

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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BARON HIRSCH, the eminent Jewish philanthropist, who recently gave \$40,000,000 for unsectarian education in Russia and elsewhere, has advised his co-religionists to abandon their exclusiveness and merge themselves in other nations, and religions, especially the Christian. The suggestion is not, however, received with much favor by Jews generally. Judaism has been modified much of late years, but not in the direction of real Christianity; its trend seems to be toward infidelity, or rationalism, so-called. The synagogue graduates more skeptics than Christians.

THE *Voice* publishes some interesting statistics relative to the liquor business of the country for the year ending June 30, 1888. During the year the number of liquor dealers decreased 20,843, but notwithstanding this fact, the amount of liquor consumed was greater than for the previous year. This condition of affairs is attributed to the fact that high license in several States has driven small dealers out of the business, but without diminishing liquor drinking. These figures are eloquent in condemnation of high license, and in behalf of absolute prohibition of the liquor traffic.

THE Jesuits rule. In the new Catholic University of Montreal, the Jesuits have two colleges which they wish to remain independent of university control. The bishops were determined that these colleges should be dependent on the university. Appeal was made to the Pope, and his decision is that the Jesuits' colleges are to retain their independence, but to give no higher degree than Bachelor of Philosophy. In all such contests the society founded by Ignatius Loyola always wins. Few indeed know the influence it is exerting in the politics of nations as well as in the Roman church.

THAT leprosy is really contagious has been demonstrated by actual experiment in the Sandwich Islands. A Hawaiian convict who had been condemned to death, had his life spared on condition that he should be inoculated with leprosy, by way of experiment. The inoculation took place three years ago, and the unfortunate man is now a tubercular leper. The experiment was, however, scarcely necessary, as the fact that Father Damien, the priest who went to reside in the leper island some years ago, has become a leper. Men have now learned by actual experiment, that which they might have learned long since from the Bible, if they had only been willing to receive its testimony.

NEVER was there a period in the history of the world when the followers of Christ had need of greater watchfulness than the present. Deceptions are abroad in the land, and on every side men are striving to draw away disciples after themselves. With feigned words they would make merchandise of souls, and they do lead away the unwary. But none need be deceived. The Lord says: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The law and the testimony mean simply the commandments of God, and the testimony which from time to time he has given through inspired men; these are the touch-stone, and whoever rejects any part of God's truth is not to be trusted. However plausible the teaching, however smooth the words of such teachers, the Lord says, "There is no light in them." This is the test to which everything must be brought, and that which will not stand the test must be rejected.

IN commenting upon the late address of the Pope before the Sacred College, *America*, a Chicago paper, remarks that "this address of Leo XIII. possesses the deepest interest for Americans. It is a notification to the 7,200,000 Roman Catholics in the United States that their supreme allegiance is due, not to the Republic, but to the pontificate. If this claim were merely the garrulous utterance of an old man jealous of the authority and the prestige that has departed from his office, Americans could afford to dismiss it with a smile. But it is the expression of the pivotal dogma upon which revolves the mighty system of Roman supremacy over its children among the children of the earth. It is the doctrine subscribed to by over eight thousand priests, and preached by them to over ten thousand congregations, to over seven million American citizens. Worse than this, it is the un-American theory inculcated by alien teachers in 2,700 parochial schools to over five hundred and thirty-seven thousand American children."

THOSE who reject the writings of Moses must get very little satisfaction, comfort, or help from the record of our Saviour's temptation in the wilderness, and how he met successfully the prince of darkness at that time. Three times he is assaulted by the powerful tempter (Matt. 4:1-11); three times Jesus meets his assault with scriptures drawn from the great treasure house of the writings of Moses. The first time he uses Deut. 8:3; the second, Deut. 6:16; the third, Deut. 10:20. He, in whom dwelt "all the treasures of wisdom and knowledge," drew from the arsenal of God's word his weapons of defense. If Divinity veiled by humanity needed these to conquer, how much more do we. But those who reject Moses will virtually reject the temptations of Christ, as being merely traditional or allegorical. Most truly said the Master: "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:46, 47. There are the same evidences to the truth of the Pentateuch as to the truth of the Gospels. The Bible is one.

FAITH.

I WILL not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the Hand which never fails,
From seeming evil, worketh good for me.
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I'll trust in Thee."

I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty, unknown sea of death.
Oh! may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

—Selected.

THE TOUCH OF FAITH.

BY MRS. E. G. WHITE.

WHEN Jesus returned across the sea with his disciples, a great crowd were waiting to receive him, and they welcomed him with much joy. The fact of his coming being noised abroad, the people had collected in great numbers to listen to his teaching. There were the rich and poor, the high and low, Pharisees, doctors, and lawyers, all anxious to hear his words, and witness his miracles. As usual, there were many of the sick and variously afflicted, entreating his mercy in their behalf.

At length, faint and weary with the work of teaching and healing, Jesus left the multitude in order to partake of food in the house of Levi. But the people pressed about the door, bringing the sick, the deformed, and the lunatic, for him to heal. As he sat at the table, one of the rulers of the synagogue, Jairus by name, came and fell at his feet, beseeching him: "My little daughter lieth at the point of death. I pray thee, come and lay thy hands on her, that she may be healed; and she shall live."

The father was in great distress, for his child had been given up to die by the most learned physicians. Jesus at once responded to the entreaty of the stricken parent, and went with him to his home. The disciples were surprised at this ready compliance with the request of the haughty ruler. Although it was only a short distance, their progress was very slow; for the people pressed forward on every side eager to see the great Teacher who had created so much excitement, begging his attention and his aid.

There was one poor woman among that

crowd who had suffered twelve long years with a disease that made her life a burden. She had spent all her substance upon physicians and remedies, seeking to cure her grievous malady. But it was all in vain; she was pronounced incurable, and given up to die. But her hopes revived when she heard of the wonderful cures effected by Jesus. She believed that if she could come into his presence, he would take pity on her and heal her. Suffering with pain and weakness, she came to the sea-side where he was teaching, and sought to press through the crowd that encompassed him. But her way was continually hedged up by the throng. She began to despair of approaching him, when Jesus, in urging his way through the multitude, came within her reach.

The golden opportunity had come; she was in the presence of the great Physician! But amid the confusion, she could not be heard by him nor catch more than a passing glimpse of his figure. Fearful of losing the one chance of relief from her illness, she pressed forward, saying to herself, If I but touch his garment I shall be cured. She seized the opportunity as he was passing and reached forward, barely touching the hem of his garment. But in that moment she felt herself healed of her disease. Instantly health and strength took the place of feebleness and pain. She had concentrated all the faith of her life in that one touch that made her whole.

With a thankful heart she then sought unobtrusively to retire from the crowd; but suddenly Jesus stopped, and all the people, following his example, also halted. He turned, and looking about him with a penetrating eye, asked in a voice distinctly heard by all, "Who touched me?" The people answered this query with a look of amazement. Jostled upon all sides, and rudely pressed hither and thither as he was, it seemed indeed a singular inquiry.

Peter, recovering from his surprise, and ever ready to speak, said, "Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?" Jesus answered, "Somebody hath touched me; for I perceive that virtue is gone out of me." The blessed Redeemer could distinguish the touch of faith from the casual contact of the careless crowd. He well knew all the circumstances of the case, and would not pass such confidence and trust without comment. He would address to the humble woman words of comfort that would be to her a well-spring of joy.

Looking toward the woman, Jesus still insisted upon knowing who had touched him. Finding concealment vain, she came forward tremblingly and knelt at his feet. In hearing of all the multitude, she told Jesus the simple story of her long and tedious suffering, and the instant relief that she had experienced in touching the border of his garment. Her narration was interrupted by her grateful tears as she experienced the joy of perfect health, which had been a stranger to her for twelve weary years. Instead of being angered at her presumption, Jesus commended her action, saying, "Daughter, be of good comfort. Thy faith hath made thee whole; go in peace." In these words he instructed all present that it was no virtue in the simple act of touching his clothes that had wrought

the cure, but in the strong faith that reached out and claimed his divine help.

The true faith of the Christian is represented in this woman. It is not essential to the exercise of faith that the feelings should be wrought up to a high pitch of excitement; neither is it necessary, in order to gain the hearing of the Lord, that our petitions should be noisy, or attended with physical exercise. It is true that Satan frequently creates in the heart of the suppliant such a conflict with doubt and temptation that strong cries and tears are involuntarily forced from him; and it is also true that the penitent's sense of guilt is sometimes so great that a repentance commensurate with his sin causes him to experience an agony that finds vent in cries and groans, which the compassionate Saviour hears with pity. But Jesus does not fail to answer the silent prayer of faith. He who simply takes God at his word, and reaches out to connect himself with the Saviour, will receive his blessing in return. ✕

Faith is simple in its operation and powerful in its results. Many professed Christians, who have a knowledge of the sacred word, and believe its truth, fail in the childlike trust that is essential to the religion of Jesus. They do not reach out with that peculiar touch that brings the virtue of healing to the soul. They allow cold doubt to creep in and destroy their confidence. He who waits for entire knowledge before he can exercise faith, will never be blessed of God. "Faith is the substance of things hoped for, the evidence of things not seen."

The diseased woman believed that Jesus could heal her, and the more her mind was exercised in that direction, the more certain she became that even to touch his garment would relieve her malady. In answer to her firm belief, the virtue of divine power granted her prayer. This is a lesson of encouragement to the soul defiled by sin. In like manner as Jesus dealt with bodily infirmities, will he deal with the repentant soul that calls on him. The touch of faith will bring the coveted pardon that fills the soul with gratitude and joy.

WALKING WITH GOD.

It is said of Enoch that he walked with God, and that he was not, for God took him. Gen. 5:24. It is said of Noah, that he "was a just man and perfect in his generations, and Noah walked with God." Gen. 9:6. St. Paul says of Enoch, "By faith Enoch was translated that he should not see death, and was not found because God had translated him, for before his translation he had this testimony, that he pleased God." Heb. 11:5.

Enoch and Noah were eminent for their piety. But we must not suppose that they were thus eminent in piety because the circumstances by which they were surrounded were favorable to piety. We know from the sixth chapter of Genesis, that the age in which they lived was remarkable for its wickedness. A general apostasy took place in those days among the sons of God, that is, among those who were his people. Polygamy was the sin which constituted this general departure.

We know from Jude 14, 15, that Enoch was a prophet, and that he warned wicked men of the punishment which Christ will inflict upon

them when he shall be revealed from heaven with his mighty angels. And we know from 2 Pet. 2:5 that Noah was a preacher of righteousness. We can well understand the opposition which these two men had to meet. They stood up to maintain the truth of God, when the sons of God generally were trampling that truth beneath their feet. They had to meet the charge from the professed people of God that they were sectarians, and that they sought to found a new sect.

But we can well understand their reply: "We seek to found no new sect. We seek to walk in the old paths ourselves, and to induce our fellow-men to do the same thing." But their adversaries no doubt replied: "We have the whole church on our side. And do you think it very modest to stand up against the entire church, as though a few individuals could be wiser than all the sons of God?" But to this the servants of God replied: "You know the commandments of God, and you know that you have departed from them, and you know also that it is unjust to call us the founders of a new sect, when we only invite you to return from your apostasy and to obey the commandments of God." But these exhortations were unavailing. Enoch could not convince those whom he addressed, but he told them that the Lord would convince them of their error when he should come in his glory. Jude 15. And Noah, in like manner, failed to convince his own generation. Himself and family were saved in the ark, but all the rest of the world perished in the waters of the flood.

We are called to walk with God like these two ancient patriarchs. Our circumstances are not more difficult than were theirs. It was the grace of God which enabled them to walk with him, and it is our privilege to receive the grace of God in as large measure as it was received by them. The prophet Amos says that two cannot walk together except they be agreed. Amos 3:3. If we desire to walk with God we must be in agreement with him. If we have never repented of our sins, then repentance toward God is our first duty. Our will must be lost in the will of God. We love that which is evil, but God loves only that which is pure and good. Our nature must therefore be wholly changed by the grace of God. This is what the Bible calls conversion.

When we are converted to God we receive, through the merit of the blood of Christ, the free pardon of all our past transgressions, and we receive grace from him by which our nature is changed so that we cease to love evil and learn to love that which is only good. Many suppose that the work of Christian experience is now finished, but in truth it has now only commenced. We have begun to walk with God. We are henceforward to walk with him every day and every hour of our lives. We must watch unto prayer (1 Pet. 4:7); and we must pray without ceasing. 1 Thess. 5:17. We must walk with God in our public acts and also in the most secret acts of our lives. We must walk with God in our families. We must walk with God in our business transactions. We must be patient in tribulation. We must be honest not only in great things but in those which are small. We must speak the truth. When we do wrong we must confess that wrong, and

if we have injured others we must make reparation. "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.

If we seek to walk with God, Satan will most certainly come to hinder us. He will seek to irritate us so that we shall become impatient and speak bitter words. If we are in the service of others, he will seek to make us unfaithful. If we have others in our service, he will seek to cause us to oppress them in their wages, and to be cruel toward them in what we require. He will seek to make us dishonest in things that may not be readily discovered, and which may seem to us to be small things. If our time belongs to others, he will tempt us to waste it. If our work is done for others, he will tempt us to do it in an imperfect manner. If we can change a poor article for a better one by a little misrepresentation, or by taking advantage of the confidence which others have in our honesty, Satan will tempt us to do it. And when we have done wrong in any or all of these things, he will tempt us not to acknowledge our faults, and not to correct them, lest we should hurt our influence.

If we walk with God, we must not listen to Satan. At every step we must inquire whether what we propose to do will please God. And in every act we must seek the honor of God and not our own selfish interest. The grace of God is sufficient for us. If we follow on to know the Lord, we shall find that our light will increase like the light of the morning. And when our course is finished our end will be like that of Enoch, who was not, for God took him.—*J. N. Andrews.*

ELIJAH FED BY RAVENS.

SPEAKING of the feeding of Elijah by the ravens, as to what they were, and as to how they obtained the food, Talmage says:—

The old rabbins say they got it from the kitchen of King Ahab. Others say that the ravens got the food from pious Obadiah, who was in the habit of feeding the persecuted. Some say that the ravens brought the food to their young in the trees, and that Elijah had only to climb up and get it. Some say that the whole story is improbable; for these were carnivorous birds, and the food they carried was the torn flesh of living beasts, which was ceremonially unclean, or it was carrion, and it would not have been fit for the prophet. Some say they were not ravens at all, but that the word translated "ravens," ought to have been translated "Arabs;" so it would have read: "The Arabs brought bread and flesh in the morning, and bread and flesh in the evening."

Anything but admit the Bible to be true. Hew away at this miracle until all the miracle is gone. Go on with the depleting process; but know, my brother, that you are robbing only one man—and that is yourself—of one of the most comforting, beautiful, pathetic, and triumphant lessons in all the ages. I can tell you who these purveyors were: They were ravens. I can tell you who freighted them with provisions: God! I can tell you who launched them: God! I can tell you who taught them which way to fly: God!

I can tell you who told them at what cave to swoop: God! I can tell you who introduced raven to prophet, and prophet to raven: God! There is one passage I will whisper in your ear, for I would not want to utter it aloud, lest some should drop down under its power: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."

LUX BENIGNA.

BY FANNIE BOLTON.

DARKNESS enshrouded all my path,
The sky was one vast vault of gloom,
No ray fell down to guide my faith,
There seemed no Heaven of light and bloom;
My way turned into caverns deep,
With sound of rivers full of tears;
And heights I could not scale, grew steep;
And all the leaves had sound of fears;
But, suddenly, I cried for sight,
And God replied; I found him Light.

I walked amid the graves. The world
Seemed perishing in every path;
The clouds were flags of death, half furled
Upon a heaven that threatened wrath.
Some fearful law inevitable
Pierced all men's hearts with awful dooms.
On every breeze came funeral knells,
And all the earth was full of toms.
I raised my heart with aching strife,
I cried to God, and found him Life.

I toiled, oh, how I toiled in pain
With heart and spirit! All my strife
One weary toil that seemed in vain
To understand the end of life.
"Why, why," I questioned in my years,
"Does evil mar each work I do?
Why must men weep such bitter tears?
And is there naught divine and true?"
With weary, heavy-laden breast
I came to God, and found him Rest.

And yet again, within the mart
Where surging thousands swept like waves
Of some wild sea, I walked apart,
And heard men moan for one that saves;
I sighed with utter loneliness,
So many, yet so loveless all!
For, who had power the soul to bless?
Who cared if one should rise or fall?
I cried to Heaven, as lone I strove,
I cried for God, and found him Love.

Oh! mortal, thinkest to fathom life
With naught but thy poor powers of sight?
Thinkest to understand earth's strife
Without the aid of Heaven's light?
To tread the labyrinth's intricacies
Alone, and yet escape its loss?
To fathom sin's cruel mysteries
Without the plummet of the Cross?
Look up, blind heart; receive thy sight,
And thou shalt see God's plans aright.

Without him, oh, 'tis dark and wild!
Horror will fill thine anguished breast,
As terror doth a lonely child
That's lost upon some hopeless quest.
Without him, life has jarring keys
That crash discord and notes of hell;
With him, great mastering harmonies
That into infinite sweetness swell.
Without him, death and strife unblest;
With him, life, love and heavenly rest.

DOUBLE-MINDED.

A CELEBRATED American speaker has lately told us of a man who said of his clock, "When it points at two, it always strikes twelve, and then I know that it is half past seven o'clock." A funny clock, not to say somewhat puzzling, to those who are not accustomed to such intricate mental calculations. But how many Christian people resemble that clock? They

think one thing, they say another, and they act in a different way still, much to the confusion of those around them. Too many, alas! have beautiful thoughts, and splendid theories, but their practice conforms entirely to the way the wind is blowing. They trim to please everyone around, but they succeed in pleasing no one. In a dark world of sin we need bright and shining lights, to be sure and steadfast, and not, like the will-o'-the-wisp, to be dancing about here, there, and everywhere. Such lights, far from doing good, do an infinite amount of harm, by leading poor, unwary souls into the mire and filth of the crooked paths of the world. Well might poor David, conscious of his own weakness, pray, "Lead me into a plain path because of those who observe me" (marginal reading), and we cannot do better than follow his example.—*The Rock, of England.*

SIN MAY BE OVERCOME.

WHEN a man is converted by divine grace, certain sins are readily overcome: they fly away at once, never to return. But certain other sins are much tougher to deal with. They mean fight, and some of them seem to have as many lives as a cat. There is no killing them. When you think that you have slain them, they are up and at you again. They may be said to have chariots of iron. These sins are sometimes those which have gained their power—their chariots of iron—through long habit. Did you never catch yourselves with a snatch of an old song coming to your memory, when you have been in prayer? When you have drawn very near to God, have you not been suddenly startled with the recollection of a filthy thing into which you once plunged? Terrible is the power of habit which has long held sway. It is not easy to uproot the oak of many years' growth. These habits make chariots of iron, into which your sins mount, and they become terrible enemies to our holy desires and fervent resolves.

Some sins get their chariots of iron from being congenial to our constitution. Certain brethren and sisters are sadly quick-tempered; and as long as ever they live, they will have to be on their guard against growing suddenly angry, and speaking unadvisedly with their lips. They are quick and sensitive, and this might not in itself be a serious evil; but when sin wields that quickness and sensitiveness, evil comes of it. How many a sincere child of God has had to go for years groaning, as with broken bones, because of the quickness of his temper! As for these constitutional sins, you must not excuse them. I beseech you, mark what I say about this; for many are ruined by supposing that their constitutional faults are hardly faults at all, but unavoidable accidents.

Perhaps one of the things that is worst of all to a Christian is that certain sins are supposed to be irresistible. It is a pernicious error. You have to overcome and destroy the sin for which you claim toleration. Mark that! You must not—you dare not—allow any sin to master you; and if you know that it does overpower you, do not therefore claim that you may indulge it, but draw an inference of the opposite sort; because it has mastered you, concentrate your entire strength upon its utter destruction.

I have said that *we* must drive them out. Secondly, they can be driven out. I do not say that *we* can drive them out, but I say that they can be driven out. It will be a great miracle, but let us believe in it; for other great wonders have been wrought. Note first that *you and I have been raised from the dead*. Is it not so? "You hath He quickened who were dead in trespasses and sins." If a dead man has been raised, then anything can be done with the man who is now made alive.

He that could raise Lazarus from the dead, can cause his grave-cloths to be unbound, can raise him beyond his imperfections and infirmities, can make him perfect in every good work to do His will. It can be done. The raising from the dead is the evidence that it can be done.

In the next place, you have already conquered many sins. Look at the heaps of Canaanites that you have killed. Begin at the beginning, where God began with you in the work of grace in your soul; is there not a wonderful difference between what you were then and what you are now? Were there not sins entrenched in your nature like the Canaanites in their walled cities? But Jericho fell flat to the ground. Hosts upon hosts of unbeliefs and iniquities dwelt within your daily life, but you have driven them out. By God's grace you have resisted temptation, and escaped from lusts, and risen above doubts. You have hitherto overcome through the blood of the Lamb. Be strong and very courageous, for the Lord of hosts himself is at your side.

Beloved, we have been talking about what can be done and what cannot be done. Have we thought about it? We are dealing with the Almighty; and with him we know all things are possible. I think I see the battle now going on: the enemy seems to prevail, and the timid hearts of the soldiers of the cross sink within them. Listen! You have not yet drawn upon your reserves. Do you not know that within call there is eternal power and Godhead waiting to help you in your struggle against all evil? Call up your reserves! Entreat your great ally to send re-inforcements in this hour of need. Beseech the Lord to give you more grace; and as you have received life at his hands, pray that you may receive it yet more abundantly.

And then we close with, They shall be driven out. They must be driven out; they can be driven out; they shall be driven out. That is a speech for a monarch. "Must," is for the king, and "shall," is for the King of kings. Well, well, we venture to say it, because we only give the echo of His sovereign tones. This is what Christ died for. He loved the church, and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish. Christ died to save his people, not from some of their sins, but from all their sins. His precious blood cleanseth from all sin.

Brethren, this is what Christ lives for. Up in Heaven he pleads for us, and "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The desire of his

heart is, that we may be kept from sin. "Holy Father, keep them through thy word." He pleads that, though Satan may desire to have them and sift them as wheat, they still may be preserved. This is what the Holy Spirit is given for.

This is the very object of the gospel which we preach to you; and we have preached in vain unless you are striving against sin.

May the mighty grace of God, without which you can do nothing, help you to keep your sword out of its sheath, driving at the very heart of sin with your utmost strength, until the last sin shall lie dead at the feet of Christ, and you shall be perfectly happy because he has made you perfectly holy. We shall soon be with him where he is when we are made like him. The Lord grant it, for Jesus's sake!—*C. H. Spurgeon.*

THOUGHTS ON JOHN 14.

THE fourteenth chapter of John is one of the most comforting chapters in the Bible. It was intended to comfort those to whom it was spoken, and not them alone, but all the disciples of Christ, till the end of time. The opening words indicate this: "Let not your heart be troubled." Christ had told them that he was going to leave them, and their hearts were troubled. They loved Jesus; they wanted to be with him. And so he proceeds to comfort them with words that have been a joy and solace to many a weary, troubled heart. "In my Father's house are many mansions." "I go to prepare a place for you." There is abundance of room, but it was necessary that Christ should prepare a place for each one, by his death and subsequent ministration in the heavenly sanctuary. But this is not all. "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." And this promise is as sure as the word of God. Many times is this promise repeated. "To them that look for him shall he appear the second time." When the time came for him to depart, and the sorrowing disciples saw him ascend to Heaven, the assurance was given, "This same Jesus . . . shall so come in like manner as ye have seen him go into Heaven." Separated from him whom they love, sojourners in a strange land, the children of God have the blessed hope that their Lord himself will some day come to take them home.

Some who profess to be followers of Christ say, "Don't be scared with the idea that the Lord is coming; he may not come for a thousand years. There is no need for alarm." What reason has the child of God for fear? Paul says that we are to comfort one another with the promise that the Lord will come to receive us unto himself. Christ says that when we see the signs that indicate his speedy approach, we must look up and lift up our heads, for our redemption draweth nigh. The willing and obedient child does not run and hide at his father's return. The wicked may tremble, and call for the rocks to fall on them and hide them from the wrath of the Lamb; but the righteous will say, "This is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

At the request of Philip, "Lord, show us the Father," Christ presents another comfort-

ing thought: "Have I been so long time with you, and hast thou not known me, Philip?" Indeed they knew Christ. They had seen his labors of love and self-denial. He had never slighted the poor and needy. They had seen him moved with compassion when he miraculously fed the famishing multitude. They had seen him stop to heal the sick, when excessive labor had well-nigh exhausted his strength. They had seen him moved to tears at the grave of Lazarus. They had heard his gentle words of reproof and encouragement to the erring. And as he saw the care and trouble caused by sin, they had heard him say, in tones of love and pity, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." They knew him to be a tender, loving, pitying friend. And so he says, "Have I been so long time with you, and hast thou not known me?" The answer might be, Yes, but how does this answer the question? Why, "He that hath seen me hath seen the Father." "I and my Father are one." All the goodness and loveliness, the tenderness and pity, exhibited in the life of Christ, were but a representation of the nature of the Father. As Paul says, "God was in Christ, reconciling the world unto himself."

Many persons picture God as the stern Judge, and Christ as the loving Saviour; but they do not thus divide their offices. "God is love." That is his nature. "God commendeth his love toward us, in that while we were yet sinners Christ died for us." Comforting thought, that both Christ and God are interested in, and anxious for, our salvation. Would we know the extent of God's love? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was an infinite sacrifice, and was the result of infinite love.

But blessings rejected turn into curses, and the fact that God is love will not prevent his wrath from being visited upon those who despise his love. And in this, still, Christ and the Father are one. It is "from the face of Him that sitteth upon the throne, and from the wrath of the Lamb," that the wicked seek to be hid. But none need to suffer this wrath, for all Heaven is interested in our behalf. They that are for us are more than they which are against us. God is willing that we should be called his sons. "And every man that hath this hope in him purifieth himself even as He is pure." w.

WE are constrained, finally, to raise the question, What is the purpose of the gospel in this dispensation? There is a grand distinction which even students of the word and advocates of missions often overlook. With the work of conversion we have nothing to do, and for that we are not responsible. Our mission is one of evangelization. "Go ye into all the world and evangelize—preach the gospel to every creature." Our Lord, Christ, never said that it was our duty to convert everybody, nor did he promise such a result. We give the community a free school, though not every boy that goes to school will turn out a scholar. We are to give the community a free gospel, though not every hearer does turn out a convert.—*Rev. Arthur T. Pierson, D. D., in Christian at Work.*

UNPROFITABLE SERVANTS.

A VERY important lesson is conveyed by our Lord's illustration in Luke 17: 7-10. It is not among Catholics alone that it is considered possible to perform works of supererogation. There are very many who, by their actions at least, hold that they can place God under obligations to them. Love of approbation, and the overvaluing of one's own deeds, are so universal that there are very few who do not at times have some traces of that disposition. With some the idea obtains that God keeps a debit and credit account, charging each individual with his evil deeds, and giving him credit for all his good deeds, and that if the good overbalance the evil, then God owes him a reward. With this idea, more or less clearly defined, most worldlings flatter themselves that their case will be all right at the last.

Many professors often imagine that God is under some obligation to them, and they manifest it in various ways. If they have given somewhat liberally to the cause of God, and have not been prospered as they think they should be, they withhold their gifts. They do not propose to work for the Lord unless they can receive at once large returns on the investment. Others find it difficult when times are hard to make as good a living for their families as they desire, and so they say, "We cannot afford to keep the Sabbath." As much as to say, "If God does not furnish me with everything I want, he need not expect my services." Still others look for their reward in appreciation of their work by their brethren. If their efforts are not estimated at their true value, they become discouraged, and refuse to work because they are not appreciated.

Now against all feeling of this kind, our Lord utters a rebuke. Summing up the case, he says: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." The truth is that the obligation is all on the side of man. The fact that God created us and preserves us alive, places man under obligation to give his whole service to God. Jeremiah says, "It is of the Lord's mercies that we are not consumed." Every moment of man's life places him under greater obligation to God than he can ever hope to fulfill. And as this mercy is extended to all, it is not alone the professed Christian who owes service to God. Sinners are under as much obligation to God as though they had made a profession to serve him. But if we repent, and obey the commandments of God in every particular, how does the case stand then? We are still unprofitable servants. God is none the richer for our service. There is a vast amount of sin that we have committed in the past, and as we can do no more than our duty from day to day, we are still largely in debt. Were it not that Christ has been set forth "for the remission of sins that are past, through the forbearance of God," the best of men would fail to obtain Heaven.

And so after all that has been done, eternal life must be "the gift of God, through Jesus Christ our Lord." A proper appreciation of this would serve to keep us humble, and prevent many mistakes made on account of our self-sufficiency. Let us be careful lest we be-

come lifted up because of the faith that we have, and so lose the grace of God which is promised to the humble. The more real faith we have in Christ the more will we acknowledge our entire dependence upon him, and our own utter weakness. Let us heed these words of the apostle: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12: 3. w.

THE PEACE OF GOD.

THE peace of God is the peace God gives to those who are trying to do God service, and so a peace we come into by faith; not by that miserable pretense of faith which consists in believing that God will do what we want him to do, but in that real faith which links us to God, and makes us one with him in the purpose and desire of our living. We come into peace when we rise above the tempest. We come into peace when we go down, following the figure of that beautiful poem of Mrs. Stowe—down beneath the storm line, where "the silver waves chime ever peacefully." Oh, it is possible so to live that the storm shall not, after all, disturb you, though you are in the midst of it. It is possible to rise above it in thought, in feeling, in aspiration, in power, in the experience of your heart and soul.

I have stood on the top of the mountain, and have seen the clouds gather around its top, and have seen them settle down upon the valley below, and have heard the thunder muttering there, and have seen the lightning flashes playing below my feet, and have seen the birds come flying up through the clouds, singing on the mountain-top, while the thunder was threatening and the lightning was playing havoc in the valley. So learn to fly above these lower earthly storms that lie only in the hollows, and find that song always to be found in the mountain-top and in the sunlight. It is possible. We can do it. Men and women have done it.

This peace that I have talked to you about this morning is not a peace *from* trouble; and when we try to find the peace from trouble we always fail. It is peace *in* trouble. It is hinted at in that word of Christ, "In the world you shall have tribulation; but be of good cheer, for I have overcome the world." We would have God lead us through no dark valley and shadow of death. But he gives us no promise of that kind. What he says is this: Though you walk through the valley of the shadow of death, my rod and my staff they shall comfort you. We come to the deep water, and shrink back, saying, "Not into that river, not into that river!" We come to the furnace of fire, saying, "Not into that flame, not into that flame!" But the answer is this: "Though thou walkest through the deep waters, they shall not overflow thee; thou thou walkest through the flame, it shall not consume thee." And so we are to find our peace, not by exemption from trouble, but by living in the midst of trouble. Yea, baring our breast to the trouble, yet rejoicing in trouble, for they that are exercised thereby are they that follow after peace and find it.—*Lyman Abbott.*

PERILS IN BOTH COUNTRY AND CITY.

THAT not only indifference to spiritual things, but positive irreligion, is rapidly increasing throughout the land in both city and country, is a fact no longer to be disguised. Our readers are aware of the facts recently brought out in the conference of evangelical ministers in New York, relative to the deplorable spiritual condition of the cities; and it will be remembered that in the Syracuse convention one minister made the statement, which was not challenged, that the proportion of church-goers was no greater in the country than in the city. The following from the *New York Christian Advocate* is to the same import:—

The eyes of philanthropists are turned to the cities as centers of corruption, presenting the chief obstacles in the progress of Christianity. It seems to be taken for granted that the country districts are comparatively safe. It is, doubtless, the case, that less flagrant vice and dangerous ignorance and lawlessness exist in the rural districts than in the cities. But changes are rapidly taking place in many parts of the country also. There are large districts where American farmers once tilled the soil and inhabited the villages, where now foreign populations are coming in and taking possession. Communities made up of Protestant Christians a few years ago, have given place to Roman Catholics and infidels. A Baptist paper says: "The other day we were told of a farming community near a thriving town in Iowa, where a certain road came to be known as 'Baptist Road,' because every farm on either side for four miles was owned by a good Baptist farmer. To-day not one of these farms is owned by a Baptist. And the trouble is that the people who have come to till these acres are not of a character easily reached by evangelical religion."

The name of Wesleyville was given to a certain village in Western Pennsylvania many years ago, because the settlers in and about the place were generally Methodists, and a flourishing Methodist Church grew up there. The town still bears the name, and the church still occupies the old site, but it only maintains a precarious existence. The Methodist farmers have emigrated, and their places are filled by German skeptics and men who care not for religion. Country churches by scores have been abandoned of late years, because of these changes. While men are seeking to solve the problem of city evangelization, would it not be well to give more thought to the question of country evangelization? Among Methodists in early times there was no distinction made between the city and the country in the appointment of preachers. The rural districts enjoyed the ministry of the strongest men, and Methodism grew and flourished. It is useless to disguise the fact that a different policy prevails now, and it is needless to deny that baneful results are being realized in many places.

WHAT the Bible brings to you will depend in a large measure on what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose.—*Dr. Behrends.*

The Signs of the Times.

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

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SPIRITS IN PRISON.

SOMEbody, we do not know who, asks for an explanation of certain texts which he thinks seem to conflict with the doctrine of the sleep of the dead. We herewith answer the last text that he mentions; the others will receive attention at another time. He says:—

"It has been suggested that the preaching to the spirits in prison, referred to in 1 Peter 3:19, 20, was done by Christ between his death and his resurrection. Please explain through the SIGNS OF THE TIMES."

We wish first to say that a suggestion does not prove anything. The man who reads a plain declaration of the Scripture, and then listens to suggestions of doubt, will have all the opportunity that he desires for doubt. Satan is always ready with suggestions against the truth of God, and those who entertain them do so to their own ruin. If suggestions were to be considered as worthy of comparison with plain, positive proof, nothing could stand; for it is possible to suggest anything.

Following are the verses referred to, together with the eighteenth:—

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [made alive] by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." 1 Peter 3:18-20.

Now let us read this carefully, to see just what it tells us. After stating that Christ, the Just One, once suffered for the sins of the wicked world, it tells us how he suffered—"being put to death in the flesh." Next it tells us that he was made alive by the Spirit; then it says that it was by this same Spirit that he went and preached to the spirits in prison; and lastly, it tells us when this preaching was done—"when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." There you have the whole story. There is not a hint that the preaching was done by Christ between his death and his resurrection. On the contrary, it is stated that the preaching was not done at all by Christ, but that he did it by the Spirit. Now turn to Gen. 6:3, and you will see that in the days of Noah, while the ark was preparing, the Spirit of God was working among the people: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years."

The preaching, then, was done by the Spirit, the same Spirit which brought Christ again from the dead. But how about the spirits being in prison? How were they in prison? A few texts will answer this. First, we remember that the antediluvians were exceedingly wicked. The Bible says that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. But sin is a bondage, as the wise man says: "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Prov. 5:22. And the apostle Peter, speaking of those who by their deceitful wantonness seduce those who have escaped from the snare, says: "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is over-

come, of the same is he brought in bondage." 2 Peter 2:19.

The work of Christ is to save men from the bondage of sin. Matt. 1:21; Gal. 1:4. Read also Paul's account, in the seventh of Romans, of his bondage to sin, and of his deliverance. And it is by the Spirit that this deliverance is effected. When Christ stood up in the synagogue at Nazareth, he read these words, which he said were fulfilled in him:—

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19.

In the passage from which Christ read (Isa. 61:1), it says plainly, "the opening of the prison to them that are bound." Bound with what? Why, with the cords of their sins.

Read now Ps. 102:19, 20, where it says that the Lord "hath looked down from the height of his sanctuary; from Heaven did the Lord behold the earth, to hear the groaning of the prisoners; to loose those that are appointed to death." From this we learn that those to whom the Spirit preaches deliverance are not dead, but are only "appointed to death."

And now read Heb. 2:14, 15, where the apostle says of Christ:—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that hath the power of death, that is the devil; and deliver them who through fear of death were all their life-time subject to bondage."

Whom did he come to deliver? Those who all their life-time were subject to bondage? How were they thus in bondage? Through fear of death? What is it that brings the fear of death? It is sin; for "the wages of sin is death." Rom. 6:23. So then, Christ came to deliver them who were held in the bondage of sin. This is just what he came for, and this he does by the Spirit, which both convicts and converts. It was this same Spirit by which the gospel of deliverance was preached to the antediluvians; but they rejected it, and so were lost.

This is just what we learn from 1 Peter 3:18-20. It is Scriptural and reasonable. In an article in another column, entitled "Charging God Foolishly," we shall show how contradictory and dishonoring to God is the theory that the preaching referred to was done by Christ himself, in the interval between his death and his resurrection. w.

A FALLACY EXPOSED.

A SHORT time ago we heard one of the ministers of Oakland read an essay to his congregation on Sunday observance. It was one of a combination of discourses designed to stir the people up to see the necessity of a State Sunday law, but one of the illustrations used was most unfortunate. It is well known that the strongest plea for a Sunday law is on the ground that the workingman is ground down by soulless corporations. Pathetic stories are told of conscientious men who would like to keep Sunday, and who feel that they ought to, but who are not able to follow out their conscientious convictions lest they should lose their place.

The preacher was showing how strictly Sunday ought to be observed, and how God's blessing follows its strict observance. He told of a man with whom he was acquainted in Chicago, who was forced to drive on a street-car for a living. When it came Saturday night his employers required him to work the next day, but he refused, saying that he could not work on "the Sabbath," and that he would throw up his job. The managers, however, concluded that so conscientious a man would be valuable, and did not discharge him, but gave him constant employment after that.

He also mentioned the case of the young man who was discharged by Stephen Girard, because he refused to help load a ship on Sunday. The young

man wandered around for several weeks in search of employment, and finally found an excellent place in a bank, to the managers of which he was recommended by Girard himself, as a model of conscientious honesty.

If this proves anything, it proves that the talk about a Sunday law being a necessity in order that the laboring man may keep Sunday in accordance with the dictates of his own conscience, is all cant. It proves that there is no necessity whatever for any Sunday law. Everybody who wants to keep Sunday can do so without a law, and nobody can hinder him; while those who do not want to keep Sunday will not thank those who make a law compelling them to. The only necessity there is for a Sunday law is in the selfishness of those who are clamoring for it.

SAINTS OF GOD.

ROMANS 1:7.

"PAUL, a servant of Jesus Christ, . . . to all that be in Rome, beloved of God, called to be saints; grace to you, and peace, from God our Father and the Lord Jesus Christ."

The first seven verses of the book of Romans constitute the introduction to the epistle—the salutation; but those who have read the preceding articles of this series will conclude, if they never thought of it before, that there is a world of thought conveyed even in one of the greetings of the apostle Paul. Not one word did he write in vain. The expression to which we wish to call especial attention in this article is, "called to be saints," or, more properly, "called saints."

The word "saints," is used throughout the Bible to denote the people of God, both while they are in this world, and after they have been redeemed. Paul, when on his missionary journeys, gathered money for the poor saints at Jerusalem. Rom. 15:25, 26; 1 Cor. 16:1. He addressed the Corinthians as "called saints," the same as he did the Romans. 1 Cor. 1:2; 2 Cor. 1:1. Three other epistles he addressed respectively as follows: "To the saints which are at Ephesus" (Eph. 1:1); "to all the saints in Christ which are at Philippi" (Phil. 1:1); and "to the saints and faithful brethren in Christ which are at Colosse." Col. 1:2. In short, it is generally used as synonymous with "Christian." This should serve to give us an exalted idea of what it is to be a Christian, rather than an inferior idea of what it is to be a saint.

The Roman Catholic Church, with the arrogance characteristic of it, has assumed the prerogative of making saints. It holds that a saint is far different from the ordinary Christian, and confers the title of "saint" upon men long dead, much as a college will grant a post-graduate degree to one who since graduation has been particularly successful in certain lines of work or study. But this is wholly a perversion of the Bible use of the term, for it properly belongs to all who are in Christ.

A saint is one who is sanctified. The two words have a common derivation. Paul addressed his first epistle to the Corinthians, "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." 1 Cor. 1:2. Sanctification is not, as some imagine, a special grace bestowed upon certain Christians, but is the condition of all who are truly Christians. All who are in Christ Jesus are sanctified, and for this reason they are called saints. The modern idea that a man may live for years in a justified state before God, and still know nothing of sanctification, is but another phase of the Roman Catholic idea that a saint is an extraordinary Christian—something more than a Christian. To be sanctified is looked upon, not as a necessity, but as a privilege granted to a few; and the result is a lowering of the standard of simple Christianity.

The word rendered "sanctified," means to consecrate, to devote to religious uses. The word rendered "saint," signifies the person or thing so devoted or set apart. I will quote the first definitions both of the Greek and the Latin words that are so

rendered: *ἅγιος* (*hagios*) "devoted to the gods, (Latin, *Sacer*); and so 1. in good sense, *Sacred, holy.*" Liddell and Scott. The Latin word *sanctus*, which is rendered "saint," is from the verb *sancio*, which is defined, "to render sacred or inviolable by a religious act; to appoint as sacred or inviolable." As used of legal ordinances, or other public proceedings, it meant, "to establish, appoint, decree, ordain; also to make irrevocable or unalterable." Harper's Latin Dictionary. These definitions will materially aid the reader in his understanding of sanctification, a subject which we can at this time scarcely more than hint at. In harmony with these definitions is the following comment by Dr. Barnes on the word "saints":—

"The radical idea of the word is, that which is separated from a common to a sacred use, and answers to the Hebrew word *Kadosh*. It is applied to anything that is set apart to the service of God, to the temple, to the garments, etc., of the priests, and to the priests themselves. It was applied to the Jews as a people separated from other nations, and devoted or consecrated to God, while other nations were devoted to the service of idols. It is also applied to Christians, as being a people devoted or set apart to the service of God. The radical idea, then, as applied to Christians, is that they are separated from other men, and other objects and pursuits, and consecrated to the service of God. This is the peculiar characteristic of the saints."

To be a saint of God is to be sanctified or consecrated to his service. The process is this: God calls all men. "The Spirit and the bride say, . . . Whosoever will, let him take the water of life freely." Rev. 22: 17. This call is extended to all men indiscriminately. The Spirit strives with every soul. At the door of every heart Christ stands and knocks. Some hear his voice, and open to him. This is an invitation for him to take complete possession. It is a surrender of self to God; a yielding to him to be his bond-servant. This surrender of self to God, that his will may be the rule in every act, word, and thought, is the act of consecration to God. It must be a voluntary act on the part of the individual, yet it is the love of Christ which constrains to the act. The individual, having counted the cost, has deliberately given up the world with its sinful pleasures, has renounced all purpose and desire to have his own way, and has accepted Christ as his sole Master. He is then devoted to the service of God, and is therefore sanctified, a saint of God.

From this it appears that sanctification does not necessarily imply perfection of character, in the sense that the expression is commonly used. The individual at first has no Christian character; that is to be developed, built up in Christ. He has simply placed himself in the way of perfection. The character is not changed in a moment from imperfection to perfection; but the yielding of one's self to Christ, for him to work in the soul that which is good, may be the work of a moment. Old things are now passed away, and a new life begins. Although he does not attain at a single bound to the measure of the stature of the fullness of Christ, he is not condemned, because all his acts are wrought in God. He is not sanctified because he is holy, but he is sanctified because he has put himself into the hands of God to be made holy.

Perhaps the following criticism by Olshausen, upon the word rendered "saints," may make the matter more clear:—

"The word in its immediate signification denotes no degree of moral perfection (the Corinthians, who were in so many respects deserving of blame, are called *hagioi*, saints), but refers to the separation of believers from the great mass of the *kosmos*, the Gentile world. Yet it doubtless also implies that Christians have been made partakers of the principle of a higher moral life, which, as in a course of development, is gradually to pervade the whole man, and produce perfect holiness. Now this principle is the Spirit of Christ, so that Paul's idea 'made us accepted in the beloved,' is also applied to the conception of *hagios*. Christians are holy on account of Christ who lives in them, and who is their true life."

Says the apostle Paul: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God." Col. 3:1-3. The phrase, "the higher Christian life," as applied to a condition higher than that of simple acceptance with God, is false and misleading. The Christian life is the highest life there is. It is a life in Christ, who sits at the right hand of God in Heaven. Less than this is not a Christian life.

The object of this article is not to lower anybody's conception of sanctification, or saintship, but to elevate their conception of what it is to be a Christian; to impress upon the mind the fact that one who is not sanctified in Christ Jesus, and thus a saint of God, is not a Christian. Neither is it designed to discourage anybody. It would be false and cruel sympathy that would seek to encourage one by representing the Christian life as a low plane of living. The true way is to set forth the Christian life in its true light, and then point out the source of help.

The Christian life is continual progression. The Christian is a disciple, a learner; he is one who is engaged in a warfare, continually fighting, continually gaining victories; he is one running a race, ever drawing nearer the goal, which is "the mark for the prize of the high calling of God in Christ Jesus." His Master in the school is Christ, whose yoke he has taken, and from whom he learns; his leader in the battle is Jesus Christ, who, as Captain of the Lord's host, has all power in Heaven and earth to impart to his faithful followers, so that they may be more than conquerors through Him who loves them; and in the race that is set before them, they are to run with perseverance, "looking unto Jesus." And so, "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. w.

THE WEEK OF PRAYER.

SOME two years since the *Christian at Work* suggested that the week of prayer should be transferred to Lent, or to use its own words, that it be given "a proper setting by postponing it to the Lenten season." The principal reason urged for the change was, that, "as at present instituted, the week of prayer comes right in the time of the world's season of festivities, which it not only antagonizes, but from which it suffers." It was also urged that as "five sixths of the world of Christians devote a specific time [Lent] to prayer and abstinence, it might be well for the other sixth to go so far over to the majority as to place its week of prayer at a time when the fashionable and religious world equally pause from their festivities." And now that paper again refers to the subject and says:—

"The suggestion has been made heretofore that the week of prayer might better be merged into the Lenten season and observed by all evangelical denominations; it would be a splendid thing if the entire Christian Church could for a brief season make a break in the order of festivities, and by the practice of a measure of self-denial, reap some of the blessings that devout souls have found in the quiet Lenten season, with its respite from the all but senseless pursuit of pleasure or business or both."

But think of it! "If the entire Christian Church could"—yes, if they only "could for a brief season"—mind you, only "for a brief season"—actually "make a break in the order of festivities"—yes, actually pause for a few days in their mad chase after pleasure—"and by the practice of a measure"—a small measure at that—"of self denial reap some of the blessings that devout souls"—but why quote further? the thing is impossible. Says the apostle:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For 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." 1 John 2:15, 16.

The idea of seeking pleasure all of the year, and making up for it by being pious during Lent, is contrary to every proper conception of true religion. But very likely if the week of prayer were appointed

at a time when it was fashionable to be religious, very many who now pay no attention to it whatever would apparently be very devout for a few days and imagine that they were doing God service. It would not however be doing service to God, but it would be taking a step toward Rome. c. p. v.

CHARGING GOD FOOLISHLY.

IN the article entitled "Spirits in Prison," we have given the explanation of the words of Peter, that Christ was "quickened by the Spirit, by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." We saw that the preaching was done by the Spirit, when before the flood it strove with men who were in bondage to their own corrupt desires. We propose now to show the folly and the wickedness of the theory that the preaching was done by Christ between his death and his resurrection.

We will first quote the words of two eminent theologians, which voice the popular sentiment concerning this text. Archdeacon Farrar, in "Early Days of Christianity," speaks of this text as showing that there is hope for those who die in their sins, and says:—

"Of all the blunt weapons of ignorant controversy employed against those to whom has been revealed the possibility of a larger hope than has been revealed by Augustine or Calvin, the bluntest is the charge that such a hope renders null the necessity for the work of Christ. As if it were not this very hope which gives to the love of Christ its mightiest effectiveness! We thus rescue the work of redemption from the appearance of having failed to achieve its end for the vast majority of those for whom Christ died."—Chapter 7.

Dean Alford also, in his comments on the text, says that the *inference* to be drawn from it, which with him is the same as Farrar's, "is one which throws light on one of the darkest enigmas of divine justice; the cases where the final doom seems infinitely out of proportion to the guilt which incurred it."

And so man, in order to fathom the mind of God, will deliberately belittle sin, and will presume to judge how much punishment is due for the commission of certain sins! If the severest punishment that God ever inflicts is not justly due those who corrupted their way, and obstinately resisted his pleadings for a hundred and twenty years, each year growing more and more bold in their rebellion, we should like to know what sin would merit the vengeance of God, and everlasting destruction.

Again, the view which we combat actually charges God with acting rashly, in punishing people who did not deserve it. For if there were some of the antediluvians who in the time of Christ were fit subjects for the preaching of the gospel, then they ought not to have been destroyed in the flood. It would seem as though reverence for God ought to be sufficient to deter his professed ministers from making such charges against him.

It is said that "by the theory that Christ preached while in *hades*, we rescue the work of redemption from the appearance of having failed to achieve its end for the vast majority of those for whom Christ died." Who has the right to say that the gospel has not achieved its end unless everybody is saved? The Bible nowhere teaches us to expect that all will be saved. When one came to Christ and asked, "Are there few that be saved?" he replied:—

"Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:23, 24.

In the sermon on the mount, he also said: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

Thus we see that the Lord himself teaches us that all men will not be saved. Why will men

do violence to a text, in order to draw from it an inference which contradicts the plain declaration of Christ?

Note that the theory that Christ descended into *hades* to preach to the dead, does teach the doctrine of probation after death, and universal salvation. In fact, the doctrine of probation after death, inevitably runs into that of universal salvation. For if God, in order to be just, must grant another probation to those who remain impenitent at the close of the first, he must also grant another to those who remain impenitent at the close of the second, and so on until all have been converted. But this, as we have seen, contradicts the plain word of God.

The theory of future probation, or probation after death, which is built almost solely on this false interpretation of 1 Peter 3:18-20, is nothing else than the Roman Catholic doctrine of purgatory, with its attendant prayers for the dead. For if we must pray for those who are on probation before death, as we assuredly ought, then it follows that we ought to pray for those on probation after death, if there were any such.

Not only so, but we ought in that case to pray to them, in the sense that the Catholics pray to them, namely, to ask their intercession for us. For if the dead are on probation, they are in as good case as we are, who are also on probation; and since we are exhorted to pray for one another, we ought to ask the dead to pray for us, as well as to pray for them. In fact, there is no absurdity of Catholicism or Spiritualism which does not legitimately follow from the theory that Christ went after death to preach to people in *hades*.

Finally, take notice that all these absurdities and false doctrines come from the unscriptural theory that the dead are conscious, and thus capable of listening to preaching. If men believed what the Scripture says, that "the dead know not anything," they could not take the position Farrar and Alford and so many thousands of professed Christians do, in regard to 1 Peter 3:18-20. We have already fully shown the fallacy of that theory; but we will in conclusion quote a few texts which, if men will adhere to them, will keep them from such false and unnecessary conclusions.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Eccl. 9:10.

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

"For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." Isa. 38:18.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

Let us hold to the plain statements of the Bible, and not be carried away with the suggestions of the enemy. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." w.

BAPTIZED BY FIRE.

How often do we hear people ask the Lord to baptize them with the Holy Ghost and with fire! But they do not know for what they are asking. They connect in a vague sort of way Matt. 3:11 and Acts 2:3, and suppose the latter to be the fulfillment of the former. But even though the cloven tongues were as of fire, and although they were upon all, the disciples were not in any sense baptized with the tongues, or the fire. Baptize means to immerse, not to sit upon. They were on the day of Pentecost baptized in the Holy Spirit. The room in which they were, was filled with the divine, life-giving influence, and they were literally immersed in the Holy Spirit, and the tongues were but another manifestation of the same Spirit.

There are two classes spoken of by John in Matt. 3:11. One class—the faithful—will be baptized with the Holy Spirit; the other—the wicked—will be bap-

tized by fire; immersed in the lake of fire (Rev. 20:15), and utterly burned up. Rev. 20:9. This application of Matt. 3:11, is shown to be correct, by the next verse: "He will baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire."

Let no one pray, therefore, to be baptized with fire, unless he wishes the Lord to burn him with fire.

THE DISPOSITION, NOT THE DEED.

THERE are many professed Christians who are yet struggling in the seventh chapter of Romans. While the law to them "is holy, and the commandment holy, and just, and good," and while they "delight in the law of God after the inward man," the following words better express their experience and condition:—

"For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I." "For the good that I would, I do not; but the evil that I would not, that do I." Verses 15, 19. And at times they exclaim with Paul, "O wretched man that I am! who shall deliver me from this body of death?" Verse 24, margin.

Such a life is not pleasant. It is that of a convicted sinner, who sees something of the heinousness of sin, and something of the beauty of holiness; but at the same time feels unable to grasp the power to cast off the one and embrace the other. The constant failures destroy all confidence in God, and the will, weakened by constant yielding, leaves them utterly powerless to cope with long-established habits. Such, who really long for holiness, we hope to help.

One of the principal causes of failure on the part of this class, if not the principal cause, is a wrong conception of the nature of sin, and how God regards it. It is not the *deeds* of sin which the Lord condemns in us primarily; but it is the *disposition* which leads us to sin, and which loves the sin. Therefore the warfare should not be against the *deed* but against the *disposition*, of which the deed is the fruit.

"But," says one, "I do not *love* the sin; I hate it." Perhaps you do as regards the *outbreaking deed*. Our pride of reputation might lead us to hate it. Our ambition to be a strong Christian would lead us to hate the *sinful deed*. We do not wish our brethren to know that we sin; we do not like to humble our hearts before them again; and so in many cases conscience becomes benumbed, and the sin which once caused weeping, hardly causes a pang of remorse. The true conviction nearly, if not quite, leaves us; and pride is not able to resist lust. Others keep conscience alive. They lash and goad it by humiliation and confession of deeds in detail, thinking that this, perhaps, will give them the victory. But the conflict goes on, the Lord is sought, his forgiveness is obtained; but the poor soul goes from the mercy-seat to the sin.

These are not rare cases; they are to be found everywhere. What is the cause of failure? How can it be prevented?

The cause of failure, we repeat, is a love for sin; not a love for the *sinful deed*, but for the *sinful disposition* of which the deed is the legitimate fruit. We might as well try to destroy a tree by plucking its fruit and condemning it, as to attempt to destroy sin in our natures by confessing and condemning sinful deeds. We might as well try to prevent the tree from bearing fruit while root and trunk and limb remained untouched, as to prevent *outbreaking sin* while the disposition, which is the basis of the *sinful deed*, remains. If the fruit of a tree is hateful and only hateful to us, if its fruit and leaves are poisonous to our children, we would lay the ax at the root and destroy the tree utterly.

It is in this way sin must be overcome. The ax of repentance, the hyssop of sorrow, must strike at the very root of our besetting sins if we would ever overcome them. We must understand the disposition which leads to the sin. A constant longing to indulge in a course of action, and a wishing that it

was not wrong, is evidence that we are harboring a sinful disposition; and as long as such longings and wishes are harbored, we shall be overcome. The seed will bear its fruit. Lasciviousness and open transgression of the seventh commandment are often the legitimate fruit of undue curiosity concerning the other sex, a desire to be on intimate and familiar terms with some individual of the other sex, desires and longings which we cannot describe, and which seem so harmless, and are so between members of the same family, but should have no place outside,—all these are evidences of a disposition which, if allowed to bear its legitimate fruit, would end in open violation of the seventh commandment.

Just so a desire for superiority, to occupy some office in which our brother has been placed, thinking that we might do better, is evidence of a disposition which will lead to envy, jealousy, and open violation of the ninth commandment. A constant wish that it might not be wrong to eat this or that, drink this or that, will lead to indulgence in appetite. Impatience is only the legitimate result of selfishness. We want *our* way, and everyone must yield to it in *our* time. If all do this to humor our whims, we are so good and patient; but if our way is crossed, it is impossible that we should not be impatient as long as we cherish our selfish regard for our own way. And it is absolutely impossible for us to overcome the sins while we hold the disposition. The seed-wish will bear the fruit-deed. It is inevitable. "Whatsoever a man soweth, that shall he also reap."

It is in this way that the word of God presents man's sinfulness before us; not in the form of individual deeds, but in the carnal, depraved heart. The deeds are mentioned as an evidence of what is within. The bitter waters indicate a bitter fountain from whence they flow. One or two passages will suffice for this:—

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh *cannot* please God." Rom. 8:7, 8. "Now the works [fruits, evidences; "for a tree is known by its fruit," Matt. 12:33] of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15:19.

The above passages make it clear that the cause of failure is not in the doing of the *deed* of sin, but in cherishing in our heart the disposition which leads to sin. Therefore to prevent the deeds of sin, we must put away the disposition and tendencies which cause the doing of the deeds. Every selfish longing, every unholy passion, every unlawful desire, every unholy lust, "the lust of the flesh, and the lust of the eyes, and the pride of life," must all be put away. In their beginning, their inceptive stages, they may seem right; but their wickedness is revealed in the hateful, shameful deeds. "There is a way that seemeth right unto a man, but the end thereof are the ways of death;" and that way is the way of the carnal heart, the deceptive ways of the beginning of sin.

But realizing this, we can come to a merciful Redeemer, who was "made like unto his brethren" "in all things," who "was in all points tempted like as we are, yet without sin." We can cast ourselves upon his mercy, confessing our sins, acknowledging our sinful heart and sinful nature, and plead by simple faith his precious promises, and he will take away the hard, impenetrable heart of stone, and will give us the softened, subdued heart of flesh, which can be moulded by his Spirit after his own divine image. Eze. 36:25-27. While we, almost in despair, cry out with the apostle, "O wretched man that I am! who shall deliver me from this body of death?"—the old man, the carnal heart and nature—we also, by faith, can declare with joy, "I thank God through

Jesus Christ our Lord;" for the gospel "is the power of God unto salvation to *everyone* that believeth." Rom. 1:16. And the "Author" of our faith will prove its "Finisher," if we will trust in him. He will give us power by his Holy Spirit to crucify the deeds of the body. Rom. 8:13. He will cleanse us from all unrighteousness (1 John 1:9); and, *according to the riches of his glory*, will grant us to be *strengthened with might* by his Spirit in the inner man; that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with *all the fullness of God*. Eph. 3:16-19.

Defeated and disheartened brother, look up. Are you vile? He will cleanse you. Are you weak? He is strong. Does the way seem hard? He will walk with you, and the parched ground will become moist, and wells of joy will spring up in the desert. "O taste and see that the Lord is good." The waters of bitterness will become sweet, and the Marah of yesterday will be the Elim of to-day. Ex. 15:23-27.

M. C. W.

FLESH FOR FOOD.

A CORRESPONDENT wishes to know if flesh meat is healthful according to the Bible, and requests an explanation of Gen. 9:3, 4, which reads as follows: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat."

It was not God's original design that man should eat flesh. No life would have been taken if he had not sinned. For food he was given grains and fruits. Gen. 1:29. This food was the best adapted to meet all of man's necessities, and perfectly preserve his health. If this were not so, a wise heavenly Father would have provided otherwise. In all probability those who were faithful to God did not eat flesh before the flood, although the distinction between clean and unclean beasts was recognized in the sacrifices which were made.

The text contains a general statement, limited by what others may have to say on the same subject. Therefore, as the distinction between the clean and unclean existed in Noah's day, he would understand it as referring only to the clean beasts, those best fitted by their nature and habits to furnish food for man. It was a permission given to Noah, not because it was the best food, but because there was little or no other, the flood having destroyed all vegetable life. It also destroyed all unclean beasts, with the exception of enough to propagate the species. But provision was made of the clean for sacrifice and food, fourteen of each being saved in the ark. These distinctions between the clean and unclean are more fully revealed in Lev. 11 and Deut. 14. And we do not know why the same principles upon which the beasts were anciently adjudged to be clean and unclean will not apply now.

The fourth verse of Gen. 9 forbids the eating of blood. Although the flesh of clean beasts was permitted to be eaten, the blood was not. Those who had forsaken God ate the flesh of beasts strangled, the blood, of course, remaining in the flesh, but this was contrary to the command of God.

There are doubtless cases, especially among invalids, where a limited amount of animal food is better than exclusively vegetable food; but experience and history demonstrate that the health of mankind, physically, mentally, and morally, would be greatly augmented by a vegetable diet, by which we refer to fruits, grains, etc. If flesh had been the most healthful, the Lord would have given it in the beginning. He condemns "riotous eaters of flesh," classing them with drunkards (Prov. 23:20, 21); while the faithful Daniel was especially blessed on his strictly vegetable diet. Dan. 1:12-20. Fruits, grains, and vegetables are certainly much less liable to disease than animal food, and much better fitted to build up a temperate and noble character.

M. C. W.

THE SABBATH OF THE LORD.

WE showed in our last that the Sabbath was instituted in Eden at the close of creation week; that it originated in three acts on the part of the Creator—his rest, his blessing, his command in setting it apart or consecrating it to a sacred use. It comes to us "from the beginning," of immaculate conception and birth, clad in its garments of Edenic purity.

3. *By whom was the Sabbath made?* By the Creator, of course. But who was the Creator? The Scriptures are very explicit upon this point: "And God said, Let us make," etc. Gen. 1:28. The Hebrew word translated *God* is in the plural. Who are the us that form the family of God? They are God the Father, and his Son Jesus Christ our Lord; and it was Christ who created the earth. Two or three texts will make this very plain. Says the apostle Paul of Christ, in Col. 1:15-17:—

"Who is the image of the invisible God, the first-born of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist."

Another apostle says: "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him [the Word]; and without him was not anything made that was made." John 1:1-3. Then it was God the Father who created our world, through Christ. The Son of God was the active agent, as the apostle says again: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:6.

These texts abundantly show that the great Creator was our divine Lord, who created this earth and fitted it for the home of man. He was the one who wrought; and the one who wrought, or did the six days' work, must have been the one who rested. Therefore the immediate Author of the Sabbath was the Son of God.

And this also throws light upon another text, Rev. 1:10, which reads, "I was in the Spirit on the Lord's day." There is nothing in the text or context which indicates in the remotest degree the day to which John referred. This must be ascertained from other scriptures; and those we have examined clearly prove that the Lord's day is the day upon which the Son of God rested, and which he blessed and sanctified. It is for this reason—Christ's connection with the creation—that he calls himself "the Lord of the Sabbath." Mark 2:28. Upon no other day has such honors been bestowed; no other day has he called by his Spirit (1 Peter 1:10, 11) "my holy day" (Isa. 58:13); therefore this day above all others is most truly, according to Scripture and reason, "the Lord's day."

There is another thought in this connection which is worthy of note. Infinite Wisdom anticipated that time when men would say that those who keep the Bible Sabbath dishonor Christ. These scriptures are God's emphatic condemnation to such a charge. Those who rightly observe the Sabbath of the Bible do truly honor Christ as the great Creator with his Father, and the Giver of all blessings which come through that creation, as well as the One through whom the people of God are created anew. Therefore Christ is truly honored by those who truly honor the Sabbath; while those who contemptuously tread it under foot, rob him of that glory which he had with the Father before the world was. John 17:5.

4. *For whom was the Sabbath made?* Not for the Creator. He did not bless and set apart the day until after he "had rested." Gen. 2:3. Neither did he need rest because of weariness; for "the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Isa. 40:28. Yet it is said that "he rested and was refreshed." Ex. 31:17. God's created work of the six days was pronounced "very good." And then he proceeded to lay the foundation of an institution which should

prove a blessing to the man he had formed. That foundation was his resting on the seventh day; and in resting for that object he was satisfied. He contemplated all his work, the rest day included, and he was refreshed; or as Spurrell translates the passage, "But rested on the seventh day and was satisfied." He then blessed the day and set it apart or sanctified it, "because that in it he *had rested*."

It was set apart from the other days of the cycle, for man; for "the Sabbath was made for man." (Mark 2:27). Just the same as the marriage institution, which was "in the beginning;" the Sabbath was made for all the race. And as the six days' creation concerned all mankind, so also did the Sabbath. In fact the evidence seems too clear to admit of argument. The Scriptures plainly state that the Sabbath was made at the close of creation week, and sanctified, or appointed as a sacred day. Jesus says that it "was made for man." It was therefore made for all the race; for one nation is as much the descendants of Adam as another.

It would seem, in view of the plainness of the sacred record, that men professing godliness would not try to localize the Sabbath; but they do. It is ridiculed as of no account, or called "Jewish" Sabbath, by many who cannot plead ignorance of the facts of Scripture. The term is used to cast contempt on the holy day. But what are the facts? The Sabbath was made 2,500 years before the Jews became a nation, and 3,200 years before we have the term Jew at all. It is never once called "Jewish" in the word of God; but it is called, "the Sabbath of the Lord thy God." It belongs to no one race, kindred, tribe, or nation. And certainly when Inspiration states so positively that the Sabbath was made at creation and enjoined upon man, no Christian who is honest and well informed, would ever strive to belittle it by attaching to it a title prejudicial to so many. To call the Sabbath of the Lord "Jewish," is contrary to the plainest declarations of God's word, casts dishonor upon a sacred institution, and contempt on one of God's greatest blessings to man, and at the same time shows that he who uses the term "Jewish," as applied to the Sabbath, is either grossly ignorant or else he wishes to prejudice some one whom he cannot convince by either reason or scripture. Says the apostle: "God that made the world and all things therein, . . . hath made of *one blood all nations* of men, for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." Acts 17:24-26. The Sabbath is one of God's appointed seasons, and is binding upon all nations of men.

It was given to man to be a blessing; but the object of the Sabbath we will consider in our next.

M. C. W.

PAPAL DOMINION.

WE learned last week that, according to the prophecy, the people of God were to be given into the hands of the Papacy, the little horn of Daniel 7, for 1260 years, and that the Papacy did have power over the saints from A. D. 538 to A. D. 1798, and that at the latter date this power was broken by the French. But though one Pope was removed and died in a foreign land, another was elected two years later, and became the ruler of just as much territory as his predecessors. But notwithstanding the fact that the dominion of the Papacy was thus restored, it was not long to continue. Said the prophecy: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." And this, too, has been literally fulfilled, as we shall presently see.

We need not pause here to discuss the meaning of the words "the judgment shall sit." Whether they refer to a judgment on earth or to a judgment in Heaven, the fact remains that at the very time of that judgment other powers were to be consuming the dominion of the little horn, until it was all taken away. This naturally leads us to ask, what are the facts in regard to the dominion of the Papacy? The answer is that, little by little, the Pope was shorn of his temporal power and of his territory, till in A. D.

1870, the last vestige of his temporal dominion was taken away, and this part of the prophecy was perfectly fulfilled. They have taken away and destroyed his dominion to the end. It may not be amiss to remark in this connection, that the Hebrew word here rendered "end," is *soph*, and has no reference whatever to time, but to the end of the dominion. Boothroyd, the eminent Hebrew scholar, renders the passage thus: "But the judgment shall sit, when this dominion shall be taken away, be wasted and utterly destroyed." That is, be brought to an end. And this consummation was reached in 1870, when Rome became the capital of united Italy.

But what is the next event brought to view in the prophecy? "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Of course this is only an outline prophecy, and we would not be understood as teaching that the giving of the kingdom to the saints, follows in close connection the end of the Papal dominion. As a matter of fact nearly nineteen years have elapsed since the temporal dominion of the Pope was utterly consumed, and the kingdom has not yet been given to the saints. Still other years may yet pass before that event, but so far as this prophecy is concerned we have passed the last mile-stone. The next thing to look for is the setting up of the everlasting kingdom of God, the kingdom promised to the saints of the Most High. C. P. B.

IS THIS ORTHODOXY?

On a recent Sunday the representatives of the press visited the Chicago churches to find out three things: 1. Why do so many more women than men attend church? 2. Do ministers still believe in hell? 3. Is orthodoxy dying out?

The liberals believed that orthodoxy was decaying; that is, if orthodoxy meant the teaching of the Scriptures. Of course this was denied by the conservatives. As regards their belief in hell, the *Congregationalist* of the 17th ult. says:—

"With the same exception [the liberals in belief], all expressed their firm belief in hell as a place of punishment, some describing it as made by the sinner himself, and carried in his own breast, but all agreeing that it means banishment from the presence of God. Of course no one believes in it as a place of literal fire and brimstone."

If this is not a departure from the orthodoxy of a few years ago, we are not able to comprehend terms. The ministers of those days and their converts who exist still, among the Methodist, Baptist, Presbyterian, and Congregationalist churches, believed in hell as a place of literal fire and brimstone. Many of their ideas were erroneous, contrary to reason and fact, especially as regards eternity of torment. But the present view is not less unscriptural. If hell is within the sinner, the Universalist doctrine is true. If hell is "banishment from God," that is just what would please the sinner; for "God is not in all his thoughts." He desires not the presence of God, or thoughts of his presence. Banishment alone, then, would, instead of being a punishment to him, be the very reverse. And the greater the sinner, the more he would desire to be far from the presence of the Lord, and the less would be his punishment. The more he sinned, the harder would become his heart, the more benumbed his conscience, the less he would suffer. And this is orthodoxy! What more could infidelity ask in this direction? We prefer to believe the word of God. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15.

According to Whittaker's Almanac for 1889, the Protestant Episcopal Church has 50 dioceses, 16 missionary jurisdictions, 69 bishops, 6,766 priests and deacons. The baptisms for 1888 numbered 56,709; confirmations, 39,500. The whole number of communicants is 450,052; of Sunday-school scholars, 342,431. The contributions amounted to \$11,483,597. The increase of communicants is upward of 12,000.

The Sabbath-School.

Old Testament History.

CROSSING THE RED SEA.

(Lesson 8, February 23, 1889.)

1. WHEN the king of Egypt found that the Israelites had actually gone, how did he feel?

"And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?" Ex. 14:5.

2. What did he do?

"And he made ready his chariot, and took his people with him; and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them." Verses 6, 7.

3. Had the Lord foretold this action on the part of Pharaoh?

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon; before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so." Verses 1-4.

4. Where did Pharaoh and his army overtake the Israelites?

"But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon." Verse 9.

5. When the Israelites saw the Egyptians, how did they feel?

"And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid; and the children of Israel cried out unto the Lord." Verse 10.

6. How did they show their lack of faith in God?

"And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." Verses 11, 12.

7. What words of courage did Moses speak?

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." Verses 13, 14.

8. What did the Lord say to him?

"And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward; but lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea." Verses 15, 16.

9. What did he say that the Egyptians would do?

"And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen." Verse 17.

10. How did the Lord protect the Israelites through the night?

"And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night." Verses 19, 20.

11. What way of escape did he prepare for them? Verses 21, 22, 29; Ex. 15:8.

12. When the Egyptians followed them into the sea, what did the Lord do? Ex. 14:23-28; 15:9, 10.

13. What was it that enabled the Israelites to cross the sea?

"By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned." Heb. 11:29.

14. What effect did this deliverance have upon the people of Israel?

"Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses." Ex. 14:30, 31.

15. After such exhibitions of God's power and his care for them, ought they ever to have feared again?

16. Why were all these things written?

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

17. What song did Moses and the children of Israel sing after their deliverance? Read Ex. 15:1-21.

18. After the seven last plagues are poured upon the wicked, what song will the delivered sing?

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:2, 3.

19. Repeat the substance of this song?

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." Verses 3, 4.

NOTES.

EVERY yielding on the part of Pharaoh was from a wholly selfish motive, as subsequent events always proved. His submission was forced upon him by his afflictions. The plague of hail forced from him, "I have sinned this time; Jehovah is righteous, and I and my people are wicked;" but his supplication was only "that there be no more mighty thunders and hail." Ex. 9:27, 28. But as soon as the affliction was removed, his proud, stubborn heart again rebelled. The plague of locusts forced from him a similar, though more intense petition; but his heart remained the same. And when at last through severe punishment, he consented to let the oppressed go free, he repented not of his sin, but of his righteousness, and said, "Why have we done this, that we have let Israel go from serving us?" God's mercy mingled with his judgment ought to have taught him why; but selfishness would not permit it.

TRUE repentance under afflictions which have come in consequence of sin, cares much more about the removal of the sin, and the cleansing of the heart, than it does for the removal of the affliction. It will submit to God because of his goodness; it will seek his favor for righteousness sake; and will be faithful, though God permit the affliction to remain. David's repentance of his sin in numbering Israel, recorded in 2 Samuel 24, is an illustration of true repentance. It was his iniquity that he desired purged. And when he was given choice of judgments, he would not choose; he preferred to leave it all to God. And then, when the Lord sends the pestilence, "Lo, I have sinned, and I have done wickedly; . . . let thy hand, I pray thee, be against me, and against my father's house." Godly,

sorrow will ever be a true mourning for sin, and not a whining because of the consequences of sin.

THE Lord led his people by the way of the Red Sea for a threefold purpose. First, he did not wish them to meet with the warlike Philistines, as they would have done had they gone the nearer way, "lest peradventure the people repent when they see war, and they return to Egypt." Ex. 13:17. Second, by the Red Sea he would get honor upon Pharaoh and all his hosts, and have a witness to all generations that even in those things wherein their gods dealt proudly (that is, did their greatest works), Jehovah was above them. Ex. 18:11. The mightiest gods of the mightiest nation were naught to him. Third, God would once more, in a most marvelous manner, manifest his power and mercy for his people.

AND what a wonderful display of God's love and power it was! The mysterious pillar of cloud by day and fire by night led them on their journeys till they reached the Red Sea, from forty to sixty miles from their starting point. It led them to a point (not now definitely ascertainable on account of the change that has taken place in the filling up of the sea by drifting sand) where they were completely shut in by the sea, the mountains, and the pursuing Egyptian host. The living cloud arises and passes to the rear, where through that long night it remains a glorious light to Israel, a body of darkness to Egypt. It shuts from the sight of the timid slaves their tyrannical masters, and it prevents the Egyptians from destroying Israel.

God never leads his people to destruction. Every miracle which had been wrought thus far was an additional evidence that God would finish the work he had begun. The divine command is to "go forward." The "man of God" again stretches out that wonderful rod over the sea, not now to bring plagues, but to open a way of escape. The waters roll back before the mighty wind, and stand congealed, a wall on either side, with a dry path between. By what means the water was hardened, thickened, or congealed, we do not know. This we do know, "they stood upright as a heap." The width of the sea at the point of crossing is generally held to be from eight to twelve miles.

Now all these things "were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. God will bring his people in the last days into places and trials where they will be left without any earthly hope, as much as was Israel by the Red Sea. In such trying positions God's command and providence will say, "Go forward." The distrustful and self-serving will say, with the same spirit as did Israel of old, "It is vain to serve God: and what profit is it that we have kept his ordinance?" etc. Compare Ex. 14:11, 12, with Mal. 3:14, 15. All the nations of earth, even those who profess Christ's name, will be united against the remnant flock. Crosses, light, and duty will be presented; mountains and seas of difficulty will be seen to hinder; but to the faithful and obedient the mountain will become a plain (Zeph. 4:7); the sea will become dry land. Ps. 66:6.

THE opening of the Red Sea was a pledge on the part of God that every promise would be fulfilled. Moses believed this, as expressed in his song of deliverance; "Thou shalt bring them in and plant them in the mountain of thine inheritance;" "All the inhabitants of Canaan shall melt away." Ex. 15:17, 15. The Israelites doubtless felt this; but feeling is not faith. Faith is needed now. For those who possess it, mighty deeds will be wrought and none will be more precious than victory over sin. Every victory God gives us is a pledge of our ultimate triumph, if we will but continue in him.

REVELATION 15:3, 4. The song of Moses is the song of deliverance from earthly foes; the song of the Lamb is the song of triumph over all sin, and the consequences of sin. This will be the new song which none but the one hundred and forty-four

thousand can learn, because no other class have ever passed through their experience. Israel, at the exode, could sing the song of deliverance from earthly foes, when there was to them no human help; but they could not sing the song of the Lamb, for nearly all that generation fell in the wilderness through unbelief. But those who get the victory over the beast and his image, not only have deliverance from earthly powers, but their garments are washed in the blood of the Lamb; their characters are perfected, even as that of their Redeemer. It is because that this is so, that God will deliver his people. The fact that those who gain the victory over the beast and his image, sing the song of Moses, is evidence that they will be completely delivered from all earthly powers.

M. C. W.

Notes on the International Lesson.

THE TIMID WOMAN'S TOUCH.

(February 17.—Mark 5:25-34.)

THE story of the healing of this woman affords one of the most striking examples of faith to be found in the sacred word. We often hear the remark, "If you only have faith to touch the hem of His garment you will be saved." But this is only saying, If you have great faith you will be saved, for it is only great faith that prompts to such acts of trust. Pride and unbelief (and the two are rarely separated) lead men to desire to do some great thing that they may merit the favor of God and gain applause.

THE case of Naaman the Syrian (2 Kings 5:1-19) is a good illustration of this truth. Prompted by a captive maid, Naaman went into the land of Israel to seek the prophet of the Lord that he might be healed of his leprosy. He evidently believed that he could be healed; but when he came to the prophet's house and Elijah sent unto him saying, "Go and wash in Jordan seven times, and thou shalt be clean," his faith failed, his pride rebelled, and he turned away, saying, "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." Had the prophet done this, Naaman would have had no difficulty in believing that he could be healed; but when the prophet said, "Go, wash," the very simplicity of the means wounded his pride and weakened his faith, and he almost lost the desired blessing.

BUT Naaman's servants were more wise than their master, and said: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean."

THE very simplicity of the means staggered Naaman's faith, and had it not been for the counsel of his servants, he would have returned to his own country a leper still; but in obedience to the prophet's command he found healing. As it was the simplicity of the means that staggered Naaman's faith, so it was the simplicity of the means that marked this poor woman's faith as great. Probably many would have had the faith to be healed had the Saviour stood and with uplifted hand and solemn voice rebuked their disease in the presence of the multitude; but how few believed like the poor woman, "If I may touch but his clothes, I shall be whole"? She wished for no demonstration of power beforehand; she sought no notoriety; she simply desired to be healed, and believed that a touch was sufficient. The sequel proved that she was correct; she touched and was healed.

THERE is in this an important lesson for those who would be healed of the disease of sin. The

lesson is one of humility and faith. Those who hunger and thirst shall be filled; those who believe shall be saved. But pride shuts out faith; before faith comes, the sinner must feel his utter helplessness; he must feel that in Christ alone is healing to be found. Then, and not till then, is he prepared to put forth his hand for the touch which brings spiritual soundness. The statement, If you have only faith enough to touch the hem of the Saviour's garment, you will be saved, is true; but none will touch his garment except those who desire healing and are ready to trust their cases implicitly to him. Pride and unbelief would lead the sinner to attempt to improve his condition in some other way. But faith says, So far as man is concerned my case is hopeless, but Jesus can help me. "If I may but touch his clothes I shall be whole."

[For further suggestions relative to this lesson, see the article on the first page of this paper, entitled, "The Touch of Faith."] C. P. B.

The Missionary.

GRANGEVILLE, CAL.

THE brethren in this section seem to be thoroughly alive to the situation on the Sunday law, and are preparing to do all in their power in soliciting names to the remonstrance.

In view of what is soon to take place, may the Lord help us to drink so deep at the well of salvation that we shall in nowise worship the beast or his image.

There seems to be a much better spirit prevailing among the brethren in this part of the field than I have ever seen manifested before. Nearly all seem to be anxious to get just right with God; and there is a spirit of brotherly kindness among them. I go to Lemoore tonight to meet Brother Cook. My address is Fresno, Cal., Box 839.

Your brother in Christ. L. A. SCOTT.
January 28, 1889.

CHRISTMAS OFFERINGS OF THE NORTH PACIFIC CONFERENCE FOR 1888.

THE following amounts are credited to the respective churches:—

| | |
|---------------------|------------|
| East Portland, Or., | \$418 00 |
| Corvallis, " | 24 25 |
| St. John's, " | 111 50 |
| Damascus, " | 9 00 |
| Royal, " | 8 25 |
| Albany, " | 9 00 |
| Eugene, " | 17 55 |
| West Union, " | 10 07 |
| Marshfield, " | 17 00 |
| Salem, " | 115 95 |
| Newton, " | 35 00 |
| Coquille, " | 12 50 |
| Woodburn, " | 1 00 |
| Beaverton, " | 52 72 |
| Gravel Ford, " | 12 25 |
| Vancouver, W. T., | 27 05 |
| Carrollton, " | 11 80 |
| Spring Brook, " | 6 39 |
| Artondale, " | 10 74 |
| Tacoma, " | 40 00 |
| Seattle, " | 30 74 |
| Maple Valley, " | 20 00 |
| Lynden, " | 19 55 |
| Victoria, B. C., | 23 00 |
| Individuals, | 8 00 |
| Total, | \$1,051 31 |

THE service of God is reasonable in the highest degree, and is the very end of reason. The truths and motives of religion are strong by the perfection of reason that is in them. And we do a wrong to the Christian faith if we fail to cause it to be seen in this, its real solidity and truthfulness.—Selected.

The Home Circle.

HOMELY COUNSEL.

It isn't worth while to fret, dear,
To walk as behind a hearse,
No matter how vexing things may be,
They easily might be worse;
And the time you spend complaining,
And groaning about the load,
Would better be given to going on,
And pressing along the road.

I've trodden the hill myself, dear,—
'Tis the tripping tongue can preach,
But though silence is sometimes golden, child,
As oft there is grace in speech,—
And I see, from my higher level,
'Tis less the path than the pace
That wears the back and dims the eye
And writes the lines on the face.

There are vexing cares enough, dear,
And to spare, when all is told;
And love must mourn its losses,
And the cheek's soft bloom grow old;
But the spell of the craven spirit
Turns blessing into curse,
While the bold heart meets the trouble
That easily might be worse.

So smile at each disaster
That will presently pass away,
And believe a bright to-morrow
Will follow the dark to-day.
There's nothing gained by fretting;
Gather your strength anew,
And step by step go onward, dear,
Let the skies be gray or blue.
—Margaret E. Sangster, in *Harper's Bazar*.

DOING FOR MOTHER.

"I CAN'T find my glasses, George. Do you see them anywhere?"

"Seems to me you're losing something 'most all the time," said George, rather fretfully.

"So it does. Perhaps they are under the pillow, or perhaps they have fallen on the floor."

With a very bad grace George shook up the pillows and looked on the floor. "No, I don't see them," he said.

"O here they are, under my shawl. Now, dear, hand me your jacket to mend. And see, my work-basket is a little beyond my reach."

"The boys are waiting for me to go berrying with them," growled George.

"Well, I am sorry to keep you, but I'm afraid you'll have to run up to the machine drawer for a bit like this jacket."

The scowl on George's face deepened as he went up stairs, not with a run, but with slow, unwilling feet. "Is there anything else you want?" he asked in an injured tone, as he brought the piece. She did not answer at once, and as he looked at her face he saw that her lips trembled and tears were in her eyes.

"No, dear," she presently said, taking his face between both her hands and giving him a very tender kiss. "I hope you will have a very nice time. It is a beautiful day to be out, isn't it?"

A sudden thought struck sharply to the boy's heart. It had never before occurred to him how hard it must be that his mother never could go out; that for three years she had been lying in that one room. "O mother," he said, "I wish you could go out. I'd be glad to stay in if you could."

"You dear boy," she said, kissing him again, "Hurry away now. I can't go, but it makes

it a good deal easier to stay when I know you wish I could."

"Does it really," he said, wistfully.

"Yes, really."

"Hurry, George," called the boys, and he went out.

But he did not join in the frolic with his usual headlong eagerness. His head was so full of thoughts of a kind very unusual to him, that there seemed something lacking in the brightness of the sunshine and the softness of the summer wind. When the boys reached the berrying-ground, they separated more or less, in search of the red, ripe fruit, and George several times found himself alone and able to go on with his thinking.

"I don't believe I've been a very good boy to mother," he said to himself. "I know I haven't. I'm always in a hurry to get out, and I grumble when she wants me to read to her, and make a fuss when she can't find her things. If I had to stay in bed all the time, I guess I'd lose things worse than she does. I mean to help her every day. I'll go every morning and find all her things for her, and put 'em on a chair by her, so they won't get lost again. Goody, though! I know what I'll do that's better than that. He gave such a jump as nearly to upset his pail of berries. His new thought took such hold of him that he had to sit down and give his full attention to it for awhile, and then the boys were astonished at hearing him propose to go home. As none of them were inclined to leave the berries so early, he went by himself. "I'm going to do all I can for mother, truly I am," he said to himself, "but I'm not going to begin all at once, for fear she should guess what's up."

He carried her a saucer of his berries, and the next day and for several days afterward waited on her kindly and carefully in the morning, and then kept a good deal away from her through the day, fearing that she might read in his face that he had a wonderful secret.

"What is George about that I see so little of him?" his mother asked of Susan, the woman who took care of the house. "Is he away from home so much?"

"O no," said Susan, "he's about most of the time, and as busy as a bee, but there's no tellin' what he's up to. It must be some new caper, for he shuts himself up in the tool-house, and won't let nobody go in. Mischief hatchin', like enough."

Susan was a good, faithful woman, but not at all given to putting things pleasantly or cheerfully.

George worked away for several days, at the end of which he came to his mother's room, looking as if he had a great weight on his mind. "Mother," he said at length, in a tone which showed her that he had paid no attention to what she had been saying, "wouldn't you be willing to let me have these little pictures in my room?" He pointed to two which hung close beside her, above her bed.

"Why, Georgie, do you really want my pictures? I'm very fond of them, you know, and like to have them here."

"I'd like to have 'em for awhile, anyway," he said.

"Then you shall have them, of course, dear." But the words were said a little regret-

fully, and she looked hurt and sorry, as George, without saying anything more, carried away the pictures, for there were not many pretty things in her room.

She was awakened the next morning by a slight noise, and opening her eyes, caught sight of George, bobbing below the foot of the bed, as if anxious to escape her notice.

"Is that you, George?" she asked.

"Yes, mother," he said, coming to kiss her, and looking as if very much puzzled what to do. "I say, mother, you've waked up too early. Won't you please to shut your eyes and make believe you're asleep yet?"

She did as he asked, and for a few moments could hear him making some quiet movements. Then he cried, "Wake up, mother!"

She opened her eyes to see him standing at the foot of the bed, watching her face with a pleased, expectant look.

Something on the wall close beside her drew her attention, and she turned her head that way. "Oh!" she exclaimed, in great surprise and pleasure at sight of a bracket-shelf which hung within easy reach of her hand.

"I made it every bit myself," said George, his face beaming still more brightly. "All except those little bits of fancy doings glued on, and I worked for half a day in Billy Dyer's carpenter-shop to pay for 'em. I gilded 'em myself, and I bought the staining stuff and stained the rest of it. It looks almost as nice as a bought one, doesn't it, mother?"

"Ten times nicer to me, dear—"

"And see, mother, here's the place for your work-basket, and here are your glasses and your books. Plenty of room for everything you want. You won't have to keep hunting for your things any more. Oh! I forgot to tell you about the cord and tassel. Susan helped me to twist it up out of red worsted last night. She promised she would not tell you for anything, and I've promised to make her one to keep her things handy, and she's as pleased as she can be, and says I'm a tip-top boy."

"I think Susan is right," said mother.

But George rushed from the room before waiting to hear more, returning in a moment with hammer and nails.

"Did you really think I meant to take away your pictures, mother?" he said laughing in great glee.

"You see I could not make out how I was to get my bracket hung without driving nails, and letting the whole secret out. So I made believe I wanted the pictures. Now I'm going to hang 'em over here."

"You are the dearest comfort and blessing in the world," said his mother, when at length he came and bent over her. "I shall never look at your bracket without a happy thought of your kind thought of me. And I shall never take a thing from it without being glad, because of your dear hands putting it here for me."

The crowning point of George's surprise came in his going out and gathering flowers to put into a tiny vase to be placed on the bracket. "I'll bring fresh ones to her every morning," he declared to himself. "I never felt so glad about anything in my life. I'm going to keep up doing things for mother—see if I don't."—*Baptist Examiner*.

DESTINY is largely the product of conduct.

DON'T! DON'T!

"DON'T! don't!" a little voice seemed to say, clear and strong, in Harry's ear.

The two cents lay on the window seat; some one had forgotten them. Two cents' worth of candy came right up before Harry's eyes, and in a moment he had put out his hand to take the cents.

But that "Don't! don't!" Who spoke?

He turned and looked. No one was in the room. The door was open, but no one was in the entry.

"Nobody can see," he said to himself.

"Thou God seest me," said the voice.

"Nobody'll know where they've gone," said Harry.

"Thou shalt not steal," the voice said again.

Harry was frightened at himself, and ran away as fast as he could. He was saved from a great sin and trouble. If he had taken those two pennies he would most likely have taken more another time, and not been so scared about it either.

I knew a boy who stole a ten-cent piece once. He felt very badly about it. He was so ashamed that he did not know what to do. Not long after he had a chance to steal again. He did, and that time it wasn't half so hard. So he went on and on, and at sixteen years of age he was in prison.

What voice was that which said, "Don't! don't"? That was conscience—God's voice in the soul. Always listen to the voice that bids you to keep God's commandments.—*S. S. Evangelist.*

JUST TELL THE TRUTH.

ANY one who knows he is telling the truth can afford to keep cool—even under the proverbial badgering of a pert lawyer. The boy who learns that lesson at home is fortunate.

A boy twelve years old was the important witness in a lawsuit. One of the lawyers, after cross-questioning him severely, said: "Your father has been talking to you, and telling you how to testify, hasn't he?" "Yes," said the boy. "Now," said the lawyer, "just tell us how your father told you to testify." "Well," said the boy modestly, "Father told me that the lawyers would try to tangle me in my testimony; but, if I would just be careful to tell the truth, I could tell the same thing every time." The lawyer didn't try to tangle up that boy any more.—*Fireside Teacher.*

ELECTRIC LIGHT CARBONS.

OF 150,000 carbons burned daily in the electric lights used in the United States, 100,000 are manufactured in Cleveland, Ohio. Six years ago all the carbons burned in this country were made in a single room in Boston. Now there are 20 carbon furnaces in Cleveland alone. The carbons are made chiefly of the residuum of oil after it has been refined, and the deposit about natural-gas wells is also coming into use. The material is ground to a powder, a little pitch is added, and the substance is then placed in molds. These are packed in boxes and the latter placed in a furnace where they are subject to the most intense heat. The capacity of an ordinary furnace is 45,000 carbons.

Health and Temperance.**RICE AS FOOD AND MEDICINE.**

Rice is among the most nutritious of all the articles of common diet. Indeed, there are only two others containing more nutriment—peas and beans; and these have only a fraction the advantage of rice. At the same time, rice is more digestible than peas and beans, requiring only one hour for its digestion, while peas and beans require over two hours. Ninety parts in one hundred of rice are nutritive, while oatmeal, peas, and beans, the only foods excelling in this respect, are respectively 93 and 92 per cent. in nutritive elements. Besides its value in nutritiveness and digestibility, rice is an excellent food on account of its heat-generating properties. Hence, though regarded as a very unsubstantial diet, it is really a very sustaining one, affording abundant and digestible elements for nourishment, and at the same time serving as fuel to keep up the heat of the body, which is no less necessary to life than nourishment. It is said that one pound of rice will generate more heat than four pounds of roast beef. But while rice is not a very "cooling diet," it is a good one even in fevers, on account of its nutritiveness and ready digestibility.

One of the very best combinations of food in all cases of sickness is rice well cooked and taken with milk. The dry or "Carolina mode" of cooking rice is even more digestible than when cooked with milk. The following are the directions for this. Take a clean stew-pan with a close-fitting top. Then take a clean piece of white muslin large enough to cover over the top of the pan and to hang down nearly to, but not quite in contact with, the bottom. Into the sack so formed, put the rice, pour over it two cupfuls of water, and put on the cover so as to hold up the muslin bag inside the vessel. Place the pan over a slow fire and the steam generated by the water will cook the rice. When thus prepared the grains will stand apart whole as when put into the vessel, yet they will be soft and more digestible than the semi-fluid gummy concoction served up in the common mode of cooking rice. The steamers attached to most stoves will answer in place of the muslin bag.

The object of these contrivances is to prevent contact of the rice with the vessel, and thus avoid burning or scorching; but this can be done with care, without anything of the kind. The only objection to rice as a food is its insipidity or tastelessness, but this can be obviated by suitable seasoning with salt, or other ingredients.

As a medicine in looseness of the bowel, nothing is better than rice thus cooked; or if more nourishment is required, it may be cooked with milk or put into the milk, hot, after cooking.

Most cases of diarrhea, when taken in the beginning, can be cured by this simple prescription: Go to bed; keep warm; drink but little fluids of any kind, and eat nothing except rice cooked dry, or with milk. But, if there is fever with thirst, drinks either cold or warm may be taken in moderation. It is a grievous error that all drinks should be for-

bidden in diarrhea. If fever is present cold drinks are necessary both for the comfort and the restoration of the patient. This thing of withholding drinks in fevers of any kind is a barbarism which has happily passed away among all intelligent physicians and people.—*Woman's Work.*

DRINK STATISTICS.

A GOVERNMENT report by the British consul-general in Germany, points out certain serious facts. The adult male German drinks annually on the average about seventeen gallons of spirituous liquors. In the kingdom of Prussia, the whole expenditure in 1882 on wine, beer, and spirits amounted to £45,400. In Sweden and Norway, the consumption of spirits has been declining for some years past; but in Denmark the evil of spirit drinking has reached a terrible pitch. In Holland, in 1878, there was a drink-shop for every ninety inhabitants, including women and children; but a restrictive law, passed in 1881, has reduced the number about one-quarter. The worst statistics in regard to the consumption of alcoholic liquors are those of Belgium, where, in less than half a century, the drinking of such liquors has far more than doubled for each person. In 1881 there was a public house for every dozen adult males. In France the amount of drunkenness has been reduced by the passing of a salutary law. In Switzerland, between 1870 and 1880, while the increase of population was but 6.5 per cent., the increase of public houses was 22 per cent. In Austria the condition of affairs is similar.

And all this drinking has its effect. There is a horrible array of figures giving the statistics of delirium tremens, suicides, lunacy, and accidental deaths, as the result of drunkenness. In Denmark 74 per cent. of the arrests were for drunkenness, or for crimes committed under the influence of drink. The inspector-general of Belgian prisons reports that four-fifths of the crime and social misery is attributable to intemperance. In Austria the hospitals, lunatic asylums, and prisons all testify to the advance of drinking habits. And continental workmen generally—even those who do not become absolute drunkards—spend a large proportion of their earnings in drink.

The foregoing statements, be it observed, are not the froth of a temperance harangue, but the cold statistics of a Government report. They show that earthquakes and cholera are not the most terrible evils of Europe. They should be studied by those who suggest that spirit drinking can be extirpated by introducing the free use of beer and light wines. In the very countries where the milder drinks are used, the consumption of ardent spirits is increasing at a terrible rate. The temperance question is a growing question, and it demands attention here as in other lands.—*Independent.*

THE use of strong drink in France has of late years progressed, according to some statisticians, at a greater ratio than in any other country. The results are made apparent by the fact that from 1870 to 1885 the number of suicides from drunkenness has increased sixfold, while cases of madness, traceable to the same cause, have increased from nine to sixteen per cent., and accidental deaths have increased twenty per cent.—*Christian at Work.*

News and Notes.

RELIGIOUS.

—There are 68,973 German Methodist Episcopal members and probationers in the United States, Germany and Switzerland, and 74,696 Sunday-school scholars.

—It is stated that there is not a single colored Roman Catholic priest in the United States; several young men of African blood are preparing to enter the priesthood.

—Marshall Booth, of the Salvation Army, claims that during the last twelve years over one million men and women have been rescued from the slums, and transformed into self-supporting, sober, Christian citizens, by the work of the army.

—The Church of Scotland has got her first deaconess in Lady Grisell Baillie. She was publicly set apart to the office in Bowden Church on a recent Sunday. At the last monthly meeting of the Edinburgh Presbytery, it was reported that two other ladies had applied to the Session of St. Cuthbert's, asking to be also set apart to the same office.

—The *Catholic Review* is authority for the statement that a late decision of the Roman Congregation is to the effect that "to gain the Indulgences attached to the *Officium Parvum B. M. Virginis* (the little office of Our Lady), it is necessary to say it in Latin as it is found in the Roman Breviary, and it is not advisable, so the Cardinals have decided, to extend the Indulgences to translations." If it were indeed true that any benefit could be derived from this idolatrous mummery it would be a cruel thing to withhold it from those who have no knowledge of Latin, but as it is, probably the unlearned may survive the blow.

SECULAR.

—Serious floods are reported on the lower Mississippi River.

—The number of sheep in the world is estimated at 517,000,000.

—It is said there are only forty first-class stenographers in the United States.

—There now seems to be little doubt that Blaine will be President Harrison's Secretary of State.

—Nine towns in Michigan have cases of small-pox. Thirty-one persons are ill from that disease in the State.

—It is reported that thirty days of rain and floods have destroyed the entire sugar crop of San Domingo.

—California's wheat crop for 1888 was about 27,750,000 bushels, as against a yield of nearly 28,000,000 in 1887.

—On the 28th ult., a woman was sentenced to be hanged, at Philadelphia, for the murder of her husband.

—Sixteen men and twenty horses were drowned while crossing the ice on Lake Rideau, Ontario, on the 27th ult.

—January 25, two children in Dakota were lost on their way home from school, and perished in the blinding storm.

—It is said that very few Republicans in Congress doubt that there will be an extra session of the Fifty-first Congress.

—A London dispatch of the 2d inst., says that the steamer *Lymington* was wrecked off Ilfracombe and ten persons drowned.

—A bill has been introduced into the New Jersey Legislature to abolish the High-license and Local-option law of that State.

—January 28, a memorial was presented to the United States Senate protesting against the admission of New Mexico as a State.

—The *Japan Gazette* says that the quantity of rice exported from that country is about one million piculs yearly, realizing \$3,000,000.

—By a vote of 23 to 1 the School Board of Louisville, Ky., has decided that German shall not be taught in the public schools of that city.

—Germany has made a formal declaration of war against Samoa, and all vessels arriving there are searched for arms and munitions of war.

—Buffalo, N. Y., was the scene of a most disastrous fire on the morning of the 2d inst. Fully \$2,000,000 worth of property was destroyed. The same day a fire in Denver, Col., destroyed property valued at \$130,000.

—Advices from Alaska say the winter there has so far been a very discouraging one to the people of the Territory, owing to the severe storms.

—A bill is before the Pennsylvania Legislature to make the penalty for writing "White Cap" letters three years' imprisonment and \$1,000 fine.

—January 30, one thousand Clyde firemen and sailors struck for an increase of 3 shillings per week, which the Allan Company at once conceded.

—England is alarmed by the reports of the strengthening of the French navy; the Admiralty estimates propose the increase of the marine force by 3500 men.

—The rice prospects of the South are not good. Bad service and floods have done great damage, and fear of the reduction of the duty discourages growers.

—On the 1st inst., the Senate, in secret session, repudiated, by a vote of 38 to 15, the extradition treaty with England, which Bayard negotiated two years ago.

—The walls of a burned building in Duluth, Minn., collapsed on the 29th ult., and one man was buried beneath the ruins. His sister has since become insane.

—A Boston inventor claims to be able to produce aluminium for less than seventeen cents per pound. This metal is stronger than iron, and very much lighter.

—Archduke Rudolf, Crown Prince of Austria, is dead. It is asserted by some that he was shot by a man whose wife he had seduced. Others say it is a case of suicide.

—The downfall of the present French ministry, is confidently predicted as one result of the election of General Boulanger to a seat in the chamber from the Department of the Seine.

—On the 31st ult., a receiver was appointed by Judge Barrett, of the Supreme Court, for the North River Sugar Refining Company. This is another decision against the sugar trust.

—A prohibition colony is to be founded in Los Angeles County, this State. Every deed will contain a clause "forbidding the manufacture, sale, or storage of intoxicants," upon the lands of the colony.

—The annual expenditures for school purposes in the State of South Carolina amount to about \$600,000. This is about one-third the sum which the city of Boston expends annually upon its schools.

—January 31 John O'Connor and Thomas Condon, members of Parliament for Tipperary, were sentenced to imprisonment for four months, without hard labor, for inciting tenants not to pay rent.

—Near the town of Fillmore, Millard County, Utah, is located a clever-sized mountain of salt; it is blocked out similar to limestone in a quarry, and thousands of tons are sent annually to different reduction works.

—The census of children of school age, between six and eighteen years, in Utah, shows that there are in the Territory 941 boys and 3,641 girls of non-Mormon parents, and 34,082 boys and 23,289 girls of Mormon parentage.

—Captain Zalinski's new dynamite gun was tested again at Fort Lafayette, New York, on the 31st ult., and shells were thrown nearly two miles. The tests were satisfactory to the Examining Board, who will recommend the adoption of the gun to the Government.

—It is asserted that a prominent architect of Kansas City is reported to have discovered a method of producing sterilized air. The value of this air is stated to be that all surgical operations can be performed by its use without danger of subsequent inflammation.

—A millionaire, named Tagliabei, who died recently at Milan, bequeathed the sum of 50,000 francs to the street-sweepers of that town, on condition that they would all go to his funeral in their working clothes. In his youth he had himself been a street-sweeper.

—January 31, the Nebraska Legislature passed a resolution, for the submission to the people of a prohibitory amendment to the Constitution. The same day the Governor of Pennsylvania signed a similar resolution, which had been adopted by the Legislature of that State.

—A late London dispatch says that the naval committee appointed to inquire into the late maneuvers, states that the English ships, with few exceptions, are unsuitable for modern warfare—indeed, deficient—and that the existing fleet is unfit to command the seas against an enemy.

—The Federal Council of Australia has adopted an address to the Crown, viewing with deep anxiety the recent events in Samoa, and favoring treaties guaranteeing independence in those islands, and also expressing the opinion that foreign dominion there endangers the safety of Australia.

—A New York dispatch of the 29th ult., says: "With two exceptions every line of street cars in this city is tied up. When the last night trip was made, each car was run into the stables and at 4 A. M. the great strike commenced." Two days later however, the lines were all running again and at this writing, February 3, the strike is regarded as a failure.

—Since May 5, 1883, the killing of deer on Cape Cod has been forbidden by law, under a heavy penalty, and the result is, that the 500,000 acres of woodland between Sandwich, Falmouth, and Plymouth, are thronged with deer, now quite tame. When the law was not in force, about 200 deer were killed yearly. For over 200 years that region has been a favorite hunting ground.

—A late financial report of the Chicago, Burlington and Quincy Railroad, covers the period of the great strike on that road, and shows a remarkable decrease in the earnings, as compared with those of 1887. The decrease in gross earnings was \$1,741,493, and in net earnings, \$1,719,373. The company estimates that it lost from \$1,500,000 to \$2,000,000 by the strike, necessitating a quarterly dividend of only one cent.

—A strange disease is raging in Webster County, Ky. Up to February 1, twenty-four persons, mostly children, have died. The disease is not understood by the physicians, and they are unable to name it. Death usually occurs from six to twelve hours after the attack. Those dying rapidly turn black after death. Three physicians have fled, not being able to be of any service, and not wishing to jeopardize their lives without hope of doing good.

—The Columbian Government, while announcing its ability and determination to preserve order on the isthmus in case of suspension of work on the canal, advises the consuls of foreign countries to take steps for returning discharged laborers to their homes, as the fact is recognized that the howling mob of tough characters who would be turned loose from the cuts would be a difficult element to manage. Troops were being concentrated on the isthmus to be in readiness for any emergency.

—January 29, Stanhope, the British Secretary of War, delivered an address to a meeting in Lincolnshire, England, in which he said that a thundercloud was hanging over Europe, and that sooner or later it would burst, bringing the fiercest and most horrible war ever known. It was impossible, he said, to view the preparations for war now being made throughout Europe, without feeling that war was approaching. He hoped, however, that the wisdom of England's statesmen would prevent that nation from becoming involved.

—A festival and ball given in Chicago, Sunday evening, January 27, for the benefit of the families of the executed and imprisoned Anarchists, was attended by some 3,000 persons. The walls of the hall were covered with caricatures, such as policemen blown up by a dynamite bomb, allegorical figures representing Christianity and Judaism falling dead, and others of a more revolting type. Editor Christensen, of the *Arbeiter Zeitung*, delivered a eulogy on the "heroes" and "sacred martyrs" who were sleeping their dreamless sleep in Waldheim. The speaker predicted that a cyclone would yet sweep over the land and wipe the capitalistic robbers from the face of the earth.

Obituary.

* BURCH.—Died, August 29, 1888, in Allila, Tulare County, Cal., after an illness of eight days, with typhoid fever and heart troubles, W. T. Burch, aged 35 years. Brother Burch embraced the truth from reading, about one year previous to his death, and was baptized at the next camp-meeting following, which was held at Selma, in this State. His life was consistent and influential for good upon his neighbors. One of the ministers in the community testified to the influence of his life upon his own mind, that it was such as never would be erased. He left a wife and four children to follow his bier to the grave, where he awaits the glad day when death shall give back the dead, the grave its treasure, and the enemy his victim.
E. P. DANIELS.

CHAMBERLIN.—Died, at South Windham, Conn., December 30, 1888, Alice M., wife of Charles Chamberlin, and daughter of W. E. Landon, aged 33 years. Sister Alice united with the Baptist Church in 1878, and has always led a Christian life. On her mother's death, which occurred five years ago, she was brought by the affliction to a closer walk with God, and determined to obey him by keeping his Sabbath holy, although isolated from those of like faith. We laid her to rest on New Year's day with sad hearts, yet with the blessed hope that when Jesus comes we shall meet the loved ones around our Father's throne. Remarks by a Methodist minister from John 11:25.
MRS. J. B. SMITH.

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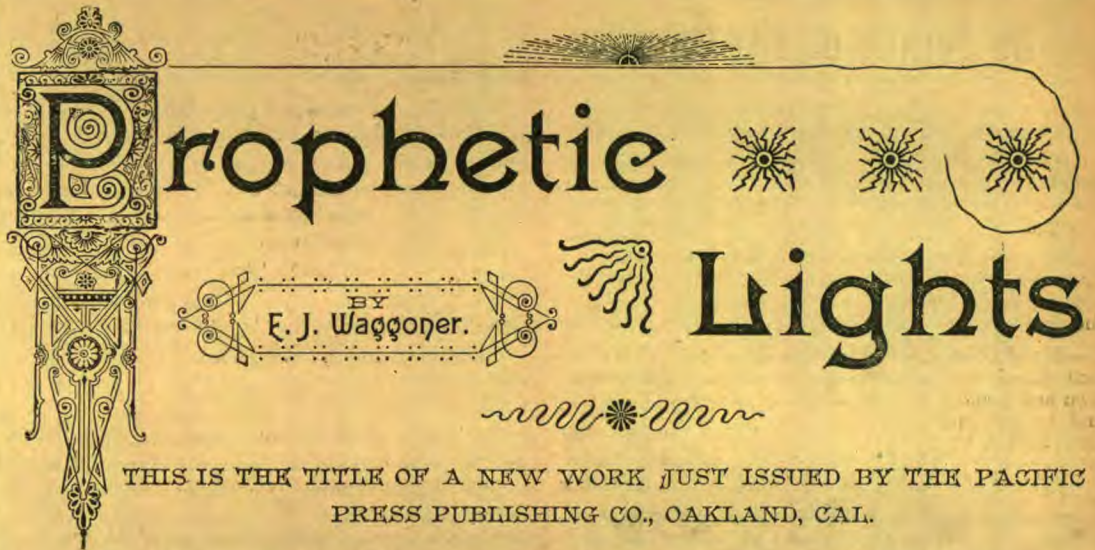
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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, FEBRUARY 11, 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.

ACCORDING to the report of the Board of Excise, there are in New York city 8,780 places licensed to sell intoxicating liquors. Of these 7,391 are saloons, 5,862 of which sell distilled liquors. Commenting on this report, the *Christian at Work* says that "there are just 5,862 more liquor saloons in that city than there should be." We think that there are 7,361 more saloons than there ought to be, and just 8,780 more places where liquor is sold than is for the good of the city. The sale of intoxicating liquors, to be used as beverages ought to be absolutely prohibited, not only in New York, but in every city and village in the land.

THE Samoan difficulty seems to be growing more serious each week, and fears are expressed in some quarters that war between the United States and Germany may result from the present condition of affairs in those islands. Certain it is, that there is considerable bad feeling between the two countries over the affair. It seems that Germany is determined to establish a protectorate in Samoa. The United States is under some treaty obligation to the Samoans, but just how far those obligations extend is an open question. Aside from that, however, it is contended that it would be bad policy to allow Germany to gain control in Samoa. Whether or not this Government will take any decided action, remains to be seen. Latest advices state that Germany has declared war against Samoa.

THE Junean (Alaska) *Free Press*, prints some most heart-sickening facts relative to vice in that Territory. For the most part the native women are abject slaves, and many of them are bought and sold for the basest purposes. The *Press* charges that Dr. Jackson, the educational agent, is largely responsible for the existing state of affairs. It says:—

"Sheldon Jackson, the educational agent, instead of suppressing the sale of these Indian girls to miners and Indians, has put no obstacle in the way of the traffic. His school has been mainly used for teaching the girls housework and English, accomplishments which serve to increase their price in the 'matrimonial' market." Again the *Press* says: "The innocent are now suffering simply through the neglect of duty on the part of those placed here at salaries to religiously instruct a people who were heathens when the territory was purchased from Russia, and who are heathens still."

THE Catholic *Monitor* (San Francisco), of January 9, gives a prominent place to an article from the *Irish Catholic World*, written by Bernard O'Reilly, on the restoration of the Papacy, from which we quote the following, which shows how Catholics view the matter:—

"We speak now not merely to our own countrymen, but to our friends and readers of other lands as well, when we say that, knowing what the authoritative teaching of the pontiff and the church on this point is, it is our bounden duty to manfully resolve to exert ourselves to the utmost limits of our power to secure the speedy and splendid vindication of that teaching. After all, as we said but recently, Catholics are stronger than the Freemasons or Atheists, if we will but join hands in the work before us. What a noble sight it would be to see the Catholics of Germany, of Ireland, of France, of Spain, and of America, demanding the restoration of Papal independence. In this way, truly Ireland would take her place among the nations, while a great step would be taken towards securing European peace. There is nothing impossible in this. If the Catholic manhood of the Continent, bearing arms as they do, were only in earnest in sustaining such work as this, one week would find missives from every Christian Power on Signor Crispi's desk,

warning him and his master to depart without delay from the eternal city. This is the duty of the hour for Catholic people; Irishmen will be no laggards in discharging their share of it."

When it is remembered that Catholics hold the balance of political influence in nearly every country, such appeals as the above are not to be considered as mere vapor.

KNOWLEDGE alone of the word of God is of no real benefit. It will never build a character. It may "set off" the individual, and bring him worldly admiration and honor; but it will not honor Christ. Divinity is hidden by the human. The individual will find his chief delight in what he knows and what his knowledge brings. But love for God, while it delights in what it knows, finds greater delight in what it is able to do for the Master. Knowledge is profitable only when united with love. Love in itself implies knowledge; for one cannot love that which he does not know. The difference between the two is expressed by the apostle in 1 Cor. 8:1: "Knowledge puffeth up, but charity edifieth;" or better rendered, "Knowledge puffeth up, but love buildeth up." The difference is that between an inflated bag and a well-built edifice of stone. "Love never faileth."

A CORRESPONDENT sends us the following statement, which is credited to Rev. Judson Smith, D. D. and asks if it is true:—

"The adherents of the religion of Jesus Christ to-day outnumber the followers of any other faith in the world. Christian missions number more than 2,000,000 adherents on heathen soil, and at the present rate of increase will include 20,000,000 before this century closes."

We wish we could say that it is true; but unfortunately it is not. "Cram's Universal Atlas" gives the number of professed Christians, including Roman Catholics, Protestants, and Eastern Churches, as 388,000,000; Buddhists, 400,000,000 to 600,000,000. The entire Protestant church membership—and it is here that the real adherents of the religion of Jesus—are to be found—number only about 17,000,000. Cram places the number at 16,500,000—a long way from a converted world, even nominally so.

THE following item, from the San Francisco *Chronicle* of January 30, will be of interest to many of our readers:—

"The American ship *John R. Kelly* has arrived at Havre from this port. On the passage she called in at the Pitcairn islands. Captain Gibbons, in speaking of the matter, said that he anchored off the island on October 13th. A boat commanded by I. Russel McCoy put off, loaded with fruit. The occupants refused to take anything in exchange but medicine and an old mail which Gibbons had brought for the island. The reason for this, they explained, was because the day was their Sabbath (our Saturday), and they did not bargain or contract on that day. They said that there were 115 inhabitants then on the island, all of whom were well. They inquired for friends in San Francisco and said that the *Louis Walsh*, from New York, had called in, and also the British *Amyone*, the latter for water, her tanks having burst."

Pitcairn is the only community in the world composed entirely of Sabbath-keepers.

WHAT would many ministers do without "Robert Elsmere," or "John Ward, Preacher," to talk about. Sermon after sermon has been preached on these novels, till they are now getting somewhat stale; controversies have raged till people are becoming weary; and now some of the political Christians wish to prevent the inaugural ball of General Harrison, the President-elect. Finding that not easy, they are proposing the same principles as National Reformers use concerning our Government. It is not Christian now, but if it will only adopt our proposed Constitution, and call itself Christian, it will be all right. So if this inaugural ball can only be given another name, it will not be so bad after all; for it is, say they, "only a reception." To such we commend the following, from the *N. Y. Weekly World* of Jan. 23:—

"A number of Methodist ministers of Boston, Mass.,

will request the Committee in charge of the inaugural ceremonies at Washington to change the name of the evening entertainment from 'inaugural ball,' to 'inaugural reception.' Just how this substitution would make any difference as regards the moral tone of the affair, is hard to understand. Even if the festivities were called the 'Inaugural Prayer-Meeting,' or the 'Inaugural Aid to an Upright Life,' nothing would be gained thereby. It is the thing itself, not its name, which counts in the long run. The Lord cannot be fooled by euphemism."

A MISCONCEPTION of the meaning of the term "Israel," leads many to suppose that the Scriptures teach that the Jews will yet be gathered into their own land. We do read of the Root of Jesse (Isa. 11:10, 12), that "he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," but this has no reference whatever to those who are now called Jews. "For he is not a Jew which is one outwardly; . . . but he is a Jew which is one inwardly." Rom. 2:28, 29. "Neither, because they are the seed of Abraham, are they all children; that is, 'they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.' Rom. 9:6, 7. Or as the apostle elsewhere expresses it: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:19.

There will be a glorious gathering, not of the Jews—literal Israel,—but of those who are Christ's—the true Israel,—for "they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke 13:29. And this is the only gathering of Israel yet future, of which the Scriptures speak.

THE *Church Times* (Episcopal), and the *Catholic Times*, of Liverpool, have been having a bout on the question of transubstantiation. The *Church Times* asserts that this doctrine "is not now believed in the Roman Church, though the name is kept up." To which the *Catholic Times* retorts that "it appears that it is believed and taught in the Church of England." And in proof of the assertion, quotes as follows from "Severs' Mass Book," written by an Anglican clergyman: "Every crumb on the paten, every drop in the chalice, has now [that is, after consecration] become the whole body, blood, soul, spirit, and divinity of Jesus."

After giving the quotation, the Catholic paper dismisses the matter with this parting thrust at its Anglican neighbor:—

"It is manifest that not only is the Church of England hopelessly divided against herself, but that even the Ritualists are split into two parties, one believing and teaching what the other declares to be false, and not only false, but impossible of belief, inasmuch that if a man says he does believe it he is not to be credited."

Another thing is also manifest, namely, that the principal difference between the Roman and the English Church is not in faith, but in paying allegiance to the Pope.

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