the coin was questioned on good authority.

It is just so in regard to religious questions. There are many counterfeit doctrines; there is but one genuine. That doctrine is to be found, not in the hoary tradition of the past, but in the Scriptures of truth. What does the Bible teach? will be the earnest inquiry of every true Protestant, and it should be of all. We purpose in this and future articles to examine the Sabbath question in the light of the Bible, under the following heads: 1. When was the Sabbath made? 2. How was it made? 3. By whom was it made? 4. For whom was it made? 5. For what purpose was it made? 6. Is it a definite day? 7. For how long was it made?

1. *When was the Sabbath made?* The Sabbath is of primeval institution. Like marriage, it was "from the beginning," before man's disobedience "brought death into the world, with all our woe." Therefore, to the record of the beginning we turn to learn what are the facts concerning it.

The first chapter of Genesis gives an account of the first six days' creation. These days were each composed of a dark and a light part,—evening and morning,—the day beginning with the evening. This is the divine method of beginning the day. The Bible knows no other. All of the six days' work the all-wise Creator pronounced "very good." After this record of the six days, we have the following record of the institution of the Sabbath:—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3.

At this time, in "the beginning," was the Sabbath instituted, founded upon the rest of the Creator himself. And right here we would notice an objection so often brought against the Sabbath, that it was a type of the heavenly Canaan, a type of the Christian dispensation, a type of Christ himself, or a type of the rest of faith. All these positions are taken, which certainly proves that sufficient evidence is wanting for any. Types point forward to something before, which is greater in some feature or features, than the things by which they are typified. They came in consequence of sin. God gave them to sinful man in order to cheer him in his pilgrimage, and confirm his hope for something better. They exist only in connection with the remedial scheme for fallen man's salvation. But the Sabbath antedates the fall of man, antedates the presentation of the remedial scheme, antedates the time of types. Therefore the Sabbath is not a type, but a commemorative institution founded of God at the very close of creation week. No amount of sophistry can evade the plain declaration of Scripture.

2. *How was it made?* This is a very important question. In an institution which seems to be demanded by the very nature of man, and of which we find more or less in nearly all the nations of earth, certainly God would mark it with that distinction which its prominence requires. And this he has done in its institution. In the wisdom of God, three acts were necessary to make the Sabbath.

(1.) God rested. That is, God kept Sabbath; for Sabbath means rest. God's resting upon that day made it his rest-day. But this was not enough.

(2.) God blessed that day. That made the seventh day God's blessed rest-day. That is, God distinguished that day above the others by placing his blessing upon it. Just the same as the Creator gave to man, who was created in his image, the pre-eminence above all other creatures, and declared him blessed (Gen. 1:28); so a pre-eminence was given to the day upon which the Creator rested, above all other days, and it was declared blessed; and whatever God blesses, yea, "it shall be blessed." Gen. 27:33. By this we do not mean that the day would be conscious of blessing, as would the man, but as man would prosper under the blessing of God, so the day upon which God places his blessing would be more fruitful of blessing to him who would truly observe it than any other day of the cycle would be.

(3.) God sanctified the day, because in it he had rested. Sanctify means, according to Worcester, "to ordain or set apart to sacred ends; to consecrate; to hallow." The original word rendered "sanctify," is defined by Young "to separate, set apart." Then when it says that God sanctified the day of the cycle upon which he rested, it means that he set it apart to a blessed use. His blessing lifted it above other days; his sanctification set it apart to a blessed or consecrated use. And this implies a command. In fact, nothing could be set apart unless there was a command concerning it. And this is evident from the use of the same original word elsewhere. We read in Joel 1:14: "Sanctify [that is, appoint or proclaim] ye a fast, call a solemn assembly." So we read in Josh. 20:7, "They appointed [sanctified] Kedesh in Galilee." That is, they commanded that Kedesh of Galilee should become a city of refuge. Again, in 2 Kings 10:20 we read, "And Jehu said, Proclaim [appoint or sanctify] a solemn assembly

for Baal." And it is in this sense the word is used in Gen. 2:3. The passage could well read, And God blessed the seventh day and appointed it to be kept holy, or, proclaimed it as holy. The third verse of Genesis 2 is the record of a command of God for the setting apart of the Sabbath.

In this way was the Sabbath made. There was not one act too many, there was not one too few. Divine Wisdom could not err in either direction. But these acts on the part of the Creator were just enough; and they stamp the institution of the Sabbath with a prominence second to that of no institution mentioned in the word of God. And if such prominence is given to its origin, its institution, no less prominence ought to be given to any change or repeal which might afterward take place in reference to it. We desire our readers especially to note this point, and the importance which is given in the Bible to the origin of the Sabbath.

Most truly said Lange, the eminent German commentator, "If we had no other passage than this of Genesis 2:3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God, as holy time, by all of that race for whom the earth and its nature were especially prepared. The first men must have known it. The words 'he hallowed [sanctified] it,' can have no meaning otherwise. They would be a blank, unless in reference to some who were required to keep it holy."

But we will consider the question further in our next.

M. C. W.

### A CHRISTMAS GLOBE.

If we should write of a Christmas tree, every reader would know at once to what we referred. But a Christmas globe may not be so well understood.

We must say that we are not believers in Christmas, because we do not believe that Christ was born on the 25th of December. There is not a particle of proof that he was; no, not even a probability. This day has not even the force of tradition in its favor, for the churches in the early centuries did not believe in it. There is no duty to observe any day as the birthday of Christ, for God has not, either by his word or in his providence, made known that day to us. Therefore its observance is not a religious matter, in the better sense of religious duty. But the 25th of December has been chosen for the natal day of our Saviour, and almost all nations observe it in some manner.

The popular method of celebrating this day is to have an evergreen tree, and to decorate it in the evening with candles, and with toys and gifts for the children. By this means it is made an occasion of merriment, and it often serves to gratify selfish feelings far more than to incite to reverence and love for the Saviour. As the day is generally celebrated, we doubt whether it is any benefit at all to the cause of Christianity.

The recognition of the day, however, has become so general that it was desired to have some exercise in our house of worship in Basel, and the officers of the church and the Sabbath-school turned it to good account. A large concave of blue was erected to represent the vault of the sky. This was sprinkled over with stars made of white cards. At the left stood a building to represent the birth-place of the Saviour in Bethlehem, and a small electric star gave a brilliant light over it. At the right stood a cross. In the center was a globe about five feet in diameter, slowly revolving by means of water power from below. On the globe were marked out the various countries and islands, with stars to mark the location of our various missions. A specially fine star pointed out Pitcairn Island, as the only place in the world where every inhabitant keeps the Sabbath of the Lord. Above the globe, in the vault of blue, were suspended three flying angels, with their messages, to represent Rev. 14:6-12.

Professor Kunz gave a brief sketch of the missions, and as he came to each one in order, a small boy came forward bearing a branch of evergreen, on

which was a banner with the name of the mission plainly printed on it. A set of plainer banners indicated the great divisions of the world where we have no missions. There was also a Bible exercise for the children. Appropriate singing enlivened it all.

Altogether it was interesting and instructive. It gave a far better knowledge of our missionary work than could have been imparted in any other manner.

Contributions for our missions were taken by the boys bearing the mission banners. These amounted to 837 francs.

The attendance was large, some being present who were never before in our house of worship, and all were much interested.

J. H. W.

### A TIME PROPHECY.

In an article in last week's paper, entitled "The Little Horn of Daniel 7," that horn was identified as the Papacy; but the words, "They shall be given into his hands, until a time and times and the dividing of time," were left unexplained. Let us see if we can find an explanation of this apparently mysterious passage.

The word *time*, used in the text under consideration, might mean a month, a week, or a day, but in this connection it is generally understood to mean a year. In Dan. 4:16 we read of king Nebuchadnezzar: "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him." This period Josephus tells us (Book 10, chapter 10, Section 6,) was seven years, and in a foot note the translator, William Whiston, M. A., says:—

"Since Josephus here explains the seven prophetic times which were to pass over Nebuchadnezzar to be seven years, we thence learn how he most probably must have understood those other parallel phrases [Dan. 7:25; 12:7], of 'a time, times, and a half,' as so many prophetic years also; though he withal lets us know, by his hint at the interpretation of the seventy weeks, as belonging to the fourth monarchy, and the destruction of Jerusalem by the Romans in the days of Josephus, that he did not think those years to be mere years, but rather days for years; by which reckoning, and by which alone, could seventy weeks, or four hundred and ninety days, reach to the age of Josephus."

That the word *time* is used in Daniel 7:25 to mean year, and that the expression "time times and the dividing of time," means three years and a half, "each day for a year" (Eze. 4:4-6), is so generally accepted that little need be said on the subject; those, however, who have never given the subject any thought, should compare Dan. 7:25 with parallel passages in Rev. 11:2, 3; 12:14, and 13:5. In these texts we have the expressions, "Forty and two months," "a thousand two hundred and three score [1260] days," "a time, and times, and half a time." That these all clearly refer to the same power, namely the Papacy, and to the same period of time, is generally understood by Protestants. Dr. Barnes says: "This duration is mentioned as a time, and times, and the dividing of a time;—three years and a half—twelve hundred and sixty days—twelve hundred and sixty years." The time is of course the same in the several texts referred to.

We are then to understand from the prophecy that the power represented by the little horn was to have dominion over the people of God for twelve hundred and sixty years; but from what date, the prophecy does not inform us; this must be determined in the same manner that the fulfillment of any other specification of prophecy is determined, namely, by comparing the facts of history with the prophecy.

Several different dates are assigned by various writers for the establishment of the Papacy, but A. D. 538 is the only one that meets the conditions of the prophecy. Referring again to the text under consideration, we notice that the order is, first, the rise of the ten horns; second, another arises after them; third, the little horn subdues three kings; fourth, this little horn then makes war against the people of God, and they are given into his hands for twelve hundred and sixty years. It follows, therefore, that the twelve hundred and sixty years of Papal supremacy must date from the overthrow of the

last of the three powers that fell before the little horn. We have already learned in a former article, that these three kingdoms were the Heruli, the Vandals, and the Ostrogoths, and that the last of these powers was overthrown in A. D. 538.

Now if 1260 years this side of A. D. 538 we find an event to mark the close of Papal supremacy, we shall be doubly sure that we have made the correct application of the prophecy. The following, from "Chambers' Cyclopedia," article "Pius," presents just such a fact. We quote as follows:—

"At length the [French] Directory ordered the invasion of Rome; Berthier entered the city February 10, 1798, and took possession of the castle of St Angelo. Pius [VI.] was called on to renounce his temporal sovereignty, and on his refusal, was seized, February 20, and carried away to Siena, and afterwards to the celebrated Certosa, or Carthusian monastery, of Florence. On the threatened advance of the Austro-Russian army in the following year, he was transferred to Grenoble, and finally to Valence, on the Rhone, where, worn out by age and the rigor of confinement, he died in August, 1799, in the eighty-second year of his age and the twenty-fourth of his pontificate."

Thus we see that from 538 to 1798, A. D., there were 1260 years of unbroken power, plainly fulfilling the prophecy, and marking the Papacy, beyond the peradventure of a doubt, as the power symbolized by the little horn of Dan. 7:25. C. P. B.

### ARE NATIONAL REFORMERS CHRISTIANS?

THEY claim to be. They desire to make Christ king of this nation. They aim to establish by civil law what they call the Christian Sabbath. They are determined to have what they call Christian instruction in our public schools. Verily, on the face of it, it would look as though they were Christians. Further, they are determined to compel all to submit to their regulations, willingly if they may, forcibly if they must. If a man who does not believe in Sunday sacredness, concludes that he ought, in duty to his family and for the interests of his business, to work upon that day, he must be compelled to do differently.

Now a Christian is a follower of Christ, one who observes his sayings. And to one of the most blessed of his sayings, known all over the world as the "golden rule," National Reformers are diametrically opposed: "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12. The term *men* includes more than the National Reformers, or Christians. It means Jew and Gentile, Barbarian and Scythian, Mohammedan and Pagan, believer and atheist. If it is right, therefore, to compel all these classes to observe any of the forms or institutions of Christianity, simply because professed Christians are in the majority, or have the power to enforce obedience, it follows, if National Reformers are Christians indeed, that they believe it would be the duty of the Jew or the pagan to enforce his forms of worship and religious institutions upon Christians, if he were in the majority or had the power.

This is the inevitable conclusion. They say to the grossest idolator, We are Christians, and believe the golden rule of Christ. Now we desire you to be a Christian. We wish you to observe the institutions of Christianity. If you do not desire to do so, we will compel you so to do. By that they say to him, This would be just what you ought to do by us—compel observance of your gross idolatry—if our situation were reversed, and the power were in your hands. And if the National Reform theory be correct and Christian, the golden rule justifies religious prosecution and persecution, in all lands, of all religions. Either Christ taught that it was right to compel religious observance, or National Reformers are not followers of Christ. Do National Reformers ever read the instruction of Christ? Will they follow it? Then they will no longer be National Reformers, seeking through civil laws and penalties to propagate the religion of Christ; for National Reformers and the Christianity of Christ are diametrically opposed the one to the other.

Christ gave the golden rule to keep his followers from the exercise of all oppression and tyranny. And those who believe more in His sayings than they do in

their own selfish greed for place and power, will never seek to enforce any religion or religious institution on their followers. But perhaps National Reformers have never learned the golden rule. For their sakes we repeat it again: "All things whatsoever ye would that men should do to you, do ye even so to them."

M. C. W.

### OAKLAND'S SUNDAY MASS MEETING.

A MASS meeting for the purpose of working up an interest on the enactment of a Sunday law in California, was held, according to appointment, in Hamilton Hall, the evening of January 22. The meeting was presided over by Prof. S. P. Morse, of Highland Park College. The principal speaker of the evening was the Rev. M. C. Briggs, D. D., of Santa Clara. The Political phase of the meeting will be noticed later. We wish at present to call attention to Dr. Briggs's argument from the Scriptures in favor of Sunday.

His position was, that Sunday was the original seventh day; that the Sabbath was transferred from that to the sixth day at the exode from Egypt; and that the transfer back again was at the time of the resurrection of Christ, when the Sunday was again made the Sabbath. The first form of idolatry, he said, was sun-worship, and the Sabbath was perverted, not by changing the day, but by dedicating that day to the sun. The gentleman's statement was all the proof he gave for this point. The whole heathen world followed this perversion, the Egyptians among the rest; and the Israelites, who were in Egypt in bondage, had become idolaters. To save them from this, God discards his own day, upon which he rested, and substitutes another, which he calls his rest day, upon which he did not rest!! And for proof of this, many passages were read which had no more application to the point necessary to be proved than they did to David's sling; neither did the doctor tell us just how they proved it. And lastly, the Sabbath was transferred back to the true seventh day at the resurrection of Christ. For this he perverted the Greek of Matt. 28:1, a perversion which has been exposed again and again.

And all this, said the learned doctor, was indicated by such terms as the eighth day. You will notice, he remarked, that the "morrow after the Sabbath" follows right along after the Sabbath. Strange indeed! In our simplicity we could not help querying if that was not also true of every day in the week,—the morrow after a day follows that day.

Well, we pass over the mistake of a thousand years between the creation and the exode, and other errors much worse. We have heard and read many defenses of the Sunday-sabbath; but we never heard a weaker one than that given by the Rev. M. C. Briggs, D. D. Logical argument was wanting; proof was wanting. An effort was made to supply these vacancies by plastering the slight wall with the untempered mortar of assumption, dogmatism, and an out-and-out wresting of the word of God. To such arguments and proofs, to such pitiful shifts, are defenders of the pseudo-Sabbath driven. So may it be. "Yea, let God be true, but every man a liar."

M. C. W.

### CATHOLIC EDUCATION.

THE school law of Haverhill, Mass., declares that the English language must be the vehicle of instruction in all schools, public or private, and that instruction in United States History shall form a part of the regular course of study. But Father Boucher, a Roman Catholic priest, teaches in open violation of the law, and has thus come in conflict with the school committee. He has about two hundred and fifty pupils under his charge, and two thirds of his instruction is in French, his assistants knowing nothing of American methods of teaching. In the place of United States History, a French history of Canada is taught. As Father Boucher declines to change his course, another conflict is before a portion of the people of the Old Bay State.

Loyal Roman Catholics are not American citizens.

They own a higher allegiance to their church than to any civil power. But there would be nothing wrong in this if the Catholic church was only a church, and confined her labors to a religious sphere; but the Church of Rome is an intriguing political organization, which claims power over all nations. And every devotee of Rome will work to the end of bringing this nation under her power. The subversion of education is one of Rome's means of doing this. There are loyal citizens in the Church of Rome, but they are only half Catholics. A true Catholic cannot be a loyal citizen of any Sovereign State, for he owes his first and highest allegiance to the Pope of Rome.

After all, those Americans who indorse the Blair Educational Amendment Bill, ought not to find fault with Rome's theories and demands concerning education and its support. Rome's position is the logical sequence of that bill, which demands that the principles of the Christian religion shall be taught in our schools; Catholics ask no more than this. Let our schools remain totally unsectarian and purely secular, and distinctively American. Leave religious education to the home and the church, where it belongs.

### A RELIGIOUS BOYCOTT.

THE Presbyterian ministers of Minneapolis have invoked the boycott against Sunday papers, as witnessed by the fact that upon a recent Sunday the following paper was read from all the pulpits of the denomination in that city:—

"The Presbyterian pastors, all of whose names are hereunto fixed, believing the use of the Sabbath newspaper to be a distinct violation of the divine law, do most urgently urge and entreat the people of their congregations to abstain from patronizing it as an advertising medium, and from either purchasing it or reading it."

Sunday papers may be an evil; but it would be hard for those ministers to show that they are such, simply because they are published, vended, and read upon the first day of the week. The assertion that labor or business performed upon Sunday violates the fourth commandment, is false; and the commandment itself shows it to be false, for it specifies the seventh day, and everybody knows that Sunday is the first day. There is another commandment, namely, "Thou shalt not bear false witness," that we would commend to the attention of these zealous Sunday advocates. To assert that the fourth commandment enjoins Sunday-keeping, is nothing short of bearing false witness against God, and against his law, and might be fittingly rebuked by the words recorded in Eze. 13:7: "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?"

### EVER LEARNING—WHAT?

THE apostle Paul wrote to Timothy of some who would be "ever learning, and never able to come to the knowledge of the truth." We have known some persons who gravely misapprehended this text, holding that it applies to those who are ever studying the truth, and ever learning some new things in regard to it. Those who hold such a view, do but wrest the scripture to their own destruction; for it is certain that nothing will more surely tend to one's destruction than to cease to learn new things from the word of God. The Bible is an unfathomable deep; no one can ever exhaust its treasures. Of the Bible it may truly be said: "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." If anybody thinks that he knows all there is to learn from even the simplest text, he is greatly deceived. The man who is the best acquainted with the Scriptures is the one who is best prepared to study them with profit. The truths contained in the Bible will be the subject of earnest and delightful study throughout eternity, and then they will not be exhausted. Let no one, then, exclaim against continual study of that book, or against drawing hitherto undiscovered truths therefrom.

The class to whom Paul refers are those who are

"never able to come to the knowledge of the truth," because that which they are learning is not the truth. It cannot be said of one who is ever searching the Bible for new treasures, that he is not able to come to the knowledge of the truth. He has come to the knowledge of the truth, and is so delighted with it that he wants more. But those who, in spite of their learning, are not able to come to the knowledge of the truth, are "men of corrupt minds, void of judgment concerning the faith." They know nothing whatever of the truth. Like the Athenians of old, they may ever be hearing or telling some new thing, but that new thing only increases their darkness. All the time that they are being "vainly puffed up in their fleshly minds," thinking that they are growing immensely wise, and that they are almost, if not quite, equal with God, they are getting farther and farther away from true wisdom. What a terrible deception! and what a terrible awakening there will be for such ones! Let us accept that truth which seems so simple to the mind of the natural man that it is considered foolishness, and then let us ever continue its study.

## The Sabbath-School.

### Old Testament History.

#### "SEEING THE BLOOD."

"FATHER, I cannot sleep; the prophet's words  
Ring in my ears; they fill my heart with fear;  
For am I not the first-born, and the one  
On whom the destroying angel's shaft would fall  
Were not the token on the lintel found?  
Thrice have I named the patriarchs, and once  
The creatures great and small that Noah drove  
Before him in the ark; but all in vain,  
I cannot sleep. O father, art thou sure  
The blood is sprinkled as God gave command?"

"Peace, peace, my child; just as the evening fell  
The fairest lamb of all the flock was slain,  
And roasted then with purifying fire;  
With bitter herbs, and bread devoid of leaven,  
In haste we ate the Lord's appointed feast.  
Nor were the means of saving thee forgot.  
Scarce was the yearling slain ere I gave word  
For sprinkling of the blood upon the door.  
Sleep, then, my first-born; God's avenging one  
Will see the signal, and pass over thee."

Thus on that dark night which God had chosen  
For passing throughout all fair Egypt's land,  
To smite on every side the loved first-born,  
Sparing not e'en the firstlings of the flock,  
A Hebrew father soothed his restless child;  
Restless himself, as now with girded loins,  
Sandals upon his feet, and staff in hand,  
He waited for that solemn midnight hour,  
When God's almighty arm should break the chain  
That bound his people to proud Pharaoh's throne.  
The bread unbaked was in the kneading-trough,  
The scattered flocks were gathered in the fold,  
And all betokened plans for hasty flight.  
There was a thrilling silence in the air;  
A quiet joy burned in the Rabbi's breast,  
Joy that was not unmingled with regret  
At leaving thus his birthplace, though it was  
A house of bondage, for the promised land.

The night wore on,  
And yet again the pleading voice was heard:  
"Father, sleep will not come; before my eyes  
I see the angel pass, and at our door  
Pause sadly, as though he wept to enter,  
Yet dared not hasten unavenging by.  
O father, if the blood has been removed,  
Or if the herd-boy heeded not thy voice,  
Then never shall my weary eyes behold  
The land of Canaan with its waving fields."  
"Rest, little one; faithful our Jared is.  
Not only on the side-posts of the door  
Should be the stain, but on the one above;  
So if some hungry dog should from its place  
One token lick, the others would remain.  
Sleep, my sweet child, for thou hast need of rest;  
The journey will be rough for little feet."

The anxious voice was silent; for in that home  
Obedience reigned supreme, though not as yet

The law had sounded forth from Sinai's top.  
With patience dutiful she sought to woo  
Soft slumber to her long unclosed eyes.  
Sleep came at last, but with it dreams of fright,  
Wherein she tossed, and moaned, and oft cried out.

The midnight hour drew nigh; unbroken still  
The darkness' solemn hush; the child awoke  
With a loud cry, "Father, I thought I heard  
The cock's shrill crow to greet approaching morn.  
My heart is beating with a sick'ning dread  
Of danger near. Oh! take me to the door,  
And let me see the red blood sprinkled there."

Lighting a torch, the father gently took  
His first-born in his arms, and bore her forth—  
Started and paled to see no paschal sign,  
No warning that their door should be passed by!  
With trembling hand he snatched the hyssop then,  
Himself applied the blood in eager haste.  
A long sigh of relief escaped the child;  
Almost before he placed her on the couch  
Sweet sleep had fallen on her heavy lids;  
Nor when that "great cry" rose did she awake.  
That agonizing wail of man and beast  
Reached not her ears, with drowsy slumber sealed,  
And at the dawn they bore her, sleeping still,  
Away from Egypt's darkness and despair.

\* \* \* \* \*  
Christ, our blest Passover, is slain for us;  
The "blood of sprinkling" for our sins is shed;  
Have we the atoning sacrifice applied,  
Made sure our entrance to the promised land?

—Lucy Wade Herrick, in *Christian Weekly*.

### THE DEPARTURE FROM EGYPT.

(Lesson 6, February 16, 1880.)

1. WHAT was the last plague upon Egypt?  
2. What were the Israelites required to do  
in order to escape it?

3. On what day of the month was the Pass-  
over?

"And ye shall keep it up until the fourteenth day  
of the same month; and the whole assembly of the  
congregation of Israel shall kill it in the evening."  
Ex. 12:6.

4. At what time in the night were the first-  
born slain?

"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." Verse 29.

5. When this great calamity came, what  
did Pharaoh do?

"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. And he called for Moses and  
Aaron by night, and said, Rise up, and get you forth  
from among my people, both ye and the children of  
Israel; and go, serve the Lord, as ye have said. Also  
take your flocks and your herds, as ye have said, and  
be gone; and bless me also." Verses 30-32.

6. Of what word of the Lord was this a ful-  
fillment?

"And the Lord said unto Moses, Yet will I bring  
one plague more upon Pharaoh, and upon Egypt;  
afterwards he will let you go hence; when he shall  
let you go, he shall surely thrust you out hence al-  
together." Ex. 11:1.

7. How did the people of Egypt feel?

"And the Egyptians were urgent upon the people,  
that they might send them out of the land in haste;  
for they said, We be all dead men." Ex. 12:33.

8. What did the Israelites receive from the  
Egyptians?

"And the children of Israel did according to the  
word of Moses; and they borrowed of the Egypt-  
ians jewels of silver, and jewels of gold, and raiment;  
and the Lord gave the people favor in the sight of  
the Egyptians, so that they lent unto them such  
things as they required; and they spoiled the Egypt-  
ians." Verses 35, 36. See note.

9. With what word of the Lord was this in  
harmony?

"But every woman shall borrow of her neighbor,  
and of her that sojourneth in her house, jewels of  
silver, and jewels of gold, and raiment; and ye shall  
put them upon your sons, and upon your daughters;  
and ye shall spoil the Egyptians." Ex. 3:22.

"And he said unto Abram, Know of a surety that

thy seed shall be a stranger in a land that is not  
theirs, and shall serve them; and they shall afflict  
them four hundred years; and also that nation,  
whom they shall serve, will I judge; and afterward  
shall they come out with great substance." Gen.  
15:13, 14.

10. Explain the seeming discrepancy be-  
tween Gen. 15:13, and Ex. 12:40. See note.

11. How large a company went out from  
Egypt?

"And the children of Israel journeyed from  
Rameses to Succoth, about six hundred thousand on  
foot that were men, beside children." Ex. 12:37.

12. What did Moses take with him?

"And Moses took the bones of Joseph with him;  
for he had straitly sworn the children of Israel, say-  
ing, God will surely visit you; and ye shall carry up  
my bones away hence with you." Ex. 13:19. See  
Gen. 50:24, 25.

13. In exacting this promise, by what was  
Joseph actuated?

"By faith Joseph, when he died, made mention of  
the departing of the children of Israel; and gave  
commandment concerning his bones." Heb. 11:22.

14. What precaution did the Lord take  
against causing the Israelites to become dis-  
couraged?

"And it came to pass, when Pharaoh had let the  
people go, that God led them not through the way  
of the land of the Philistines, although that was  
near; for God said, Lest peradventure the people re-  
pent when they see war, and they return to Egypt.  
But God led the people about, through the way of  
the wilderness of the Red Sea; and the children of  
Israel went up harnessed out of the land of Egypt." Ex. 13:17, 18.

15. What protection and guidance did he  
give them?

"And the Lord went before them by day in a pil-  
lar of a cloud, to lead them the way; and by night  
in a pillar of fire, to give them light; to go by day  
and night. He took not away the pillar of the cloud  
by day, nor the pillar of fire by night, from before  
the people." Verses 21, 22.

16. What confidence may God's people ever  
have?

"The angel of the Lord encampeth round about  
them that fear him, and delivereth them." Ps. 34:7.  
"They that trust in the Lord shall be as mount  
Zion, which cannot be removed, but abideth forever.  
As the mountains are round about Jerusalem, so  
the Lord is round about his people from henceforth  
even forever." Ps. 125:1, 2.

17. Then what should ever be their song?

"Behold, God is my salvation; I will trust, and  
not be afraid; for the Lord JEHOVAH is my  
strength and my song; he also is become my salva-  
tion." Isa. 12:2.

18. What sustained Moses all through the  
contest with Pharaoh, and the departure from  
Egypt?

"By faith he forsook Egypt, not fearing the wrath  
of the king; for he endured, as seeing him who is  
invisible. Through faith he kept the passover, and  
the sprinkling of blood, lest he that destroyed the  
first-born should touch them." Heb. 11:27, 28.

#### NOTES.

"And they borrowed of the Egyptians jewels of  
silver, and jewels of gold, and raiment." Ex. 12:35.  
It may be noticed, in passing, that the word rendered  
"jewels," more properly signifies "vessels," "instru-  
ments," etc. But the object of this note is to dis-  
abuse the minds of any of the idea that the Israel-  
ites, according to the word of God, borrowed from  
the Egyptians that which they knew there was no  
possibility of repaying. They did not *borrow* these  
things, but *demand*ed them, as the Hebrew word in-  
dicates. The Hebrew word here rendered "bor-  
rowed," is the same that is rendered "require," in  
Deut. 10:12: "And now, Israel, what doth the Lord  
thy God require of thee, but to fear the Lord thy God,  
to walk in all his ways," etc. Here, it will be readily  
seen, the idea is not of asking something which  
should be returned, but of asking that which is justly  
due. So it is in Ex. 12:35. The Revised Version  
has it, "They asked of the Egyptians." The Israel-  
ites had been working for the Egyptians for many  
years, without compensation. They had added im-  
mensely to the wealth of Egypt (see Ex. 1:11); in-  
deed, the Egyptians owed their very existence, under

God, to the Hebrews, for if it had not been for the wise counsel and vigorous action of Joseph, they would have perished by famine. And now, when the Israelites were about to leave, they demanded of their former oppressors some little compensation; and the Lord had so moved upon the hearts of the Egyptians that they could not refuse. Just as his judgments had made them willing to let the Israelites go, so they had made them willing to pay something of what they justly owed. Dr. Clarke says that our common English version is almost the only transgressor in representing the Israelites as borrowing; that the Septuagint, the Vulgate, the Samaritan, the Coptic, and the Persian, are the same as the Hebrew, and that the European versions are generally correct.

GEN. 15:13 says: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Ex. 12:40 says: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." Mark that this latter text does not say that the children of Israel dwelt in Egypt four hundred and thirty years; but that the sojourning of the children of Israel, "who dwelt in Egypt," was so long. Their sojourning was not alone in Egypt, but in Canaan, as Paul says of Abraham: "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. 11:9. And in harmony with this is the reading of the Samaritan Pentateuch, and the Alexandrian copy of the Septuagint, which are believed to exhibit the most correct copy of the five books of Moses. They read thus:—

"Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years."

This four hundred and thirty years of sojourning dates from the promise to Abraham; for Paul speaks of the giving of the law, which was immediately after the deliverance from Egypt, as four hundred and thirty years after the promise. Gal. 3:17, 18. But while the sojourning was four hundred and thirty years, the affliction was only four hundred years. Gen. 15:13; Acts 7:6. Therefore, since the four hundred and thirty years of sojourn began with the giving of the promise, the affliction must have begun thirty years after the promise; and this was when Isaac was about five years old, for he was not born until twenty-five years after the promise. Compare Gen. 12:1-4 and 21:5. So the affliction dates from the time when Ishmael mocked Isaac (Gen. 21:9, 10), for Paul refers to this as the persecution of him that was born after the Spirit, by him that was born after the flesh.

## Notes on the International Lesson.

### THE FIERCE DEMONIAK.

February 10.—Mark 5:1-20.

THE occurrence which forms the subject of this lesson is recorded also in Matt. 8:28-34, and Luke 8:26-36. Mark and Luke mention only one demoniac; however, while Matthew speaks of two. It seems probable that one must have been specially conspicuous, either by his great violence or by being the spokesman, or rather the medium through which the devils spoke to the Saviour. The text, however, presents no difficulty, since neither Mark nor Luke say that there was but one. Those who wish to find contradictions in the Scriptures must, therefore, seek elsewhere.

It is impossible to read this narrative without being impressed with the reality of the truth taught everywhere in the Scriptures, of the existence, not only of a personal devil, but of an innumerable company of personal demons. To deny this is to deny the teaching of our Lord, for he universally recognized the existence and the personality of evil spirits. He uniformly spoke of them, and to them,

as real beings; which shows that he knew them to be such; for, recognizing him as divine, we cannot for a moment suppose that he was either deceived himself, or that he deceived the people.

Just how evil spirits can take possession of men and control their actions, we do not know; but that they have done so in all ages of the world, we gather from the Scriptures. In the Old Testament those under the control of evil spirits were called witches, or wizards. In the time of our Saviour they were said to be possessed of the devil, or, as in one case (Acts 16:16), "possessed with a spirit of divination;" margin, Python, which is simply another name for Satan. And in these days one class, at least, of such unfortunates are called mediums; and the system, instead of being called witchcraft, or necromancy, is known as Spiritualism. It is not to be understood, however, that all who are possessed with evil spirits are mediums; nor does it follow that the control must be continuous. Some are undoubtedly under the Satanic influence continually, while others are controlled only when placed under certain conditions.

THAT such control is possible may seem strange to those who have never given the subject any thought, and some may even doubt whether there be any such thing at all or not; but the Scriptures certainly teach that the devil had such power eighteen hundred years ago, and why should he not have the same power now? That he has this power, and that he exercises it, is neither strange nor incredible, when we consider that the nature of fallen men and fallen angels is the same now that it was then; that "Satan as a roaring lion walketh about seeking whom he may devour;" and that only too many are taken captive by him at his will.

Just how evil spirits control men we do not know, but we know as much about it as we do about many other things which we believe. We do not know how one mind can influence another, or how one person can mesmerize another, and yet we know that it is so. Probably it is in a similar manner that devils gain and hold control of those who give themselves up to be led by them. Of course there are different degrees of spirit control, and different manifestations. Not all who are possessed are mediums. The one of whose case we read in our lesson, was not a medium, but a wild and violent maniac, endowed with supernatural strength, while, on the other hand, the damsel who had the spirit of divination (Acts 16:16) was probably as mild-mannered and tractable as any one, yet she was under the control of one or more evil spirits.

THE tombs referred to in this lesson were sepulchers, or caves, made in the hill-sides for the reception of the dead, some of them hewn out of solid rock. But though intended originally for burial places, many of them had become the dwelling-places of fierce robbers, and places of shelter for such men as the one whose story forms the basis of this lesson. It was from one of these caverns that this fierce and repulsive creature emerged, bruised, bleeding, and covered with filth. But repulsive and horrible as was his appearance, the Saviour had compassion upon him, as he also has upon the sinner, of whom this demoniac is a fit representative. All who live in sin are in a measure under the power of Satan, and morally they are just as repulsive as was this fierce demoniac. The pitiable condition of such is thus described by the prophet: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:5, 6. But Jesus has compassion on them, and though, like the poor man in our lesson, they cry out to be let alone, if the Saviour can discern in them anything whatever that responds to his love, he rebukes the unclean spirit, and gives the poor sin-sick souls power to become sons of God.

"For the love of God is broader  
Than the measure of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind."

The salvation of any sinner is a miracle of divine grace, and as he contemplates his former degradation, each renewed soul will feel to exclaim,

"Amazing grace, how sweet the sound,  
That saved a wretch like me!"

[For additional notes upon this lesson the reader is referred to the article on the first page, entitled, "The Men from the Tombs."]

C. P. B.

## The Missionary.

SUSANVILLE, LASSEN CO., CAL.

I HAVE spent two weeks in this place. The church here seems very much encouraged and strengthened, and the week of prayer has indeed proved a blessing to them. During my stay we had some precious meetings, especially on Sabbath, January 5, when all said they never had been so blessed. Surely God is refreshing his people everywhere. I delivered a lecture in one of the halls here on the "Blair Bill."

I also visited Crescent Mills and Greenville. In the first-named place I found several who had not built on the True Foundation, and the storms and cares of life had carried them away. Nevertheless there are some precious souls in these places who are determined to endure to the end. One signed the covenant.

FRANK HOPE.

Reno, Nevada, January 22.

### SACRAMENTO.

I HAVE recently spent ten days with the church at Sacramento. We held ten public services which were well attended. The interest increased to the last. Two, a man and wife, providentially came from an adjoining county, attended the meetings, were converted and baptized, and connected with this church. When the heart is prepared, it does not take long for seeds of truth to germinate. "It is not by might, nor by power, but by my Spirit, saith the Lord of hosts." As the work advances, we can expect that the number of such conversions will increase. There were others that attended this meeting who had been attending Bible readings, and are convinced of the truth, and feel that they must lift the cross. May God help them to decide speedily.

The quarterly meeting had been postponed one week. The ordinances were celebrated, and all felt like consecrating themselves anew to the Lord. Advance moves were made in the missionary work. They voted to place twenty-seven paper-holders in nine of the leading hotels in the city. These will be filled with copies of the SIGNS, *Sentinel*, and *Pacific Health Journal*.

The city is still being canvassed for the petition, and many names are secured. This will be followed with a canvass for the *Sentinel*.

This Capital City has many advantages to extend the truth, and could there be a few more added to that church, they could extend their usefulness.

WM. INGS.

"In all thy ways acknowledge Him, and He shall direct thy paths."

## The Home Circle.

### COMFORT ONE ANOTHER.

#### COMFORT ONE ANOTHER:

For the way is growing dreary,  
The feet are often weary,  
And the heart is very sad.  
There is heavy burden-bearing,  
When it seems that none are caring,  
And we half forget that ever we were glad.

#### Comfort one another:

With the hand-clasp close and tender,  
With the sweetness love can render,  
And looks of friendly eyes.  
Do not wait with grace unspoken,  
While life's daily bread is broken;  
Gentle speech is oft like manna from the skies.

#### Comfort one another:

There are words of music ringing  
Down the ages, sweet as singing  
Of the happy choirs above.  
Ransomed saint and mighty angel,  
Lift the grand, deep-voiced evangel,  
Where forever they are praising the eternal Love.

#### Comfort one another:

By the hope of Him who sought us  
In our peril—Him who bought us,  
Paying with His precious blood;  
By the faith that will not alter,  
Trusting strength that will not falter,  
Leaning on the One divinely good.

#### Comfort one another:

Let the grave gloom lie beyond you,  
While the Spirit's words remind you  
Of the home beyond the tomb,  
Where no more is pain or parting,  
Fever's flush or tear-drop starting,  
But the presence of the Lord, and for all his people  
room.

—M. A. Sangster, in *Independent*.

### THE MOTHER'S RIGHT.

AMONG the many "rights" which women are demanding and exercising to-day, the mother's right to forestall "reform" and make "criminal legislation" unnecessary, runs the risk of being overlooked. Our public-spirited women are doing, in many directions, good and noble work for fallen man; but it is a serious question with the thoughtful observer whether the average mother is not guilty of more corruption in the nursery than can be reformed by her sisters from the public platform.

That the smallest infant has hereditary tendencies from ancestors near and remote, whose influence precedes all exercise of a mother's power, none will deny. A father's strong influence for good or evil, all will acknowledge. The subsequent benumbing atmosphere of "society" cannot be forgotten. But closer than all these has throbbed the mother's heart, and in those earliest and only years in which man entertains absolute, unquestioning faith in human teaching, it is his mother who represents to him the law of life.

It would probably startle the great mass of well-meaning mothers to have the adult errors of their sons explained, as were those of the Hebrew king: "For his mother was his counselor to do wickedly;" and yet, let us see what close observation of the home rule of a large proportion of even so-called "Christian women" reveals.

While the writer was visiting the relatives of a celebrated clergyman, the distinguished man, who had not been in that part of the country for years, accepted an invitation to

meet several friends informally. The seven-year-old son of the family, given to loud roaring whenever his wishes were crossed, was allowed to sit up, and was thus exhorted: "Now, Tom, you must behave well; for your uncle is a celebrated man, and I want him to admire you." Result: Tom, the most perfect of imitation gentlemen for that evening, while roaring and kicking as lustily as ever at breakfast the next morning, the conviction remaining with him that to seem and not to be is the important thing in life.

A mother, an active and prominent member of various public societies for "liberalizing thought" and "promoting reform," found it difficult to make her son rise on Sunday morning in time to be ready for church. She finally adopted the expedient of sending his little sister to tell him that it was half an hour later than it really was; and he, too indolent to look at his own watch, was thus beguiled by his mother's and sister's falsehood to a religious service to which all three of their lives gave the direct lie. Could the beauty of truth and the call of duty seem real to those two poor children? And yet by whose training were they made to seem unreal?

Again, still in the circle of the writer's immediate acquaintance, a mother went to confer with the teacher of a school to which the former had just sent her son. "I know your principle is to appeal solely to the higher nature, and to make pupils learn by inspiring an intellectual interest in their studies and a sense of duty in their souls. That sounds very beautiful, but you can do nothing with my son in that way. Appeal to his vanity, suggest to him to outshine others, and he will do all you wish. I thought I would give you a hint how to manage him." It is interesting to know that the teacher remained true to the higher standard, and that the second year saw the boy, who, according to his mother, could be moved only through his selfish vanity, an alert and interested scholar, holding excellent rank in a school whose motto was, "Do *your* best, and rejoice with him who can do better."

The writer's love for children leading her to make frequent visits to the luxurious nursery of a friend, she noticed that a sweet-tempered little fellow was constantly deprived of his playthings and generally imposed upon by his brother. The mother's attention being called to it, she said placidly, "It is so fortunate that Willie will submit to such treatment, for dear Phil is such a high-spirited boy that opposition would make him frantic." That amiability had any rights, or that a "high spirit" could be brutally selfish, had never occurred to her. In another nursery were the children of a gentleman who, with his brothers, was noted for violent outbreaks of temper on the slightest provocation, the theory of home discipline having been the common *laissez-aller* of the last two generations. The wives of these brothers could not conceal the bitterness brought into their own lives by contact with natures at once so violent and so ignorant of self-control. Yet in this nursery, where the mother spoke frankly of the intolerable strain imposed upon her by her husband's conduct, she still laughingly allowed her tiny sons to bite and kick and scratch each other, as if they had been little

tigers, instead of creatures with a conscience to be reached and hearts to be touched. The little fellows happened to have hearts as warm as their tempers, and as quick perception of the right when it was put before them, so that this giving them over to the lower possibilities of their nature was as needless as it was wicked. When, at twelve years of age, the eldest boy had to be sent away to school because he was utterly unmanageable at home, he was as truly the fruit of his mother's training as of his father's sins.

On a railway train the writer noticed the entrance of a mother and little son who were unexpectedly greeted by a friend of the mother's. The friend was only going from one way-station to the next, while the others were on a long journey. There happened to be but one vacant double seat in the car; and into this the boy slipped, taking the seat next to the window. His mother, eager to improve the ten minutes with her friend, asked her son to give up his seat and take another for that little time, so that she could sit with her friend. "No, I won't; because I want to sit by the window, and all the other seats have people already at the windows."

"But, darling, only for ten minutes, and then you can sit by the window all day."

"No, I won't go. I want to sit by the window *now*."

"But, dear, not to give mamma pleasure?"

"No."  
"Not for just ten little minutes, when mamma wants so much to talk to her friend, and you can sit by the window the whole day long?"

"No!"—with impatient emphasis. And in spite of humble entreaty from the mother, and good-natured urging from the friend, that home-nurtured bit of selfishness kept his place, the mother never dreaming of insisting on the right and courteous thing, but murmured gently that "Bobby did so enjoy looking out of the window." When seven-year-old Bobby becomes Robert the husband, his sad little wife will wonder, "Why is it that men have so little tenderness for their wives?"

Not for a moment would one seem to forget that there are wise and noble women whose children rise up and call them blessed, and whose influence makes for that righteousness whose fruit is integrity. But such mothers shine against a dark background of women who, without any distinct consciousness of the evil they are doing, are nevertheless training from the very nursery great numbers of men who, while keeping within the limits of respectability, are not only the mere shadows of true manhood, but also the tricky politician, the unscrupulous merchant, the shameless sensualist, and the elegant embezzler.—J. P. L., in the *Century*.

### A CENTIPEDE GOING TO SLEEP.

A CENTIPEDE is afraid of a tarantula, and when he lies down to sleep he always takes the precaution to build a cactus fence about him. A tarantula will never crawl over cactus; and thus, securely hedged in his own corral, the centipede knows that he may sleep as long as he wants to, and his enemy can't get at him. It is laughable out on the Mojave Desert to watch the security of these cen-

tipedes as they lie and sleep, while their arch enemies, the tarantulas, are looking over the garden wall, so to speak, trying to get at them. I have seen the tarantulas nose around for hours before giving it up. But the cactus is a sure barrier. When once they become satisfied that there is a complete barrier they go away, and cease to thirst for the gore of the centipede. The latter, however, always takes a careful look around before he removes the cactus and ventures forth.—*G. W. Dunn, in San Francisco Examiner.*

#### A KIND VOICE.

ELIHU BURRITT, speaking of the power of kindness, says: "There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing love so much needs as a sweet voice, to tell what it means and feels; and it is hard to get and keep in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or tone that is sharp, and it sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall upon the sweet joys of home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light that sings as well as shines."

#### A PRESIDENT'S FIRST SHOES.

MRS. GARFIELD, the President's mother, was very poor, and had great difficulty to make both ends meet. She lived with her children in a log-cabin in the backwoods of America.

In the spring of 1835 a family moved into the vicinity which proved of great benefit to the Garfields. They had sewing to be done, and Mrs. Garfield was glad of the opportunity to do it. A boy was also needed to plow and chop occasionally, and Thomas, the eldest son, found it a good opportunity to earn a little money for his mother.

It was an era when Thomas brought home the first money that he earned. A happier boy never crossed the threshold than he was when he handed the proceeds of his labor to his mother, saying:—

"Now, the shoemaker can come and make Jemmy a pair of shoes."

"Certainly," answered the mother; "and he will be indebted to you for the first pair of shoes he ever wore. You'll never be sorry."

"Jemmy ought to have had a pair a long time ago," replied Thomas, "and he would have had a pair if there had been any way for me to earn them."

"Well, you can send word to the shoemaker as soon as you please," continued his mother; "the quicker the better."

James was three and a half years old at the time, and the future President of the United States had not known the luxury of a pair of shoes—no, not even in winter.

Then in that part of the country shoemakers did not have shops of their own, but they went from cabin to cabin, boarding with the families while they were making shoes for the members. In this case the cobbler boarded with Mrs. Garfield, and his board paid part of the cost of the shoes.—*Selected.*

## Health and Temperance.

### HOW TO CONQUER THE TOBACCO HABIT.

THE REV. A. H. QUINT, D. D., in the *Congregationalist* of December 13, has an article entitled, "Ten Years without Smoke," in which he discusses the various ways of breaking from the tobacco bondage. We quote from his article the following extracts, which we would commend to all Christians:—

I said to myself, "What shall I do?" The question was between a daily habit of many years, and an argument all against it. I decided. I have never since regarded it as an open question. Persons make a mistake in exercising their will power to determine not to smoke; that power should be exercised to refuse to consider the question itself. But I must add, the decision which I made was linked with my theology, namely, the absolute inability of human nature by itself, and the absolute sufficiency of the grace of God. Will one persevere in abstinence? This theology is the only promise.

In fact, it is a little difficult to see how one who exhorts others to that conversion which breaks the bondage of the whole nature, and believes that the grace of God is able to change the whole character, breaking up old habits and destroying old loves—should confess that that grace of God is, in his own case, impotent to destroy a single appetite, if he feels that the appetite is evil. Is it not a Christian belief and the principle of Christian work, that the power of God, while not at once removing what may be called the physical consequences of the violation of law, yet can and does change or remove the tastes for such violation? The consequences of the long use of narcotics may take a life-time to remedy; the craving for them may be conquered by the same grace which led Paul to say, "Old things are passed away; behold, all things are become new." Therefore, the weak question sometimes found in the religious papers, "What substitute can I use?" is not exactly according to the preaching which holds that "the power of God unto salvation" is sufficient for all conditions. This kind of question, this looking for a substitute, is to my mind a secret of failure. It discusses the question with appetite. It tries to pacify a craving which must be extinguished and not coddled. It keeps the imagination still active and powerful. Most of all, it fails to see that regenerating power is perfectly competent to bring all things into subjection to the divine law. I am writing for Christian believers.

#### MEDICAL VALUE OF LEMONS.

"WHILE you are giving people simple rules for preserving their health, why don't you tell them about the use of lemons?" an intelligent professional man asked me the other day. He went on to say that he had long been troubled with an inactive liver, which gave him a world of pain and trouble, until recently he was advised by a friend to take a glass of hot water, with the juice of half a lemon squeezed into it, but no sugar, night and morning, and see what the effect would be. He tried it, and found himself better almost

immediately. His daily headaches, which medicine had failed to cure, left him; his appetite improved, and he gained several pounds in weight within a few weeks. After a while he omitted the drink, either at night or in the morning, and now at times does without either of them. "I am satisfied from experiment," he said, "that there is no better medicine for persons who are troubled with bilious and liver complaints than the simple remedy I have given, which is far more efficacious than quinine or any other drug, while it is devoid of their injurious consequences. It excites the liver, stimulates the digestive organs, and tones up the system generally. It is not unpleasant to take, either; indeed, one soon gets to liking it."—*Chicago Journal.*

#### SLEEPLESSNESS.

SLEEPLESSNESS is the result of over bodily or mental effort. When a man works beyond his strength, or thinks or studies more than rest can restore, then, sooner or later, comes that inability to sleep soundly, that wakefulness, which is more wearing even than bodily labor, and which feeds the debility which first gave rise to it. The result is, a man is always tired, never feels rested, even when he leaves his bed in the morning; hence he wastes away, and finds repose only in the grave, if, indeed, insanity does not supervene. It is too often a malady, remediless by medical means. Avoid, then, as you would a viper or a murderer, all over-effort of mind or body; it is suicidal. Whatever you do, get enough sleep; whatever you do, take enough rest to restore the used energies of each preceding twenty-four hours; if you do not, you may escape for a few months, and if possessing a good constitution, years may pass away before any decided ill result forces itself on your attention; but rest assured the time will come when the too often baffled system, like a baffled horse, will refuse to work; it will not take prompt and sound sleep; it will not be rested by repose, and that irritating wakefulness will come upon you which philosophy cannot conquer, which medicine cannot cure, and, wasting by slow degrees to skin and bone, rest is found only in the grave.—*Hall's Journal of Health.*

#### THE LONGEVITY OF JEWS.

DR. BENJAMIN RICHARDSON, the leading sanitary authority of England, delivered a lecture recently before the Jews of London upon the "Vitality of the Jews, and the Mosaic Sanitary Code." After giving some interesting statistics as to the large proportion of Jews who reach old age, Dr. Richardson took up the causes of this longevity, chief among which was the observance of the laws of Moses. Its provisions, he said, form a marvelous collection of sanitary rules.—*Hebrew Christian.*

SAXONY has a larger number of suicides in proportion to her population than any other civilized State. Last year the number reached 1,104, or about, to 6,000, of the population. But startling as these figures are, the reason is not far to seek: Saxony has one distillery or brewery for each four-square miles of her entire area.

## News and Notes.

### RELIGIOUS.

—Denmark has only 4,000 Roman Catholics.

—The Methodist Book Concern will be a century old this year.

—A new church building, calculated to seat 2,000 persons, for the special use of the soldiers in garrison, is to be erected in Strasburg, Germany. It is to cost \$350,000.

—It is seventy-five years since the first Sunday-school was opened in Boston. There are now 30,000 scholars in that city, under the care of 1,200 helpers, as they are called, of both sexes.

—In Germany the entire number of Sunday-school children amounts to about 230,000, with 11,000 teachers. Many of the German clergy still regard the Sunday-school as an unnecessary institution.

—The chaplain of the Evangelical Hospital in St. Petersburg was arrested recently for receiving into fellowship and administering the communion to the sexton of the hospital, who was a member of the Greek Church.

—Of the 650,000 colored people in Virginia, only 500 are Catholics, and that church is planning to win them to its communion, as in that way only, says the *Catholic Review*, can they be raised to the "Christian standard of virtue and morality."

—Two hundred Norwegian sea-captains have formed the "Brotherhood of the Sea," pledging themselves to have regular services on board, and to conduct everything on board and on shore in the fear of God. They are all of the Lutheran faith.

—The *Moniteur* denies that the Pope has admonished the American bishops on account of the progress of socialism among Catholics. On the contrary, the paper says, the Pope has eulogized the religious zeal and activity displayed by Catholics in America.

—The Methodists have already established homes in Chicago and Cincinnati for the members of their new order of Deaconesses. Homes will soon be established in other cities also. The order resembles somewhat that of the Sisters of Charity, and its work will be similar.

—It is proposed to liquidate the total debt on English Methodist property, by forming a sort of syndicate of the leading Methodist laymen, who shall issue bonds for one million sterling at three per cent., thus effecting, at once, a saving to the connexion of the sum of £8,000 annually, in the shape of interest.

—Alessandro Gavazzi, the great anti-Popery lecturer, died recently in the eightieth year of his age. Father Gavazzi, as he was familiarly known, having been formerly a Catholic priest, left that communion many years ago and spent the greater part of his life in exposing the monstrous corruptions and the blasphemous assumptions of the Papacy.

—A resolution was recently passed by the convention of the Reformed Church of Hungary, to the effect that all members of the lower order of clergy who have married, shall henceforth be ineligible for appointment to any living. The plain and unvarnished meaning of this action is, the celibacy of the clergy, which is a long step Romeward. The Reformed Churches are Calvinistic.

—A Presbyterian paper asks, "Are the days of short sermons passing?" and says: "It begins to look as if the turn of the tide was in this direction among our English and Scotch brethren. Principal Cairns adds to expressions already heard condemning undue brevity in sermons, and says that he would utterly despair of the pulpit, if sermons are to be compressed into less than half an hour."

### SECULAR.

—Small-pox is reported from Oberlin, Kansas.

—Work still continues on the Panama Canal.

—It is understood that a pig-iron trust is being formed to control the output of Southern furnaces.

—An earthquake accompanied by a violent gale, occurred at Athens, Megaria, and Arachova, on the 22d ult.

—Seven persons were killed on the 22d ult. by the fall of a rock in a tunnel of the Rhondda Railway at Abergwyneff, Wales.

—A new kind of gunpowder has been invented, that in exploding causes no smoke, and can be soaked in water without damage. The strength of this new powder is almost once again as great as that of ordinary powder.

—It is reported that a plot is on foot at Stamboul to depose the Sultan. The plot is supposed to be due to Russian intrigue.

—A Government messenger arrived at Suakim recently and reported that both Emin Bey and Stanley are prisoners up the Nile.

—The Lower House of the Maine Legislature has refused to pass an order to prevent the use of tobacco on the floor of the House.

—It is said that many people of Seward County, Kan., are on the verge of starvation. Appeals have been sent to various places.

—The *Charleston News and Courier* says the cotton crop this year will be the largest ever made, and will approximate 7,500,000 bales.

—The stock of apples estimated in Lockport, N. Y., is 65,000 to 70,000 barrels, and about the same amount in other hands in Niagara county.

—An English missionary, named Brooks, and sixteen followers, were murdered on the 19th ult., near Saadani, by coast tribes and natives of Zanzibar.

—Representative Oates, of Alabama, is endeavoring to secure a change in the naturalization laws of the country, to make them more strict and severe.

—On the night of the 22d ult., a family by the name of Rudolf, numbering six persons, was suffocated by gas from a defective stove, at Crossen, Saxony.

—Owen Brown, son of the famous anti-slavery John Brown, of Kansas, died recently in Pasadena, Cal. He was the last survivor of the Harper's Ferry raid.

—At Ogelthorpe, Ga., on the 25th ult., four small children, who were left in a house by Mary Porter (colored), while she went to work, were burned to death.

—Nearly 3,000 men were thrown out of work on the 26th ult., in the coal regions of Shenandoah, Pa., by the suspension of all the Lehigh Coal Company's and individual coal quarries.

—The Arabs have made the evacuation of the coast by the Germans the first condition to the release of the missionaries captured by them recently on the East coast of Africa.

—A Philadelphia dispatch of January 25, says that the Norwegian bark *Alf*, Captain Bain, from Demarara, October 27th, for this port, with sugar, is undoubtedly lost, with a crew of thirteen men.

—The production of oats in the United States shows a great increase. In the last eight years the average crop has been 549,000,000 bushels, against an average of 314,000,000 for the ten years preceding.

—The Miners' Progressive Union had a meeting in Scottdale, Penn., January 25, and agreed to go out on a strike on February 1, if their demands were not agreed to by the coke operators. Between 9,000 and 10,000 men met.

—A dispatch from Rome under date of January 26, says: "The Pope's health is causing great alarm. The Pope had a serious fit of unconsciousness to-day, lasting over half an hour. The College of Cardinals is prepared for the worst."

—Advices from West Africa say that eleven native policemen, headed by a British officer, in a conflict with a party of war boys at Sulyman, recently killed 113 of the enemy with a Maxim gun, and that the rest of the party fled in dismay.

—January 25 there was a general tie-up of all the cars on the Atlantic Avenue line, in Brooklyn, N. Y. The following day a gang of Italians went to the depot to take out the cars, and were set on by the old hands and badly beaten and driven away.

—A joint meeting of the Knights of Labor organizations in the Connellsville coke regions on the 26th ult. resolved to strike soon unless operators grant an advance approximating 10 per cent. In case of a strike, which appears inevitable, upward of 13,000 men will go out.

—Sunday night, January 20, a gang of about twenty White Caps whipped two men at Kingston, Ontario. One victim was a milk peddler, who presumably watered his milk, and the other was the janitor of the City Hall, who had in some way or other given offense to the regulators.

—At the railway works at Crewe, England, on the 25th ult., an immense crane carrying a ladle containing seven tons of molten steel, collapsed, and the ladle fell. Masses of steel flew like bullets in every direction, and twenty workmen were severely injured. The roof of the building was torn off.

—The gas area of Indiana is 165 miles long and 65 miles wide, and contains 381 paying wells. The daily aggregate flow of gas is 600,000,000 feet, of which probably 100,000,000 feet are wasted. The average flow of gas is 1,500,000 feet per well. Seventy-nine manufactories have located in Indiana in the past two years on account of the discovery of gas.

—The latest "war" is that of Germany against Samoa. A religious exchange likens the affair to—"a Goliath fighting with a very small baby in the nursery, which has not even a sling and a stone." The truth probably is, that Germany wants to annex Samoa. It is not at all likely, however, that this country will submit to any such arrangements.

—*Public Opinion* says that last year the North invested in Southern industries \$168,000,000. Nearly \$30,000,000 of this was invested in Alabama, which leads in mining and manufacturing enterprises in that section. Kentucky got \$28,000,000; Texas, \$18,000,000, and Georgia \$14,000,000. The least amount invested was \$2,000,000, which went to Mississippi.

—January 25, striking seamen and firemen boarded the steamer *Kansas*, loading at Liverpool for Boston, and dragged ashore eight men who refused to strike. The following day a thousand strikers lined the quay and prevented men from shipping, assaulting them and throwing their kits into the water. A crew was however shipped for the steamer *African*, under strong police guard.

—Sunday, January 27, General Boulanger was elected to the French Chamber of Deputies from Paris by a large majority over both the other candidates. As soon as the result was known, it was asserted that the ministry would resign. It is not known at this writing what the result will be. Everything seems to point to Boulanger as the next president of the French Republic.

—Notwithstanding the wide-spread impression that the additions to the railway system of the United States during 1888 would be comparatively insignificant, the evidence is that the railway mileage of the country was increased during the year by no less than 7,120 miles of main track. While this is much less than the phenomenal increase in the years 1887, 1886, 1882, and 1881, when the new mileage was respectively 13,000, 9,000, 11,560, and 9,796 miles, the record for the past year exceeds that of every other year in history with the exception of the year 1871, when 7,379 miles were added. New track was laid in all but two of the forty-seven States and Territories, the exceptions being Rhode Island and Nevada.

—Bellite, a new explosive of great power, has recently been tested in England with a view to determine both its power and the safety with which it may be handled. A mass of iron weighing half a ton was dropped from a height of twenty feet upon a package of bellite cartridges lying on a thick iron slab, without causing an explosion. A pound of gunpowder was fired inside a bundle of unprotected cartridges, without igniting them. When thrown upon a hot fire, the bellite cartridges melted away, with hardly any appearance of burning. When fired by a detonating cap, however, it develops tremendous energy. Three pounds of it, exploded under ground, threw earth to a height of a hundred feet, and excavated a pit eleven feet in diameter and nearly eleven feet deep.

## Obituary.

WALMSLEY.—Eunice Willard Walmsley, wife of Brother Palen Walmsley, died in Dayton, Nev., January 16, 1889, aged 27 years, 11 months, and 25 days. She was born in Amurst Island, Ontario, Canada, where she was first converted and joined the Established Church. Three years ago she married and came to this country; it was here she embraced the present truth and was baptized by Elder Colcord at the Dayton Camp-meeting. About nine weeks ago, under the labors of Elder Ings, she renewed her vows of consecration and determined to serve the Lord as never before. She died perfectly reconciled to the providence of God, and with the bright hope of having eternal life. She leaves two little ones motherless, one eighteen months old, the other but a few days. Words of comfort were spoken from 1 Cor. 15:26.

FRANK HOPE.

TURMAN.—Died at St. Clair, Nev., December 28, 1888, of heart trouble, from which she had suffered fifteen years, Marietta Turman, wife of Samuel H. Turman, aged 55 years. Sister Turman had been a member of the Baptist Church for sixteen years, and on the 26th of February, 1878, became convinced that the Sabbath of the fourth commandment was still binding; she was rebaptized, and joined the St. Clair (Nevada) church. She was one of our most devoted members, was beloved by all her acquaintances, and will be missed by all. She leaves a husband, three children, and many warm friends to mourn their loss. Words of comfort were spoken from 1 Thes. 4:13-18, by the writer.

F. W. HARMON.

STANTON.—Died of scarlet fever, January 14, at Livingston, Montana, Eval L. Stanton, aged 6 years 10 months and 23 days. Also, January 17, of the same disease, Ralf H. Stanton, aged 11 months.

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# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, FEBRUARY 4, 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.

SOME friend has sent us a copy of the *Pacific Christian Advocate*, which contains an article in opposition to the Sabbath of the Lord,—the seventh day. It is just like all such productions,—simply a repetition of stale objections to the Sabbath. Only one thing is worthy of notice, and that is this, the article begins on the sixth page of the paper, and is "continued on page three." This is very fitting in an article against the Sabbath. The article, like the argument which it contains, advances backward.

Quite a number of papers have been received at this office from all parts of the country, containing articles against the union of Church and State, which is the object of National Reformers, and also the logical outcome of the Blair bills. We are glad to see that the people are becoming aroused to these dangers. Keep the flame burning, brethren of the pen; agitation purifies. Would there were a thousand voices where there is now one raised in defense of "equal and exact justice to all men, of whatever state or persuasion, religious or political."

IN the county of Alameda, California, there were ninety-four divorce cases last year, and only eight hundred and seventy-five marriages, or about one divorce case to nine marriages. And Alameda County consoles itself in the fact that other localities are worse. Chicago, we believe, still leads. Not long since, it is said that thirty-five divorce cases were disposed of in the space of one hour. What must be the condition of societies and Governments which sanction such things? How long can such a nation exist? Marriage, in most cases, has become a thing of lust.

THE Pope has scored another victory, this time in Canada. At the opening of the Parliament, three weeks ago, the clergy had been invited to attend, being assigned first seats on the floor. Cardinal Taschereau resented this, and sent a note demanding a position on the throne, and claiming, as a prince of the Church of Rome, precedence over even the representative of the queen. The speaker of the Senate and Premier Mercier held a hurried consultation, and sent a humble apology to the cardinal. A throne was erected by the side of the queen's throne, and directly under the royal arms, and this was occupied by the cardinal and his prelates. Let our readers make a note of this. It well shows the overweening and impudent assumptions of the Papacy, and the contemptibly cringing spirit which the great powers manifest towards it.

WHAT the Ku-Klux once were to the South, the White Caps now are to the Central and Eastern States, with this difference, that while the former regulated politics, the latter have constituted themselves the conservators of morals in the neighborhoods where they exist. Any person who in the estimation of the White Caps is not a desirable member of society, is likely to receive written notice to leave the country, and if the notice is disregarded, the individual, male or female, is taken to the woods and whipped most brutally. Several deaths have resulted from their brutality, and whole communities have been terrorized.

In one place the White Caps have declared themselves the messengers of God, to punish violation of his law. In this respect they have shown themselves to be ardent and consistent National Reformers, and in that and in every other respect, they show

themselves to be a most dangerous class. If it has come to this—that the laws of the several States cannot afford adequate protection to the community at large, and that such protection must be had at the hands of a lawless and irresponsible secret order, then truly are they fallen upon evil times. The society is a most dangerous one, and its high moral professions only make it more to be feared.

THE *Occident*, of January 23, says: "The Sabbath [Sunday] movement is making good headway. The obstacles are almost insuperable, but fourteen million signatures already secured give some ground for hope of a successful issue."

Now we wonder if the *Occident* does not know better than to make the statement that "fourteen million signatures" have been secured. This number is claimed; but how is it made up? 1. By meetings of different societies indorsing it by a majority vote for the whole membership, when many of the members are opposed. 2. By counting Cardinal Gibbons's signature for his whole people—seven million, two hundred thousand. Many Roman Catholics, some of whom are priests, have since signed counter petitions. Did not our contemporary know this? Then we are glad to give it information. But, neighbor, if you did know it, it is just as easy to tell the truth, and not convey a false impression to your readers.

AN important decision bearing upon the question of the legality of "trusts," was rendered recently by Judge Barrett, of the supreme court of New York. Some months since a suit was brought by the Attorney-General of the State against the North River Sugar Refining Company, to forfeit its charter, on the ground that by selling all its stock to the "trust," and closing its works, it had virtually passed out of existence. Judge Barrett's decision is to the effect that a corporation cannot give away its corporation prerogatives and still retain them. "Fortunately," said he, "the law is able to protect itself against abuse of privileges which it grants." The decision is certainly a most righteous one, and it is to be hoped that the precedent thus established will be followed by the courts of other States. "Trusts" are simply combinations for robbing the people, and justice and fair dealing demand that they be abolished, whether they be sugar, oil, wheat, flour, or labor trusts. They all thrive by preying upon the necessities of the people.

THE Sunday-law agitation, which is attracting so much attention just now, from the fact that it has taken definite form in the United States Senate, is also manifesting itself in several of the States. In Pennsylvania the friends of Sunday are determined to resist any effort which may be made to repeal or modify the iniquitous law of 1794. In Illinois, Minnesota, Texas, and other States, more stringent laws for the enforcement of first-day observance are loudly demanded, while in our own State a Sunday bill is already before the Legislature, and thousands of people, ignorant of the real nature of such laws, are signing petitions praying for its passage. The battle has commenced, and it behooves the friends of the truth to be alive to every opportunity to turn this contest to the spread of the Third Angel's Message, with its warning against the worship of the beast and his image. We cannot long prevent the passage of unjust and oppressive Sunday laws, but we can make the present agitation a means of spreading the truth.

"Nor every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. To call one Lord, implies that we are his servant; for servant and Lord are opposite terms, the one presupposing the other. A lord is one who is served, a ruler, or governor, a provider. A servant is one who serves. His chief duty is to obey. There could be no lord without a servant; there could be no servant without a lord. Therefore, when we call Jesus Lord, we say that we are his servants. Our

only duty is to do what he commands us. As Lord, he will provide the means and strength; as servants, we are to believe and obey. He commands us to repent and believe (Mark 1:15), and to keep God's commandments, which are his Father's will. Matt. 19:17; Ps. 40:8. Strength will ever be given to do this through faith. 1 John 5:4; Gal. 5:6; 1 John 5:3. Be not deceived; the true test of our relation to Christ and of our faith in him, is doing, not professing; deeds, not words.

It is often stated that Sunday laws are necessary for the physical well-being of the people; and by many this supposed fact is eloquently urged as a reason why all should have a stated day of rest, and also why all should be required to rest upon the same day, namely, Sunday. But the force of the argument seems to be weakened somewhat by the well-established fact that on an average Jews enjoy better health, and consequently live longer, than any other civilized people. Of course many of them have a stated weekly rest-day, but a very large proportion of them have practically no stated rest; and even those who do conscientiously observe the Sabbath, do it under conditions which the advocates of Sunday laws declare render the necessary mental and physical rest impossible. Now the question arises, if Jews can enjoy good health and long life with no Sabbath, or at best with only a noisy Sabbath, why, in order to enjoy good health, must Christians have a law to compel both themselves and everybody else to rest on Sunday?

THE *Christian Oracle*, of Chicago, says that to hear the Pope demanding temporal power grates very harshly upon Protestant ears, and that "were it not for the fact that the progress of the age and the dissemination of the gospel light as it shines in the teachings of Jesus and his apostles, have made it utterly impossible for the restoration of the Papacy to its temporal power, it would cause much alarm."

We are not so sure about the impossibility of the thing. Indications are not wanting which point to such a restoration as being very far from impossible, and the sure word of prophecy points in the same direction. Italy and Sweden are the only powers of note that have not within a year virtually recognized the Pope as a king, and have honored him as such; and it does not require any stretch of the imagination to foresee a state of affairs which would cause the great powers of Europe to conceive it to be to their interest to restore the "liberty" of the Pope, and humble the pride of Italy, by re-establishing the civil rule of the Roman Pontiff.

THE excellent lesson in that good and oft-repeated poem, "Seeing the Blood," will be of additional interest to our Sabbath-schools, coming as it does in connection with the consideration of the passover. May the precious blood of our paschal Lamb be applied to all our readers in that day.

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