

# 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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A CATHOLIC paper says that at Plainfield, N. J., the Catholics are in a state of indignation, owing to the fact that a short time ago a parochial school had been built for St. Mary's parish and upon completion, placed on the city assessment books by the town assessor to the amount of \$20,000.

If Rev. W. F. Crafts, Secretary of the American Sabbath (Sunday) Union, carried out his program for February fully, he spoke in favor of the Sunday-Rest bill in Wilmington, N. C., Charleston, S. C., Savannah, Jacksonville, Tallahassee, Pensacola, Mobile, Meridian, Louisville, Pittsburg, Altoona, Harrisburg, Wheeling, Zanesville, and Columbus.

THE *Catholic Mirror* makes the statement that "his eminence, Cardinal Gibbons, has been invited to address the Convention of the National Teachers' Association, which is to meet in Nashville, Tenn.," and that probably "Bishop Keane, rector of the new Catholic University at Washington, will represent his eminence on that occasion." Why a Roman Cardinal should be asked to address a convention of American educators, is beyond our comprehension, for Rome is the inveterate enemy of our free school system.

A SECULAR paper says: "Religion and drama are becoming intertwined in a measure. Rev. T. K. Beecher has had a little theater built within his church edifice, and, on the other hand, 'Martin Luther' and 'Robert Elsmere' are the titles of new plays."

"Religion" and the drama may be becoming intertwined, but Christianity and the drama are not and never can. The drama is part and parcel of the world, and the Christian is commanded to "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." 1 John 2:15.

"RELIGIONS," says the *Christian Register*, "as well as individuals, need a new birth; and Christianity needs, and, we hope, is experiencing, a new birth in this age, a renewal of its spiritual life and ethical power."

The individual needs a new birth, indeed "must be born again," because in his natural state he is totally unfitted for the service of God and for the society of holy beings. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," said the Saviour, and the apostle assures us that "the carnal [fleshly] mind is not subject to the law of God, neither indeed can be," hence the ne-

cessity of being born again, born of the Spirit. But why must Christianity be born again? What change is demanded in Christianity to bring it into harmony with God? Can the *Register* suggest any improvement in the religion of our Lord Jesus Christ? Is it not true that Christianity is as perfect now as it ever was, and that it is professed Christians who need a new birth?

THE *Jewish Messenger* asks: "Why should not the Hebrew be a power which shall work for honesty and purity, for simplicity and high aims in the American life? Why should not Judaism be a force that shall preach personal morality to the Nation?"

The answer to the question is not far to seek; it is simply because with the rejection of Christ, Judaism lost all the spiritual force it ever had, and it stands to-day as it has stood for nearly 1900 years, without power to regenerate a single soul or to remove a single blemish from human character. They would not come unto Christ that they might have life and power, and to-day they are, as a people, witnesses to the truth of his words: "Without me ye can do nothing."

MANY persons profess to see in the great improvements which are being made in weapons of warfare, and in the immense preparations which the nations of the earth are making for war, the very best assurances of peace. But some of the great soldiers of the world do not so regard it. In a recent address in Birmingham, England, Lord Wolseley spoke as follows:—

"Those who study the map of Europe at the present moment, and the condition of things in Europe, must feel that there is hanging over us a war cloud greater than any which has hung over Europe before. It means that when it bursts—and burst it will as surely as the sun will rise to-morrow—it means not, as in former days, a contest between two highly trained armies, but a war of extinction, of devastation, between great armed nations whose populations are armed and trained to fight."

CARDINAL MANNING is of the opinion that this country is in a state of moral decay, which he attributes to freedom of divorce, Sunday newspapers, and lax Sunday observance. It is not to be denied that the moral condition of the people of this country is bad enough, but this condition is not caused by freedom of divorce; this freedom does not make the people immoral, it simply shows that they are immoral. Why the cardinal should find fault with the manner in which Sunday is observed in America is not apparent, since it is more generally regarded than in Catholic countries; and certainly the reading of a Sunday paper is not more objectionable than the way in which most Romanists, both European and American, spend the greater part of the day. But as the Sunday festival in its present form is a Catholic institution, it seems only fitting that the Romanists should say what constitutes a proper observance of the day; and certainly if they feel that they are not keeping it as they ought, they should reform.

### "THE MORNING COMETH."

Lo! from his Eastern heights sublime,  
I hear the herald's joyous warning;  
Day's glory deepens; far upclimb  
The rosy splendors of the morning;  
See yon triumphant steeds of light  
Chase the retreating hosts of night;  
The valleys sing, the hills rejoice,  
And sounds aloft one cheering voice,  
"Tis coming! Yes, 'tis coming."

'Tis coming! Yes, our night of tears  
Shall fade before Immanuel's glory,  
Which now to gild our earth appears,  
Foretold in ancient song and story;  
Foretold in that seraphic strain,  
With notes which haunt our world again;  
For traveling through the shadowy years  
The Just, the Merciful, appears,  
Behold! the Lord is coming.

—Zion's Herald.

### THE FRUITS OF FAITH.\*

BY MRS. E. G. WHITE.

GOD is not pleased with ignorance. We must become better acquainted with the principles of divine truth, that we may know better how to deal with human minds. We must have a closer connection with Heaven. We must follow the light, and reflect its rays upon the pathway of others. We want to enter right into the work, to go out to minister to souls. We should not be satisfied until the converting power of God attends our labors. To him who "goeth forth and weepeth, bearing precious seed," the promise is given that he shall doubtless come again with rejoicing, bringing his sheaves with him.

Laborers are needed everywhere to reveal Jesus to the people as he is. Those who abide in him will not misrepresent the truth by complaining and murmuring. They will say with Paul, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." By faith we behold Him who is invisible. Our faith reaches up to lay hold of the realities of the unseen world, and the affliction of the present is esteemed light in comparison with what is reserved in Heaven for us.

The angels of Heaven are looking upon us to see what we are doing to proclaim the

\*Morning talk at South Lancaster, Mass., January 16, 1889.



truth for this time. Christ has made us ambassadors to make known his salvation to the children of men, and if we are clothed with the righteousness of Christ, and are filled with the joy of his indwelling Spirit, we shall not be able to hold our peace. The truth will be poured forth from hearts all aglow with the love of God. We shall long to present the attractions of Christ, and the unseen realities of the world to come. We shall reflect the bright beams of the Sun of Righteousness. We are to be partakers of Christ's suffering and his self-denial; and if we suffer with him, we shall also reign with him. If we are partakers of his humiliation, we shall also be partakers of his glory. If we go forth weeping, with the heart broken, with self subdued, there will be no lofty lifting up of self instead of Jesus; but there will be the bearing forth of precious seed, and the certain returning with joy and with precious sheaves for the Master. The quickening influence of the grace of God will be made manifest. There will be an intensity of desire to follow in the path that Jesus trod. There will be an earnest longing that those around us may behold "the Lamb of God which taketh away the sins of the world." We shall want to see the salvation of souls. Our thoughts will be filled with loving zeal for the Master.

There are souls all around us who are starving for the bread of life; and how can we keep it to ourselves? Present truth must be preached to the people with unwavering faith and untiring effort. You must minister to those around you the truth that you have received. Diffuse the light that has fallen upon your heart. Paul's charge to Timothy is just as applicable to us to-day as it was to the young disciple. He said: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." We are to put every talent out to the exchangers, that it may be returned to God with usury. We are to do the work that Christ has committed to his followers, and preach the gospel to every creature. We do not realize what we shall be able to do when we are truly consecrated.

There are souls on every hand who are crying, "Come over and help us." Solemn responsibilities are resting upon the people of God. I thank God for our schools, where young men and young women may be prepared to labor in the Lord's moral vineyard. I thank God that the Bible is regarded as the most important study of our schools. Why should not the precepts of Jehovah be diligently studied? "The fear of the Lord is the beginning of wisdom." It lies at the foundation of all knowledge and wisdom. When Daniel was in the court of Babylon, what was it that enabled him to stand as a rock amidst all the subtle and overwhelming temptations of the king's court? He had his eyes on the precepts of God, and he was determined to be a loyal subject of Heaven. He purposed in his heart that he would not indulge in the luxuries of the king's table, but that he would keep his faculties in the best order, and his mind in a condition to appreciate eternal and spiritual truths. And when the king inquired of him, he found him ten times wiser than all the astrologers and wise men in his court; for

God gave him understanding and wisdom. Let the youth take the Bible as their guide, and stand like a rock for principle, and they can aspire to any height of attainment. There is no limit to the knowledge that they may reach. You may aspire as you wish, but there will always be an infinity beyond. Take God's word to balance the mind, and you will be led into large fields of fruitful thought. You may be fitted for positions of usefulness and trust in this world, and, in comparison with the wise men of earth, you may be found, as was Daniel, to be men of tenfold greater wisdom than all the astrologers in the realm.

X The only means whereby humanity can be reached and saved is through the co-operation of the human with the divine. Humanity can reach humanity. If the angels could have been saviours, it would have been necessary for them to take on them human nature, as did Christ. They would have had to experience the trials and sorrows of humanity, in order that they might know just how to pity and aid men, and to give them moral and divine power. But there was none who could be the saviour of the world but Jesus, the Son of God. Through his merits, men stand before God as candidates for eternal life. We are to be overcomers. We are to gain the victory here and now; we are to obtain a precious experience in the things of God now. If we do not get that experience and victory in this life, we shall never obtain it.

Every day we can teach others precious lessons in forbearance, in love, in compassion. We are to be representatives of Christ in every action of our lives. We do not want an emotional religion, and we have not had it in the meetings at this place. The testimonies have been plain, simple testimonies, declaring that Christ had forgiven sins, and restored the joy of his salvation. As I have heard these testimonies, I have rejoiced; for I knew how angels looked upon the scene. There has been joy in Heaven among the angels of God. There has been among us a heavenly Guest who has been restoring the lost sheep to the fold. Sinners have been reclaimed and reconciled, and I praise God. All Heaven is interested in what has been going on here. You have been abundantly pardoned, and the grace of Christ has been imparted to your souls, and now you are to be Christ's representatives. Every treasure of his goodness is to be given again to others. Every ray of light that has fallen upon your pathway is to be reflected upon some other who is in darkness. You are to speak with this one, to pray with that one, to write a letter to another, and to go about doing good to all men as you have opportunity. You have been made stewards of the manifold grace of God, which you are to dispense to others.

#### THE WISDOM OF WORDS.

Too often the "wisdom of words" explains the gospel away. It is possible to refine a doctrine till the very soul of it is gone; you may draw such nice distinctions that the true meaning is filtered away. Certain divines tell us that they must adapt the truth to the advance of the age, which means that they must murder it and fling its dead body to the dogs. It is asserted that the advanced philosophy of the nineteenth century requires

a progressive theology to keep abreast of it; which simply means that a popular lie shall take the place of an offensive truth. Under pretense of winning the cultured intellects of the age, "the wisdom of words" has gradually landed us in a denial of those first principles for which the martyrs died. Apologies for the gospel, in which the essence of it is conceded to the unbeliever, are worse than infidelity. I hate that defense of the gospel which razes it to the ground to preserve it from destruction.—C. H. Spurgeon.

#### SILENCE IS GOLDEN.

KEEP still. When trouble is brewing, keep still. When slander is getting on to its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter, and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed. Time works wonders. Wait till you can speak calmly, and then you will not need to speak, may be. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—Dr. Burton's Lectures to Yale Divinity Students.

#### THE GOSPEL NOT ATTRACTIVE.

We have another commonplace on our list that does service even in high quarters for a moment's thought. People say with the utmost confidence, "The simple preaching of the gospel will always attract people." This is not true. It will not always attract people, or ever attract some people. As some men preach the simple gospel, it will attract and captivate; and as some men preach heresy and error, these will attract and captivate. Spurgeon keeps his tabernacle overflowing, but so would certain well-known preachers whose several churches have repudiated their teachings, as most of the readers of this think, rightly repudiated them. Christ preached the simplest, sweetest gospel, and men crucified him. Three years' hard work left our Saviour only a few hundred souls to testify to the attractiveness of his gospel when lived out.

But men are not attracted by the gospel. The wise of Christ's time said, "Do a miracle and we will believe!" The wise of our time say, "We might believe Christ if he had done no miracle!" To the Jews he is a stumbling block, to the Greeks he is still foolishness. Who has not heard the simple gospel story preached, yes, and with earnestness, to a handful of people on a fine, clear Sabbath night, with hundreds living about? But the gospel was stupidly read, or the manner was dull, or the



English an offense, or the preacher's knowledge of men defective, his imagination not fired or absolutely lacking, and the old, old story, even in its simplicity, was marred by the preacher's lack of brains.

A gathered crowd does not testify to truth. A pleased crowd seldom testifies to truth. When men are always pleased with the gospel, it often only shows that no one has as yet brought it to bear on the hardened conscience, so that the ointment smarted before it healed. Many of us are pleased with Christ's teachings as we understand them, when if we were only less blind and self-righteous, we too would go away sorrowful, because we had found out at last that Christ has been saying to us all these years, "One thing thou lackest!"—*L. C. Hall, in N. Y. Observer.*

### DEADLY EXPLOSIVES.

THE following from the *Boston Advertiser*, in regard to the manufacture and sale of high explosives, is of interest as showing in an impassioned way the danger which threatens society from dynamite and other powerful explosives in the hands of desperate men. The *Advertiser* says:—

It is a serious question, demanding prompt attention, whether there ought not to be some legislative measures adopted with a view to checking the indiscriminate manufacture, use, and sale of dynamite and similar deadly explosives. As matters are now, any man can buy for a trifling sum of money materials which he can fabricate into missiles of awful destructiveness, carry on his person secure from observation, and employ with well-nigh irresistible effect against life and property. The art of making bombs is said to constitute a principal topic of instruction in the secret Anarchist schools. Newspapers devoted to the propagation of socialistic revolution have not scrupled to advise their readers to learn this art and teach it to their children, declaring that nothing is easier than to learn to make a dynamite bomb.

No adequate provision is contained in existing statutes for dealing with this menace to public welfare. The science of explosives is of very recent date, so far as its most important developments are concerned. Nearly all our legislation on the subject has reference to gun-powder, or, at most, gun-cotton, and nitro-glycerine. The statutes of Massachusetts are probably a fair sample of what has been thought necessary by law-makers in the direction of guarding against danger from explosives. Not one section or line in any enactment of this commonwealth can be found which recognizes the possibility that a man may carry about with him, secure from the knowledge of anyone but himself, an article no bigger than a good-sized playing marble, but which when thrown into a carriage or railway car, is liable to explode with such force as to tear in pieces everything within a radius of many feet. Yet the bomb with which one of the condemned Anarchists in Chicago took his own life was so small that it was believed to have been concealed in the hair of his head; and the dynamite ball that slew the Emperor of Russia, tearing him limb from limb, was said to have been of the size of a boy's marble.

The principle is fully established that public safety requires a strict regulation of all manufacture, sale, and use of explosive compounds. But hitherto restrictions have been devised mainly for the purpose of preventing accident, not crime. Our Massachusetts statutes do, indeed, provide penalties for destroying or attempting to destroy property by the use of explosives, but with that exception all our statutory provisions leave every Anarchist in the State practically free to follow the teachings of Herr Most and O'Donovan Rossa. Surely such ought not to be the case.

### IF I COULD ONLY KNOW.

"Casting all your care upon him; for he careth for you." 1 Peter 5:7.

If I could only surely know  
That all these things that tire me so  
Were noticed by my Lord,—  
The pang that cuts me like a knife,  
The noise, the weariness, the strife,—  
What peace it would afford!

I wonder if He really shares  
In all these little human cares,  
This mighty King of kings;  
If He who guides through boundless space  
Each blazing planet in its place,  
Can have the condescending grace  
To mind these petty things!

It seems to me, if sure of this,  
Blent with each ill would come such bliss  
That I might covet pain,  
And deem whatever brought to me  
The loving thought of Deity,  
And sense of Christ's sweet sympathy,  
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt  
That thou dost compass me about  
With sympathy divine.  
The love for me One crucified,  
Is not the love to leave my side,  
But waiteth ever to divide  
Each smallest care of mine.

—Selected.

### THE LAW OF GOD.

EVERY Government must consist of a ruling power, and subjects to be governed by that power. But there can be no Government unless the ruling power makes known its will to its subjects. This expression of the will of the ruler to his subjects naturally takes the form of law. Therefore law is the basis of every Government, the divine Government not excepted.

That law which is the basis of the divine Government, the expression of God's will to man concerning his conduct, is nothing less than perfect, holy, just, and good. To deny this is to deny the perfect holiness and justice of its divine Author. But on this point let the word itself testify.

In Ps. 119:1, David by inspiration clearly states the nature and extent of the law of God. He declares that those who walk in the law of the Lord are "undefiled," that they "do no iniquity," thus testifying to its perfection as a standard of righteousness. Again he says (verse 172), "All thy commandments are righteousness." "Thy righteousness is an everlasting righteousness, and thy law is the truth" (verse 142). It is written (Ps. 19): "The law of the Lord is perfect." "The statutes of the Lord are right." "The commandment of the Lord is pure." Rom. 7:12, 14 declares: "The law is holy, and the commandment holy, and just, and good." "We know that the law is spiritual."

We might justly conclude that the divine law, which is in itself righteousness, which is the truth, is perfect, right, pure, holy, just and good, and spiritual, is not affected by the change of times or dispensations. The moral relations existing between God and man, and between man and man, are the same in all time, past, present, and future. The obligations which grow out of these relations are ever the same, and it follows that the law which defines and enforces these obligations is just as unchangeable. However self-evident these facts may be, we will turn with reverence to the sure "word of prophecy."

The Lord said to Isaac, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. The statutes here spoken of are not mere commands to perform some acts, which, when obeyed, end with the act; but statutes are permanent principles of government. The principles of God's Government which Abraham obeyed in living faith, secured to him the divine blessing, and a holy character. Thus Abraham's "faith wrought with his works [acts of obedience], and by works was faith made perfect." Jas. 2:22. Then the law existed in the patriarchal age, in all its perfection and holiness.

In Ex. 16, God speaks of his law, not as something created for that time and people only, but as an existing, permanent principle of his Government. He would prove them whether or no they would walk in his law (verse 4), by giving manna on the six days, and withholding it on the seventh. And the reproof (verse 28), for refusing to keep his laws, was because some had tried to find manna on the seventh. Here is another record of the existence of the divine law, and that law commanded the Sabbath, at least a month before the covenant was made with the children of Israel at Horeb.

As recorded in Matt. 5:17, 18, our Lord said: "Think not that I came to destroy the law, or the prophets; I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Revised Version.)

Jesus left the courts of glory and came into this world for a purpose; but that purpose, he says, was not to destroy the law or the prophets. Then we are forced to the conclusion, that by his advent into the world, the law will not be destroyed, but will remain as before his coming, "until heaven and earth pass."

The word "fulfill" used in these texts has a Scripture meaning which we will seek and abide by. James says (chap. 2, verse 8), "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." As here used, the word "fulfill," applied to the law, means to obey. Those who fulfill the law, are the direct opposites of "transgressors." See verse 9. The word has the same meaning in Gal. 6:2, "Bear ye one another's burdens, and so fulfill [obey] the law of Christ." To fulfill or obey the law, we must acknowledge its existence, our obligation to obey it, and the authority of the law-giver. Then, since our Lord by his mission to earth fulfilled the law (Matt. 5:17, 18), he thereby obeyed it, acknowledged it, and



honored its just claims by suffering its penalty in our stead, that it might be fulfilled which was spoken by the prophet, "He will magnify the law, and make it honorable." Isa. 42:21.

Paul, by inspiration acknowledges the existence and authority of the law in the Christian dispensation. In Romans 3, he presents the doctrine of justification by faith alone, and finally concludes "that a man is justified by faith without the deeds of the law." But because we are justified by faith without the law, do we therefore make the law void? Paul asks and answers this question. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. Then Christ did not destroy or abolish the law, but fulfilled it, magnified it, and made it honorable. He did not make it void in the Christian dispensation, but established it. The law thus defined and established is the same as that of which David testifies in Ps. 111:7, 8: "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Again in Ps. 119:152: "Concerning thy testimonies, I have known of old that thou hast founded them forever."

In Jer. 31:31-34, is a prophecy concerning the new covenant, which was confirmed and established by the ministry and death of our Lord. By the terms of this covenant, God says, "I will put my law in their inward parts, and write it in their hearts." When God thus speaks of his law, we cannot mistake his meaning. The law which is written in the hearts of Christians by the terms of the new covenant, is the same that Abraham obeyed, and which by faith was written in his heart. This we know, because the law written in the hearts of Christians has the same effect on their characters as it had on the character and life of Abraham. God never employed but *one* means for changing the characters of men from sinfulness to holiness, namely, the *obedience of faith*. If faith wrought with Abraham's works, and if by works was his faith made perfect, our faith must be made perfect in the same way. There never was but *one* way.

The law of God, which is so perfect in holiness, purity, and truth, the perfect expression of the divine will, we may expect to find stated in the Scriptures, plainly, directly, forcibly. In James 2:8, it is written, "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." The royal law according to the Scripture, is no other than the law of God written in the Scripture. James continues the same subject through verses 8 to 12 inclusive, and in this connection but one law is spoken of. In verse 11, two commandments of the law are quoted. This is a quotation of Ex. 20:13, 14; and the commandments so quoted are a part of the law which was spoken by the voice of God amid the thunders of Sinai, and written by his finger on tables of stone. In this there can be no mistake. "The royal law according to the Scripture" is that which says, "Do not kill," "Do not commit adultery,"—God's ten commandments, which we transgress by showing respect to persons (verse 9). And in verse 12, he calls it "the law of liberty," and declares that by it we shall be judged.

The highest type of liberty is that condition in which men yield willing obedience to just and holy laws. Then, in the light of this fact, the law of God is supremely a law of liberty. The first commandment says, "Thou shalt have no other gods before me." Here is liberty indeed. The heart renewed by grace obeys this commandment with alacrity and great delight. There is nothing here that would hinder the full enjoyment of the glorious liberty of the children of God. What may be said of this command may be said of the remaining nine.

David says, "Thy commandment is exceeding broad." So broad is it that it will cover every action in life; so "spiritual" (Rom. 7:14) is it that it reaches the deepest recesses of the soul. See Matt. 5.

Such is God's universal standard of divine justice. And such a law is becoming to God, who is infinite in every divine perfection.

C. B. FITZGERALD.

Gold Hill, Oregon.

#### THE TRUE PURPOSE OF BIBLICAL STUDY.

THE first work in the scientific and systematic study of the Scriptures is called textual criticism, or the lower criticism. It is first of all necessary to know the text in which the Scriptures are contained. Hence the candidates for the ministry devote a large portion of their time to a study of the sacred languages, the various versions and manuscripts of the word of God. All translations must be derived from a faithful study of the originals. It is indispensable that a living church should have a ministry who are brought into immediate contact with the divine originals. The Bible in unknown tongues is a Paradise fenced and barred. The acquisition of the original text removes the barrier; the translation into the tongue of the people opens the gates, that all who will may enter in. Hence our Protestant churches have made it an article of faith that the Bible must be given to the people in their own tongue, and continually interpreted to the people by ministers who know themselves the originals, and are able to remove misapprehensions that will always arise, to some extent, in connection with all translations and reproductions. But this first step of the mastery of the divine original text may be accomplished, and yet the grace of God that is in the Scriptures remain entirely unknown. It is as if a man should enter the king's garden and devote his entire attention to the study of the gates and walls.

The second step in Biblical study is literary criticism, or the higher criticism. The sacred Scriptures are composed of a great variety of writings of different authors in different periods of history, writing in many different styles, such as poetry and prose, history and story, epistle and prophecy. Some of this literature is exceedingly choice, from a purely literary point of view. An anthology of the choicest pieces of Biblical literature would certainly be a very profitable study for many of God's people. Their eyes would be opened to the wondrous forms of beauty in which God has chosen to reveal his grace of redemption. But to study the Bible as sacred literature is not to study it as a means of grace. Exclusive devotion to that theme is as if we should

enter the king's garden, and, instead of going at once to his gracious presence, in accordance with his invitation, we should devote ourselves to the beautiful trees and flowers and ornamental shrubs and landscape.

The third work of Biblical study is Biblical exegesis. In this department the student in every way endeavors to get at the true meaning of the Scriptures. The particular passage and the entire writing under consideration must be studied with the most minute accuracy, and, at the same time, the most comprehensive summation of evidence. But even this may be carried on in a most thorough and successful manner in all its stages, except the last and highest, without finding God in Jesus Christ. Some of the best exegetes have not been true Christians. The peril in exegesis is, the becoming absorbed in details, and in giving ourselves to the quest after truth and scholarly accuracy. It is as if one entered the king's garden, and devoted himself at once to a scientific examination and classification of its contents, the survey and mapping out of its sections.

The fourth work of Biblical study is the study of the theology of the Bible, its religion, its doctrines, and its morals. This is the highest attainment of Biblical scholarship, but it is not the study of the Bible as a means of grace. It is as if we entered the king's palace, and devoted our attention to the principles and maxims of his administration, the rules of his household, while the king himself was graciously waiting to receive us into his own presence, and give us the kiss of fatherly salutation.

All of these various subjects of Biblical study are vastly important. The church has not yet awakened to the vast possibilities and the wonderful fruitage to be derived from Biblical study. No one could exalt these departments, each and all of them, more highly than we are disposed to do; but, notwithstanding, it must be said that, if all these studies could be accomplished in a most scholarly manner, the chief thing, the one supreme thing, might still remain unaccomplished, namely, the study of the Bible as a means of grace. This is the highest achievement of Biblical study; for prayer will seek first the presence and the person of God. It will not be detained by anything in the Bible. It will press on through the text, the literature, the exegesis, and the theology, giving them but slight attention, a mere passing glance, firmly advancing into the presence-chamber of God. It will run in the footsteps of the divine Spirit until the man is ushered into the presence of the heavenly Father and bows in adoration and love to the dear Saviour, and has the adoption and recognition of sonship. Then first will he be assured that the Bible is indeed the word of God, the inspired canon, when he has found God in the Bible; then first will he understand the Scriptures at their center, in their very heart, when he has recognized his Saviour in them; then in the light of the Redeemer's countenance the student may go forth to the enjoyment of all the beauties and glories and wondrous manifestations of truth and love in the Scriptures, and find them radiant with the love of Christ, and pervaded throughout with the effectual grace of God.—Charles A. Briggs, D. D., in *Biblical Study*.



SOME "I WILLS" OF JESUS CHRIST.

NEARLY all of Christ's promises are conditional. We shall receive blessings when we ask aright; we shall find when we seek with all the heart; the door of love opens at the knock of faith. Jesus will do his part when we do our part. "Whosoever shall confess me before men, him will I confess also before my Father which is in Heaven." Here the condition on our part is a frank, open, honest acknowledgment of loyalty to our Lord in the face of sneer or scoff. When Christ bestows converting grace, he demands open confession. There is too much dark-lantern religion; too many try to slip along, we might almost say sneak along, toward heaven by a by-path. Are these cowardly souls quite certain that Christ will acknowledge them on the day of his triumphant appearing? But to those who fearlessly stand up for him, whether at the martyr's stake or against bitter opposition in the household, or the shop, or the social circle, or in public life, Jesus gives the precious assurance "I will never be ashamed of you."

Another "I will" is the commission to practical service, the promise of usefulness. "I will make you fishers of men." Here is the self-multiplying power of the church. As soon as a church ceases to draw from the world, the world draws from it; if it does not convert others, it becomes perverted itself. Every follower of Christ should be a fisher for Christ—some angel quietly in their own households or Sunday-school class; some in a sick-room like the Dairyman's Daughter, or like a sweet suffering girl of my acquaintance, who has been shedding out the lustre of her piety during years of bodily agonies.

When the Master says "follow me and I will make you fishers of men," he agrees to give the motive, which is love; the skill, which is heaven-guided tact; and the reward, which is an unfading crown. I do not believe that any Christian ever longed and labored and lived to win souls to God, and was disappointed.—*Rev. Theodore L. Cuyler, in Evangelist.*

ROME IN MEXICO.

IN these days, when it is considered an evidence of intelligence and liberality to encourage Roman Catholic aggression in the United States, it is well to note what transpires in the adjoining Republic of Mexico. What the real feeling and endeavor of Romanism actually is, may be seen in the following extract from a letter by Mr. F. R. Guernsey to the *Boston Herald*. This well-known American resident in Mexico writes: "The two great political parties of Mexico are the Liberals and Conservatives, or Clericals. The first named party is that in power, whose chief is General Porfirio Diaz, and it is the party of popular education, the promoter of railways and of every kind of material improvement—in a word, the party of modern ideas. Its ultimate aim is to educate the masses of the Mexican people till they are fit to exercise intelligently the suffrage. The second party, which has for many years been the party of the opposition, does not acknowledge the authority of the Constitution, and therefore, is not a constitutional party. It is, in point of

fact, a chronic rebellion, a perpetual protest against every idea which the liberty party stands for. It believes in abolishing the public schools and relegating education to the priests. It has bitterly opposed the building of the great railways which unite Mexico to the railway system of the Northern Republic. It contains within its ranks the diminishing party of imperialism, and its traditions and hopes are largely monarchial. If it ever gets into power it will throw the present Constitution overboard and establish a clerico-civil form of government, such as exists to-day in Ecuador, the only Spanish-American country where the Liberal party (universal in the Latin countries of this hemisphere) is not in power."—*N. Y. Observer.*

WATCH AND PRAY.

CHRISTIAN, seek not yet repose,  
Hear thy guardian angel say:  
Thou art in the midst of foes;  
Watch and pray.

Gird thy heavenly armor on,  
Wear it ever night and day;  
Ambushed lies the evil one;  
Watch and pray.

Watch, as if on that alone  
Hung the issue of the day;  
Pray, that help may be sent down;  
Watch and pray.

—*Charlotte Elliott.*

THE SHEPHERD.

To us one of the dearest and tenderest of all the figurative characters of Christ is that of the Shepherd, the Good Shepherd. The Master was wont frequently to apply that title to himself, and to speak of his followers as his flock. In nearly all the Eastern countries, we know there was no occupation held in more respect and honor than that of the shepherd. A man could not be a good shepherd unless he was kind, patient, tender and watchful. He had to be all this to care properly for the tender and defenceless lambs, and to protect his flock from the ravages of wild beasts. The good shepherd knew each member of his flock by name, and was known of them. They came gladly at his call; they followed willingly whithersoever he led the way. Not one, from the smallest and weakest to the oldest and strongest, was overlooked or neglected. By daylight and starlight, through sunshine and storm, the shepherd stood by his flock with ever-watchful eyes. How completely the figure of the shepherd sets forth the relations which the Saviour bears to those who put their trust in him. Only the tenderness, love, and patience of Christ are infinite, wide, and boundless as eternity. The pastures where he feeds his flocks are always fresh and bountiful; those who follow him need never thirst or hunger, or have aught of fear. How sweet the thought of being one of the flock of Christ, to be cared for, to be watched over, to be guided day by day by the wonderful and compassionate Son of God. Who would not gladly follow the beckonings of such a shepherd as he?—*Christian at Work.*

YESTERDAY is yours no longer; to-morrow may never be yours; but to-day is yours, the living present is yours, and in the living present you may stretch forward to the things that are before.—*F. W. Farrar.*

ONE EXTREME TO THE OTHER.

Not long since, when in conversation with a minister of a popular church, the subject of man's condition in death and the punishment of the wicked, came up. I briefly stated my belief from a Bible standpoint. An apparently intelligent gentleman standing near interrupted our conversation by addressing the minister: "Doctor, what is your view on that subject?"

"I believe," replied the minister, "that there is no such thing as eternal punishment; that all men will finally be brought to God, if not in this life, in the next."

"That is just what I believe," said the gentleman. The minister then went on to explain more fully that he learned from the original that the terms which are commonly interpreted as meaning eternal, never-ending torment for the wicked, mean merely a punishment to last until the accomplishment of its aim and object. And he went on to say that the unrighteous would, after death, go through a course or series of punishments as a means of purification, from which they would emerge, fitted for the presence of God.

"Yes," replied the gentleman, "I was taught to believe in an eternally burning hell of fire and brimstone; but I cannot believe that God would inflict such pain and misery upon any of his creatures. Your view is a very sensible one; I do not believe that any man will be eternally lost."

Thus we see that this "new-theology"-probation-after-death theory is naturally a resulting opposite from the "eternal-torment" doctrine.

Reason will not allow men to believe that human beings will writhe in a lake of fire for unending ages; so, instead of consulting God's word, they fly to the other extreme, and contend that the only punishment for sin is a little preparatory process to fit the sinner to enter the presence of God! And, worse yet, ministers of the gospel will stand before their congregations and preach this doctrine. Why should men be persuaded to join those churches when the ministers preach that they will be eternally saved anyway.

"But," said I to the above-mentioned minister, after the gentleman had passed on, "what about the scripture which says, 'The wages of sin is death'?"

"Oh," said he, "that means spiritual death." "What do you mean by spiritual death?" He explained by saying that it meant a state of sin—separation from God, etc.

"Then," said I, "if spiritual death is the punishment for sin, the offense and the penalty must be one and the same thing."

Sin a punishment for sin! What logic! When men reject the plain teachings of God's word, to what inconsistencies will they be driven! J. S. OSBORNE.

KIND words produce their own image in men's souls, and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—*Pascal.*

LOVE always has in its heart the seed of new sacrifice.—*Rev. Josiah Strong.*



# The Signs of the Times.

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

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OAKLAND, CAL., SECOND-DAY, MARCH 4, 1889.

## THE CHRISTIAN A DEBTOR.

ROMANS 1:14, 15.

"I am debtor both to the Greeks, and the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

The apostle Paul had no sympathy with those who would say, "The world owes me a living." For such persons he had only the sharpest rebuke. His command was "that if any would not work, neither should he eat." 2 Thess. 3:10. In the language quoted above, we have the sentiment of the true missionary—one who has given his life to the service of others.

But Paul did not take any credit to himself for his labor for others. He considered that he was simply working out a debt. To the Corinthians he wrote: "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is me if I preach not the gospel." 1 Cor. 9:16. The question is, How did Paul become a debtor to all men? and, Did any obligation rest upon him that does not rest upon every follower of Christ? The answer to both questions may be found in the Scriptures.

In the very beginning of his epistle to the Romans, Paul declared himself a servant of Jesus Christ. As we have already learned, this means that he was the life-long bond slave of Christ, yet his service was a willing service of love. He had given himself wholly to Christ, and was so closely identified with him that he was counted as a son and a brother. This is the position of every Christian. "Ye are not your own; for ye are bought with a price." 1 Cor. 6:19, 20. First of all, then, the Christian owes himself and all that he has to Christ, because Christ has bought him with his own blood.

But the fact that we owe ourselves to Christ, and that if we acknowledge that obligation we are to identify ourselves so completely with him that the service will not be ours but his (1 Cor. 15:10), makes us debtors to all men. For Christ "died for all;" and in carrying out his work for men, he assumed an obligation to all men, although no man had of right any claim upon him. Paul says that although he was in the form of God, he "made himself of no reputation, and took upon him the form of a servant." Phil. 2:6, 7. And we are expressly exhorted to have this mind in us. Jesus himself said: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:26-28.

Christ gave his life "for the life of the world" (John 6:51); therefore everyone who yields himself to Christ, to become identified with him and his work, becomes, like him, a servant, not alone of the Lord Jesus, but of all for whom he became a servant. In other words, the Christian is Christ's servant; but as Christ's work is for the world, he who becomes a sharer of that work must become the servant of the world. Paul felt this to the utmost. He felt that he owed service to everybody that was in need; and so he did. The servant owes his service to the one who pays for it. Christ had bought the service of Paul by the sacrifice of himself; and when Paul recognized that debt to Christ and gave himself to the discharge of it, the Lord turned his service in the direction in which he himself labored. The only way to be a servant of Christ, is to serve those for whom he died. Wesley had some of the

same spirit that Paul had, when he said, "The world is my parish."

The second great commandment in the law is, "Thou shalt love thy neighbor as thyself." Our neighbor is everyone with whom we come in contact, who is in need. Says Paul: "As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. "As we have opportunity." That indicates that we are to seek occasion of serving men, and so Paul did.

To the Romans Paul said in another place: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification. For even Christ pleased not himself." Rom. 15:1-3. Thus again we learn that the work of Christ is to be the example for us; and he "went about doing good." Acts 10:38. Again Paul says: "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2.

The trouble with too many who profess to be followers of Christ is that they do not feel any great sense of obligation. Sometimes they talk about "getting a burden" for the work, but what is that burden? It is nothing else but a sense of the debt which we owe to Christ, and consequently to the world. If a man owes a great deal of money, and has no means with which to pay it, he will necessarily feel as though he had quite a load upon his shoulders—a burden. So all that is necessary to enable a man to have a burden for souls, is for him to realize how much Christ has done for him.

The one to whom much is forgiven, will love much. Paul felt himself to be the chief of sinners, and so when he felt the pardoning love of God, he felt that he owed much service. And he never forgot how much had been forgiven him, nor how great was his dependence upon God, and so he always felt the burden of debt resting upon him. Those who have felt the burden of their sins, and who know that they are removed, will not have to strive to get a burden for souls. They will feel like Paul, that necessity is laid upon them, and it will be the joy of their lives to discharge that obligation.

## A CONTRADICTION OF TERMS.

Among the editorial notes in the *Interior* of February 14, was the following:—

"We speak of death as a destroyer, when in reality it is an emancipator; for, as George McDonald puts it, 'There is just one thing that death cannot destroy, and that is life.' Death is but the usher into a larger life. It marks the end of certain limitations which embarrass and embitter the life that now is."

It is strange how men can, with the Scripture statements before them, thus directly deny them; but that is no more strange than that they should talk so contrary to their own reason. It is just as sensible to say that ice will not take the warmth from a thing, and that sleep is only a condition of greater wakefulness, as to say that death is but the usher into a greater life.

Throughout the Bible, death is represented as a sleep. If we had never seen death, we should learn something of its nature from this comparison. In sleep there is loss of consciousness. Sometimes, when sleep is not perfect, we dream; but our dreaming is only the crude attempt of the partially dormant brain to recollect things that have been impressed upon it while awake. In sleep the mind does not go off to explore new fields of thought. In sound sleep there is perfect unconsciousness, and hours are but as a moment. In death it is the same, only there is no natural awakening from it, because the vital organs have ceased to act.

In the charge which Moses gave to the children of Israel just before his death, he said: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Dent. 30:19. Here we have death and life placed in contrast, the same as blessing and cursing. It would be no more absurd and contrary to fact to say that cursing is only an am-

plified blessing, than to say that death is but a larger life. Life is associated with blessing, and death with cursing. In the favor of God there is life, but those upon whom his wrath abides shall not see life. Now to claim that death does not destroy life, is virtually the same as saying that there is no difference between the favor and the wrath of God.

If death does not put an end to life, we should like to have some one explain that passage in the book of Revelation, where John says that he saw those who had been slain for the word of God, "and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Rev. 20:4, 5. "The rest of the dead lived not again." This shows that those whom he saw reigning with Christ were living again. But "again" means another time, once more; and so those who live again, live a second time. But this cannot be said of those who have never ceased to live. We cannot say that a man is doing a thing again, when he has been doing it continuously ever since he first began. If a man is in a certain place, he cannot be in that place again unless he goes away from that place, and returns. So no man can live again, unless he has once ceased to live. So the fact that all the dead will live again, some for only a short time, and others for eternity, proves beyond question that the one thing that death does destroy is life. And when life is destroyed, everything else is destroyed with it.

When people use such contradictory language as that quoted at the beginning of this article, we can only wonder whether they believe the Bible at all, or whether they ever think.

## HEATHEN SUPERSTITION.

It was not three thousand years ago, but only about three weeks ago; and it was not in Africa or China but in San Francisco, that a heathen ceremony was performed, which for childish superstition equals anything that was ever done by an African tribe. It was the occasion of the feast of "Saint Blase," one of the innumerable saints which Catholic tradition has manufactured. It seems that he is the patron invoked by Catholics against throat diseases. The story of the mythical saint, and the account of the feast in his honor, which is given with all seriousness in the *San Francisco Chronicle* of February 4, is too long for publication entire, but we give a portion of it. Having spoken of his capture, the report continues:—

"In prison his good works did not cease, and many were brought to him to be cured of diseases. Among the number who came to him on account of his reputation for saintliness, was a youth whose life was despaired of by physicians, and who was at the point of death from a thorn that had become fixed in his throat. The saint, when the boy came before him, made the sign of the cross, and the pain disappeared, the cause being immediately removed. From that time Saint Blase was regarded as the particular curer of throats, and the services yesterday were commemorative of the miracle he performed in prison. After remaining in confinement for a time, he was summoned before the President, who offered many inducements to him to renounce his faith. All were steadily refused, and the saint and martyr was beaten with rods, put on the rack, and lacerated with iron combs. He was beheaded on February 3, 316. He is the patron saint of the wool-combers, and his festival is still kept in parts of England.

"This miraculous cure of the boy, and others that come indistinctly to the late chroniclers through the mist of ages, are the evidences on which St. Blase is made the patron invoked for the protection of throats. "At St. Ignatius Church many hundreds of people, men and women and children, knelt at the sanctuary rail to be touched by the holy candles, which, through the intercession of the bishop and martyr, have the power of protecting against the manifold diseases that attack the throat. After the celebration of mass in the forenoon the observance of the feast began, and, with the exception of the hour for vespers, was continued until night.

"The ceremonies opened with the blessing of the candles, which were fastened together in the form of a V. Held by the priests they were placed under the chins of the people and held there while the celebrant repeated the prayer:—

"Almighty and merciful God, who hast created everything by thy word, and for the reformation of men hast permitted the same word to become flesh;



thou, who art grand and terrible; thou, for whose faith the glorious bishop and martyr, St. Blase, did not fear to suffer various kinds of torments, we humbly pray thy most high Majesty to bless these candles on his festival day, and we supplicate thee to sanctify all whose throats are touched with the waxen tapers. Sanctify them, that they may be made free from all throat diseases, and that they may in the holy church give thanks and benediction.

"The church was crowded with worshipers throughout the day, and at the sanctuary rail there was always a kneeling body of the faithful. Parents held up their little ones to be protected, and then received the blessing themselves; old men and women were assisted to the church so that they might receive the benefits of the saint's intercession. A number of priests were engaged performing the ceremony, and the highest and lowest in the parish participated in the blessing."

The ancient heathen had divinities that presided over the different functions of the body, and over the seasons, the animals, and the various crops, as well as over the arts and sciences. Perhaps the most commonly known is Beelzebub, the god of flies. For every occupation and for every calamity, some particular god had to be invoked and appeased. This invoking of St. Blase is but a continuation of that same heathen practice.

We do not wish anyone to think that in thus characterizing this Roman Catholic ceremony we are speaking contemptuously of those who participate in it. We call it a heathen ceremony, because that is just what it is. To say that one is a heathen, does not necessarily imply that he is totally ignorant and uncultured, for the ancient Greeks were highly cultured and educated, yet they were heathen. They didn't know God. It may be said that these pray to God, and believe in only one God. Many of the ancient heathen believed in one supreme God over all, and that is all that these modern heathen do; for they make gods of their so-called saints.

To show that this "St. Blase" is really worshiped as a god, and is invested with the attributes of God, it is only necessary to call attention to one thing; On the 3d of February he was worshiped in San Francisco; but since he is the patron of all Catholics, for throat diseases, he was doubtless invoked in all Catholic countries throughout the world, at the same time. But unless he is considered omnipresent, this could not be done. And so the very fact that all Catholics look to him for protection, is evidence that they consider him as a god. The same is true with regard to all Catholic "saints" and the Virgin Mary.

People sometimes tell us that the increasing light and education of the nineteenth century are going to finish all superstition; but this doesn't show much progress in that direction. They tell us also that it would be impossible in this enlightened age to have a repetition of the scenes of the Dark Ages. But if that were so, they ought to be able to show us a change in the character of the people, and this they cannot do. Superstition has as strong a hold on people to-day as it ever had, and it holds the higher classes just as strongly as it does the lower.

One thing should not be overlooked, because it shows the power of the Catholic Church, and the subserviency of the public press to it. That is, the space that was devoted to a serious description of that Catholic mummery. Not one word of adverse criticism was uttered; nothing to show that the proprietor of the paper is not a devout Catholic, instead of an infidel. Suppose it had been the Salvation Army, or some small body of Christians that do not exercise political power; in that case the ridicule would have been unstinted. Votes and money are what count in these days, and it is not safe to predict failure for any enterprise or organization that can command these.

REFERRING to the American Indians and the colored people of the South, the *Living Church* says: "We are sending thousands upon thousands to evangelize a race which is fast dying out, and doling out the barest pittance for the furtherance of a work among a people who have doubled in number since the war, a work, too, which, if faithfully done, may be destined to prevent a war of races.

AN INTERESTING INCIDENT.

RECENT and passing events in the United States have forcibly brought to my mind an incident which has strongly impressed me. It was in the spring of 1852, being not long after I commenced to keep the Sabbath of the fourth commandment, that Elder O. P. Hull called at my house and remained a couple of days. He was the youngest of the three brothers who were Seventh-day Baptist ministers. He was a man of an excellent spirit, and well worthy of the high esteem in which he was held. He expressed a decided interest in the work of the Seventh-day Adventists, who, at that early day, had raised up a few churches in Wisconsin. He said there was something in it not easy to be comprehended by him. He had made the subject of the Sabbath a study for many years, and he flattered himself that he could clearly prove its obligation to the comprehension of everyone, and could bring many to acknowledge that he was correct; but the difficulty was in getting anybody to obey it. He gave some instances in his experience to illustrate this. But he said a few men, Seventh-day Adventists, of very limited education, and comparatively little experience, went out and preached it, and almost everywhere they went they left Sabbath-keepers as the fruits of their labors.

I explained to him our method of connecting the Sabbath with the fulfillment of prophecy, and with the doctrine of the coming of the Lord, and what we expected in regard to Sabbath observance and Sunday laws in the United States. In all this he manifested much interest, and the more in that he loved to hear on the subject of the Lord's second coming. He then volunteered the following statement, which so impressed me that, although nearly forty years have passed, I very distinctly remember it:—

"I have been impressed with the conviction that something will arise that will shake our Seventh-day Baptist churches all to pieces. God committed to us a precious truth, and we have been mostly satisfied to possess it, without imparting the light to others. We have not been an aggressive missionary people. Our churches are mostly composed of what are called, 'birth-right members,'—those who were born in Sabbath-keeping families, and have been raised from childhood to keep the seventh day. Few of them embraced it from conviction; very few have ever borne any cross or endured any test for its sake. When a strong test comes, as is likely to come, they will fall away in great numbers. Already it appears as if God had committed the truth to another people, who will be more determined than we have been that the world shall hear it."

His words were spoken in an impressive manner, and appeared very reasonable; so just as to seem quite prophetic. I have always felt a kindly interest in the Seventh-day Baptist people, as those to whom this precious truth was so long committed; but I could not help feeling that Elder O. P. Hull's convictions were well-founded, whenever I met with those of that body who manifested strong prejudices against the work of the Seventh-day Adventists, as was sometimes the case.

On two occasions especially, was I led to reflect seriously on the words of Elder Hull. Some years ago, when I was in Westerly, R. I., the pastor of the Seventh-day Baptist Church unnecessarily went out of his way to speak strong words against the Seventh-day Adventists. Referring to this, an influential member of that church said to me:—

"This church is raising up a generation of Sunday-keepers. We have held the Sabbath so lightly, so cordially fraternizing with those who habitually disregard it, that our children cannot see any great importance in it. Some of our ministers will preach month after month to First-day Baptist Churches, without saying anything about the Sabbath. As long as our young people remain at home within a Seventh-day Baptist Church, they rest on the Sabbath; but when they leave and go out into the world, they largely go the way of the world, or with those churches who do not keep it."

Again: at the Seventh-day Baptist General Conference in Plainfield, N. J., in 1878, when the subject of ministerial labor was being discussed, one of the oldest and most prominent men among them made a speech on the subject of preaching the doctrine of the Sabbath wherever they went—but against it! He said he was decidedly opposed to their ministers copying the methods of the Seventh-day Adventists, or preaching everywhere the Sabbath. "It is a kind of pabulum the people do not want." These were his words. While some seemed to sympathize with his remarks, I was happy to hear some strong expressions in favor of holding up the Sabbath truth before the world.

There are other bodies of Baptists besides the Seventh-day Baptists, and without the Sabbath the latter have no right to a denominational existence; for nobody has a right to maintain divisions among Christians unless impelled thereto by strong convictions of duty. They who build up a denomination upon a characteristic that they do not regard of sufficient importance to maintain before the world, ought to disband and connect themselves with other bodies who possess characteristics that they regard more highly.

The time is indeed coming, and is right upon us, when everyone's faith in the commandments of God will be tested. It is to be feared that many, even among Seventh-day Adventists, have not well weighed the value of the truth they have embraced, or well considered the trial of faith that is coming upon observers of the Sabbath of the Lord. Now is the time to arouse, and look around, and prepare for the conflict that is surely coming. Nothing less than "the whole armor of God" (Eph. 6:10-18) will enable us to stand until our Lord shall appear for our deliverance.

J. H. W.

THE SABBATH OF THE LORD.

THE LEVITICAL DISPENSATION.

IN treating the Sabbath question in the light of the dispensations, or different priesthoods, we do not wish to be understood as teaching that God's plan for man's redemption is any different in one dispensation than another. It is ever true that the transgression of God's law is sin; that the wages of sin is death; and that the only way by which man can be saved from sin and death, is faith in Jesus Christ, with all that faith implies. This faith has been differently manifested in the different dispensations, and these different manifestations of faith necessitated different forms of worship. Yet all these were intrinsically the same in spirit and object, and the basis of all was faith in Christ.

In the Patriarchal dispensation, as before remarked, the father of a family was the priest of the family. Their simple sacrifices of clean beasts, offered upon an altar of rude stone wherever their tent might be pitched, showed their faith in the sacrifice of the Lamb of God, who had given himself for them, but who was to be manifested in a future age.

When we reach the Levitical dispensation, while the same sacrifices of clean beasts are kept up, a more elaborate ritual is introduced, better fitted for that people who were designed to be a "kingdom of priests" to teach other nations, and to keep alive the truth of God in the earth. Their change of circumstances necessitated some changes for a time in their forms of worship; but the essence was still the same. The sacrifices and all the elaborate ritual were but a different manifestation of faith in the Redeemer to be manifested a little in the future. In order that there be no confusion in the worship of God, specific rules were given for this worship; and, added to these, were other laws for their government as a nation, etc.

When Christ was manifested as the great vicarious sacrifice, true believers could no longer show their faith by the old forms; the shadow necessarily ends when the substance is reached. So faith is manifested now by the ordinances of the Lord's Supper and baptism.

Now no one ever contends that the Sabbath was



changed or abolished in the midst of any of these dispensations. If such a thing has taken place, it must have been done when one dispensation gave way to another. This certainly is true: the Sabbath formed no part of that which manifested faith in a Saviour to come. This could not be; for first, it was given before man needed a Saviour, and secondly, there is nothing whatever in the institution which is of the character of ordinances or ceremonies or types which point to Christ or his work. If, then, we find the Sabbath plainly marked as a part of what is required of man in the opening of each dispensation, it is positive proof of its binding obligation during that dispensation.

In our article of last week, we showed that the Sabbath was instituted at the beginning of the Patriarchal dispensation; it was kept by holy men throughout that dispensation; and, the people of God having been through servitude deprived of its blessings, a reform takes place in that very respect at the close of that dispensation.

How about the Levitical dispensation? That period was ushered in by the covenant which the Lord made with the children of Israel, recorded in Exodus, chapters nineteen and twenty-four. The basis of that covenant, as of all covenants, was the law of God, the voice of God, the ten words, or the ten commandments. This law formed no part of their ritual or ceremonial system. It is expressly called a law (Ex. 24:12); Paul refers to it as such (Rom. 7:7); it is that which points out sin (1 John 4:3; Rom. 4:15; 3:20), because it is the rule of life (James 2:8-12; Eccl. 12:13, 14); it is complete and perfect in itself (Deut. 5:22; Ps. 119:7); it comprehends all justice, truth, and righteousness, and is the foundation of God's Government, a reflex of his character. Ps. 119:172, 160, 128, 106, *et al.* The impressive manner in which it was given is recorded in Ex. 19 and 20, the latter of which contains, in verses 3-17 inclusive, the whole code of God's great constitution.

This holy law God did not trust man to give. He engraved it in the enduring stone with his own finger (Ex. 31:18; 32:16); he promulgated it from Heaven with his own voice, amid such grandeur, power, and glory, as earth had never before witnessed. In the very heart of that law, composing about one-third of its matter, is the law of the Sabbath. There is a reason for its being there. Had it been placed first, man would have said that it was no part of the law of God. The same objection would have been made against it if it had been last. But God placed it in the very center of his law, so that man must, on the one hand, tear down three immutable precepts, guarding the worship and holiness of God, before it can be reached; and on the other hand, six equally immutable precepts must be obliterated, which guard our duties to our fellow-men, before man can lay his unholy hands on the law of the Sabbath.

What more could God do than he did do to show the holiness and excellency of the Sabbath day? All that applies to the law as a whole, applies to the whole of the law, so far as the character and binding obligation are concerned. And when the Scriptures inform us that the law is perfect, holy, just, good, righteous, they mean that every part of that law is perfect, holy, just, good, and righteous. Imperfect parts, that is, as regards character, cannot make up a perfect whole. The Sabbath law is a part of the immutable law of God. Ex. 20:8-11.

The very beginning of the law indicates the prior existence of the institution, "Remember the Sabbath day." It was a day which past history had proved that men were liable to forget. The great world had forgotten it, and gone into idolatry. Israel was rescued that they might serve God. But to do this, they must "remember the Sabbath day to keep it holy." If they regarded the command, it would prove a constant sign (as it will to all the Israel of God) between them and God. Says the Lord: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for

in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:16, 17.

The reason for this observance and why it would prove a sign, is stated in the Sabbath law; it is because God rested upon that day from his work of creation. Thus the Sabbath would be a constant reminder of the great God who made all things in six days and rested the seventh.

Note again that it is the *day* of the Sabbath which is emphatic, or in other words, the day of the rest of Jehovah. Rest implies labor previously performed. God rested on the last day of the cycle as the foundation for the Sabbath. He then set apart the day on which he rested, namely, the seventh day of the cycle in all time to come. God rested only upon that day, that day only could be the rest day (Sabbath) of the Lord. It is the same rest-day of Jehovah which we find at the beginning, based upon the same reasons. Gen. 2:2, 3.

It would be of interest to trace the Sabbath throughout the Jewish age; but we have not space thus to do in this article. The people of God wandered from him, forgot his Sabbath, and went into idolatry. 2 Chron. 36; Eze. 20. Its importance is shown from the fact that the Lord promised that if they will but keep his Sabbath, Jerusalem would stand forever; but if not, they would be destroyed. Jer. 17:21-27. Promises are made to the strangers (nations outside of Israel) who would keep it. Isa. 54. A reformation takes place upon it under Nehemiah, not only as regards the day, but the time of beginning the day, namely, at the going down of the sun. Neh. 13:15-22.

But we come to the close of that dispensation. The Jews who had suffered many things for Sabbath-breaking, now went to the other extreme. They loaded down the Sabbath law till it became a burden. They would not heal the sick or relieve the needy or oppressed. They accused our Lord and his disciples of breaking the Sabbath, because they plucked the wheat and ate it, and because he healed the sick. Healing the sick, was to them unlawful labor, especially when the lame man was bidden to carry his bed; and rubbing out wheat in the hands, was to them a kind of threshing. See Mark 2:23-28; Luke 6:1-11; John 9:1-16; Matt. 1:1-13.

But did our Saviour break the Sabbath? Doubtless he transgressed "the tradition of the elders," but not the law of God. He who came from God, who was in the counsel of the Father in creation, through whom God made the earth, knew the design and scope of the Sabbath law. Hear his conclusion: "Wherefore it is lawful to do well on the Sabbath days." Matt. 12:12. "Lawful," means "conformable to law," "legitimate." The law of the Sabbath is found in Ex. 20:8-11. Therefore our Saviour, in his works of mercy and compassion, most truly kept the Sabbath. All that he did was conformable to the Sabbath law.

Christ's object in doing as he did, was to elevate the Sabbath to that place where it would not be a burden, but a delight; not a wearisome day, but a day of rest to the soul. This was its original object, this was the lesson taught by our Lord.

Thus we find in this dispensation, as in the previous one, the Sabbath is binding. The same seventh-day Sabbath is affirmed at its beginning by the voice of God from Heaven, and the dispensation closes with a reform concerning that holy day, advocated and wrought by none other than our great Example, our Lord Jesus Christ, the Son of God. Surely in regarding the Sabbath, we can do no better than to follow our Master, who is its author, and who kept it "conformable to law."

We will consider the Sabbath in the Christian dispensation, in our next. M. C. W.

THE *Catholic World* makes the statement that more than a million colored children in the Southern States never enter a school-room, for the simple reason that there are no schools within their reach. To partly supply this lack of educational facilities the Southern Bishops of the Catholic Church propose to establish twenty-five new schools this year.

### THEOLOGICAL LEGERDEMAIN.

THE following precious bit of theology illustrates the ridiculous logic to which men are driven to defend error. Men's most powerful weapons become straw, when used against the truth. It is from an editorial entitled, "The crucifixion of Christ," which appeared in the *Independent*, not long since:—

"After the three hours of darkness, came the three days of silence, sanctified by the hiding of the Lord's body in the heart of the earth. The one whole day in which he lay in the tomb (the Jewish Sabbath), seems to have dropped out of the calendar of time, and not to have been counted a day, for from the time of the resurrection the Jewish Sabbath disappears from the Christian's week, and the Lord's day (the day of resurrection) takes its place, the first day coming in to supply the gap in the week made by the blotting out of that seventh day."

Here are *three* days sanctified; but, behold! when we come to look for the most important of the three, it is not there; it "seems to have dropped out of the calendar of time, and not to have been counted a day"! We wonder if the first, or the second, might not have fallen out too. The sacred record expressly mentions the Sabbath at that time, and thereafter repeatedly (Luke 23:56; Acts 13:16; 17:3; 18:1-11), but somehow it seems to have disappeared!

Then, again, instead of a week of seven days, which is recognized by all nations and peoples, we only have a week of six days after all! For the "Jewish" Sabbath has "dropped out," "disappeared," "the first day coming in to supply the gap in the week made by the blotting out of that seventh day"! Well-a-day! we did not know it before. That William Tell and the Shakespeare authorship were myths, did not trouble us much, but this seems to almost unsettle us. We have heard divine talk of "the eighth day of the week;" but now even the seventh is gone, has been gone for 1,800 years, and the *Independent* has made this wonderful archaeological discovery! Perhaps that was its mission to the lands of buried treasures of knowledge and ancient lore.

And now our week only numbers six days; it must be so; for the *Independent* says that one day—and it expressly says, "the seventh day"—has "dropped out," and "the first day" (for that is what the *Independent* says) comes in "to supply the gap"! That is, it was put back a notch, or was it put forward six? Or, is all this some noted act of prestidigitation, learned from some noted juggler in the East—simply an illusion? It is an illusion; but it is the editor of the *Independent* who is illuded. But he did the best that he could. He who holds to the Bible needs no such sophistry. M. C. W.

### THE LITTLE HORN OF DANIEL 8.

ANOTHER point of interest which we will notice in this prophecy is the change of Rome from a Pagan to a Papal power. This power "waxed exceeding great, toward the south [Egypt], and toward the east [Syria], and toward the pleasant land [Palestine]. And it waxed great, even to the host of heaven; and it cast down some of the host to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered." Verses 9-12.

Rome conquered Egypt in B. C. 30; Syria B. C. 65, and Judea two years later. It oppressed God's chosen people, degraded their rulers and priests, and finally exalted itself against the Prince of the host by putting Christ to death. That the expression "Prince of the host," in verse 11, means Christ, is evident from the words recorded in verse 25, where in giving Daniel an explanation of the symbols, the angel said of the little horn: "He shall also stand up against the Prince of princes, but he shall be broken without hand." The Prince of princes can be none other than the Lord Jesus Christ.

This little horn power was also to take away, or



abolish, paganism, and establish the papacy. We have, in quoting the verses given above, purposely omitted the word "sacrifice," not only because it is not in the original, but also because there is absolutely no reason why it should be supplied. We learn from verse 13 what should be understood after "daily": "How long shall be the vision concerning the daily and the transgression of desolation?" The daily what? Manifestly the daily desolation. Thus we have brought to view a mighty desolating power under two phases, namely, the daily, or continual desolation, and the transgression of desolation. These expressions can refer to nothing else than the two great phases of Rome—paganism and papacy.

The change from paganism to papacy was effected by Rome itself. Constantine, himself a pagan, and a high priest of pagan rites, made Christianity the religion of the empire, and the result was the establishment of the papacy; ancient paganism was taken away and the papal abomination took its place. But while this change was begun and carried forward by Rome itself, help was not wanting. Barbarian hordes from the north overran the empire, became the converts to its new paganism, and by force of arms helped to firmly establish the papacy throughout Europe. The following from D'Aubigne's "History of the Reformation," Book I., Chap. 1, Paragraph 31, is to the point:—

"But already the forests of the North had poured forth the most effectual promoters of papal power. The barbarians who had invaded the West and settled themselves therein,—but recently converted to Christianity,—ignorant of the spiritual character of the church, and feeling the want of an external pomp of religion, prostrated themselves in a half savage and half heathen state of mind at the feet of the chief priest of Rome. At the same time the people of the West also submitted to him. First the Vandals, then the Ostrogoths, a short time after the Burgundians and the Alans, then the Visigoths, and at last the Lombards and the Anglo-Saxons came bowing the knee to the Roman Pontiff. It was the sturdy shoulders of the idolatrous children of the North which elevated to the supreme throne of Christendom a pastor of the banks of the Tiber."

In his second letter to the Thessalonians, the apostle Paul in writing of the papacy said: "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The word *let* formerly had the sense of hinder, and verse 7 will be better understood to read it, "Only he who now hindereth will hinder, until he be taken out of the way." The meaning of the text is simply this: Even in the apostle's day, influences were at work in the church which did eventually result in the establishment of the papacy, but as that system is a union of nominal Christianity and State, it could not be established as long as paganism was the State religion; paganism, the daily desolation, hindered the setting up of the papacy, the transgression of desolation, and the daily had to be taken away before the transgression of desolation could take its place. With this explanation, brief though it is, all will see at once that Dan. 8: 11, 12, and 2 Thess. 2: 7, 8, refer to one and the same thing, namely, to the change of Rome from pagan to papal.

The length of time that this cruel persecuting power was to hold sway over the people of God, we learn from verses 13, 14; the prophet said: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

But the prophet did not understand the vision, for we are told in verse 15 that he sought for the meaning. Then follows an explanation that the ram symbolized Medo-Persia, the goat Grecia, and the little horn a persecuting power that should destroy the mighty and holy people and put to death the Prince of princes. But Daniel could endure no

more. We read: "And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." By the words, "none understood it," we are not to understand that Daniel did not understand the prophecy as far as it had been explained to him, for he certainly did understand enough to overwhelm him with astonishment and cause him to faint, but he did not understand the time; for while he may have understood the 2300 days to stand for as many years, he had as yet no means of knowing when they began, and consequently could not know when the time would end. This is however made plain in the ninth chapter, as we shall show in our next. C. P. B.

### WORKS THE FRUIT OF FAITH.

SAID Mr. Moody, in Oakland, a few evenings since: "No man can be saved by the works of the law. When men get rid of that idea, there is hope of their accepting Christ." We agree with him, and no religious journal in our land has taught this more thoroughly and faithfully than the SIGNS OF THE TIMES. Yet we are accused of legalism, because, forsooth! we teach the obligation of the fourth commandment. But obedience to the fourth commandment will save no one, neither will obedience to the first or sixth. "By the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." Rom. 3:20. Law cannot make just that which it condemns as unjust. Man cannot earn or buy his salvation by good works. If this were so, he would have whereof to boast; but boasting is excluded by the law of faith. Rom. 3:27. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph. 2:8.

But if there be genuine faith, good works will necessarily follow. The whole life with its deeds will be the work of faith. In other words, the works will be the manifestations or fruits of faith. The Christian works, not in order that he may have faith, but because he has faith already. James 2: 14-26. He is not faithful in order that he may receive sonship, but because he is a son. Gal. 4:4-7. By the adoption, we obtain the Spirit; through the power of the Spirit, we overcome. Rom. 8:13-16. And this is the faith which makes a man a new creature in Christ Jesus (2 Cor. 5:17); it is the faith which enables us to overcome (1 John 5:4); it is the faith which works by love (Gal. 5:6); and it is a love which obeys all of God's commandments, the fourth among the rest, and counts them not grievous. Let no one presume to think, therefore, that he can buy his salvation by works or be justified thereby; and let him know also that the test of genuine faith is submission to God's will and explicit obedience to all of his precepts, as well as implicit trust in all his promises. M. C. W.

### SIGNIFICANT FIGURES.

A RECENT number of the New York *Independent* publishes in its financial column some facts and figures which are of the utmost significance, especially in view of the progress which this country is making toward adopting a national religion. Many people suppose that it is scarcely possible that in the United States the Government should contribute to the support of any denomination. We may, however, reasonably regard it as anything but impossible when we consider the fact that in the city of New York sectarian institutions received more than six-elevenths of all the appropriations to benevolent societies.

We have not room for all the figures, but a few will serve to show how Roman Catholicism is supported in New York by city taxation. For the year 1889, the taxes in New York City will amount to the enormous sum of \$33,800,000. Of this sum, \$13,000,000 will go for State purposes, and the remainder, \$20,800,000, will be devoted to defraying municipal expenses, including interest on the enormous city debt. Out of this \$20,800,000, \$1,142,232 is apportioned

to the various benevolent institutions of the city, which are classified as public, private, Protestant, Roman Catholic, and Jewish.

Of these institutions, seven are public and non-sectarian, and will this year receive from the city \$155,124.88; ten are non-sectarian private institutions, and they will receive \$31,814.63; one is Jewish and receives \$60,000, and five are Roman Catholic and will receive a total of \$540,325.60, or nearly one-half the entire sum devoted to the twenty-six institutions.

Of course it is asserted that these funds are apportioned impartially according to the number of persons cared for at each institution, and that the Romanists receive the lion's share because their charities are the most extensive. But this is most emphatically denied by reliable men who have taken the trouble to investigate the matter.

Commenting upon these facts, a Chicago secular paper says:—

"As to what bearing these figures may have upon the ceaseless effort of the Roman Catholic Church to secure a division of school funds, *America* leaves to the consideration of its readers, merely remarking that wherever it has secured its aim in that direction it has always managed to obtain at least \$3.00 to \$1.00 appropriated for Protestant schools, and it has never rendered an equivalent in the education or morality of its pupils. What it has accomplished in New York, it is maneuvering for in Chicago and every other populous center of the Union." C. P. B.

### MODE OF BAPTISM.

IN the St. Louis *Christian Advocate*, of February 6, is an article entitled, "Letters to the Young—Mode of Baptism," by one "Rev. J. S. Smith." "The priest's lips should teach knowledge," but we are sorry to say that they do not in this case. Mr. S. says:—

"The scriptural mode of baptism is by pouring or sprinkling. I call it pouring for convenience. Immersionists contend that immersion alone is baptism. So far from this being true, they cannot even prove by the Bible that immersion is baptism at all. They cannot show a single case of baptism by immersion. I am satisfied that no one in Christ's day ever saw immersion performed. In the Bible, wherever the mode is given, it is always by pouring and never by immersion."

To an intelligent Bible reader, the above needs no confutation. The Bible *does* teach that immersion is baptism. We briefly present the following three-fold proof that such is the case:—

1. The *object* of baptism. Baptism is designed to show the individual's faith in the death, burial, and resurrection of our Lord Jesus Christ; and therefore faith in the redemption which he will bring at the last day, when he comes to raise the sleeping saints. It also is an outward symbol of our union with Christ. The old man of sin, with whom we walked, is dead and buried, and we rise to walk in newness of life with the new man, our Lord Jesus Christ. Rom. 6: 1-6; Col. 2: 12; 3: 1. Buried with Christ, planted in the likeness of his death, risen with him, can only refer to such a mode of baptism. We are not buried by sprinkling, neither do we *rise* with Christ in anything else, but baptism.

2. The meaning of the word baptize. It comes from the Greek *baptizo*, which means, according to Liddell and Scott's standard lexicon, "to dip in or under water." Bagster defines, "to dip, immerse." Greenfield gives, "to immerse, immerge, submerge, sink." Baptize therefore means immerse; baptism means immersion. See testimony of Dr. Schaff in SIGNS of last week. Many other authorities might be given.

3. The instances in Scripture all indicate immersion. Those who were baptized of John were baptized "in Jordan," not *by* it. They were literally baptized *in* water, not *with*. Matt. 3: 6, 11; Luke 3: 16; John 1: 26, 33. See margin of Revised Version. John baptized in Enon, near to Salim, because there was *much* water there (John 3: 23), words which could mean nothing if John sprinkled or poured. Jesus went down into the water; for he came "straightway out of the water." Matt. 3: 16. Both Philip and the eunuch went down "into the water," and came "up out of the water,"—operations



wholly unnecessary if sprinkling or pouring was the true method.

The only example cited by Mr. Smith is clearly against him. That instance is 1 Cor. 10:1,2. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."

The apostle represents this passage of the sea, by which the children of Israel were taken from Egypt to liberty, by baptism. Not that they were immersed in water, for the record does not so say; but they were *under* the cloud, and were immersed in the cloud and in the sea. Both cloud and sea were necessary, and both together completely buried them.

Immersion is the only true method, and the object of the ordinance, the meaning of the term, and the examples given in the word of God, all prove it. To such teachers as Mr. Smith, we commend Heb. 5:12. To old and young, we commend the words of the wise man (Prov. 19:27), "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." M. C. W.

### "TO THE POOR THE GOSPEL IS PREACHED."

So said Jesus to the disciples of John, when they came to inquire if he were the Coming One. For proof, our Saviour refers them to some of the results of his ministry as foretold by the prophets, among which was the preaching of the gospel to the poor. "God is no respecter of persons," is stated again and again in the sacred word. "The rich and poor meet together; the Lord is the Maker of them all." Prov. 22:2. God will maintain their right (Ps. 140:12); and he takes knowledge of those who oppress them. Isa. 3:14, 15; Jas. 2:2-6. In our Saviour's day, poverty had become a social crime among the Pharisees; and because Jesus mingled with the poor and other neglected classes, he was called "a friend of publicans and sinners;" and truly he was, even *the* Friend.

Prophecy indicates that the poor will be despised in the last days. James 5:1-7, and other passages. And it seems as if the reality would surpass all prediction. A few years ago, Mrs. Edwards wrote of the church,—

"She had cushioned pews for the rich and great  
To sit in their pomp and pride;  
While the poor folks, clad in their shabby suits,  
Sat meekly down outside."

Not long since, an *Examiner* reporter found on actual trial, that a poor man was anything but welcome in most of the fashionable and popular churches of San Francisco. But the latest and worst of all is the church of St. Thomas (Protestant Episcopal). New York, as reported in the *Daily Examiner* of February 15, taken from the *New York Sun*. Said Benjamin Williams, chief lay manager of the affairs of St. Thomas:—

"We haven't any room in our church for people who haven't paid for their seats. Our trouble is not to find places for a stranger, but to keep them out. We don't ask them to come, and we don't want them. If they come they are in the way, and we have hard work to get them out of the way; but manage to do it, nevertheless. We have to watch them, but sometimes they elude us and contrive to find seats somewhere. Then we have to tell them very plainly to get up and go out—and we make them do it."

When asked upon what theory the managers acted, Williams replied:—

"It isn't any theory, it's a plain business. Do you suppose you could go into a theater and take any seat you pleased? No, of course not; and the same rule is followed at St. Thomas' Church. You can go to the Casino and pay fifty cents for an admission fee and stand up in the lobby, but you can't have a seat; well, we don't charge any admission fee, and after you are in we treat you the same as if you were at the theater. If you have a seat coupon at the Casino, you get a seat. If you have a right to a seat at St. Thomas' Church you can get your seat, if you haven't why then you don't."

"I don't consider the question of Christianity. It's none of my business whether the people that have seats are Christians or pagans. As for the theology of the question, I don't have time to think of that. The minister is hired to look after such matters."

And much more was said after the same sort. "There isn't any of that sentiment here" that the rich and poor may worship together, said Mr. Williams. And is this Christianity? God pity those who can think so. God pity the ministers who solace such into the belief that it is Christianity. It is Mammon worship. M. C. W.

## The Sabbath-School.

### Old Testament History.

#### THE GIVING OF THE LAW.

(Lesson 11, March 16, 1889.)

1. How long was it after the children of Israel left Egypt until they came to Sinai?

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the Wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount." Ex. 19:1, 2.

2. What did the Lord say he would do the third day afterward?

"And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai." Verses 10, 11.

3. What precaution was taken to keep the people from touching the mount?

"And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosever toucheth the mount shall be surely put to death." Verse 12.

4. What severe penalty was to follow any violation of this order?

"There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount." "And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish." Verses 13, 21. See verse 12.

5. With what words did Moses describe this setting off of the mount?

"And Moses said unto the Lord, The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it." Verse 23.

6. What other order indicated the solemnity of what was about to be done?

"And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes." "And let the priests also, which came near to the Lord, sanctify themselves, lest the Lord break forth upon them." Verses 14, 22. See verse 10.

7. What terrible things did the people hear on the third day?

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled." Verse 16.

8. What caused this?

"And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." "And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up." Verses 18, 20.

9. For what purpose did the Lord come down upon Sinai in his terrible glory?

"Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. 9:13, 14.

10. Who accompanied him?

"And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them." Deut. 33:2.

"The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place." Ps. 68:17.

11. Of what was this giving of the law a manifestation?

"Yea, he loved the people; all his saints are in thy hand; and they sat down at thy feet; every one shall receive of thy words." Deut. 33:3. See verse 2.

12. Where do we find the law of which the Lord spoke from Sinai? Ex. 20:3-17.

13. What is the law called, which the Lord spoke?

"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13.

14. Did he speak anything beside the ten commandments?

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22.

15. As soon as he had spoken them, what did the people say?

"And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die." Ex. 20:18, 19.

"And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more." Heb. 12:19.

16. What does Paul say of the awfulness of that occasion?

"For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart; and so terrible was the sight, that Moses said, I exceedingly fear and quake." Verses 20, 21.

17. Upon what did God write the ten commandments? Deut. 4:13; 5:22.

18. When will the trump of God be heard again?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

19. When the voice of the Lord was heard at Sinai, what took place?

"And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." Ex. 19:18, 19.

"The earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel." Ps. 68:8.

20. What will take place when it is heard at the last day?

"Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:26.

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:16.

#### NOTES.

ACCORDING to some of the best critics, "the same day," literally, "that day," was the *first* day of the



third month, or the month Sivan, corresponding to the latter part of our May and the first of June. This was forty-five days after leaving Egypt, when the Passover was celebrated. The second day of the third month was passed by Moses in the mount, three days more were spent by the people in the work of purification, and the next day, the sixth day of the third month, the fiftieth day after the Passover, the glory of the Lord appeared upon the mount. This was the basis of the feast of Pentecost. At this time also, was the harvest of wheat and barley, from the first-fruits of which Israel offered to God thank offerings for the giving of the law and the abundant harvests. These offerings of first-fruits typified the first-fruits of the gospel after the resurrection. Acts 2.

Exodus 19:5-8 contains the terms of what is called the "old covenant," or the covenant made with the fathers. Jer. 31:32; Heb. 8:9. The conditions were that Israel should obey God's voice, and keep his covenant. If they would do this, the Lord promised them precious blessings. To these conditions they agreed. Verse 8. The sealing of this covenant is recorded in Ex. 24:3-8.

"My covenant," (Ex. 19:5) is God's covenant commanded, or the decalogue. It is the same as "My voice," the voice of God which spoke the ten commandments from Heaven. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13. In a strictly literal sense, the ten commandments are not a covenant; for a covenant is a mutual agreement between two parties. The ten commandments are God's law to man; it is man's duty absolutely enjoined by the great Jehovah; and man is under obligation to obey it whether he agrees to or not. But as the law of God is the basis of all covenants, it is therefore called the covenant. Man may fail to keep the covenant which he has made concerning the law, but the law remains just the same as though the covenant which man agreed to had been kept. So the psalmist says of the Lord, "He hath remembered his covenant forever [perpetually], the word which he commanded to a thousand generations." Ps. 105:8.

VERSE 13.—"There shall not a hand touch it," some translate "him." That is, if a soul should so presumptuously sin against God as to touch the mount, none should lay hands on him either to help him to escape or to arrest him; for they would thereby become partakers in his sin, or would be defiled in laying hands on such a sinner. His punishment was that he should be stoned or thrust through with a dart. Heb. 12:20.

THE one who spoke the law, who called Moses into the mount and talked with him, was our Lord Jesus Christ. This is evident from the following considerations. Christ is the one through whom God has at all times revealed himself to man. "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. Again Stephen testifies in Acts 7:38: "This is he [Moses], that was in the church in the wilderness with the Angel which spake to him in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us." This Angel was the Angel of God's presence (Isa. 63:9), the Angel in whom was the name of the great Jehovah (Ex. 23:20-23). These expressions can refer to no other than the Son of God.

AGAIN: Christ is called the Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1-3. He is called the Word of God, because God gave his revelation to man in all ages through Christ. His spirit inspired the prophets. 1 Peter 1:10, 11. He was revealed to them as the Angel of Jehovah, the Captain of the Lord's hosts, Michael the Archangel.

The following from Bruce's travels will illustrate this:—

"In Abyssinia, there is an officer named *Kal Hatze*, the word or voice of the king, who stands always upon the steps of the throne, at the side of a lattice window, where there is a hole, covered in the inside with a curtain of green taffeta. Behind this curtain the king sits, and speaks through the aperture to the *Kal Hatze*, who communicates his commands to the officers, judges, and attendants."

So Christ is the Voice of God and Word of God.  
M. C. W.

## Notes on the International Lesson.

### THE CHILD-LIKE SPIRIT.

(March 10.—Mark 9:33-42.)

ON the occasion referred to in these verses Jesus was journeying with his disciples through Galilee and the twelve disputed among themselves as to which of their number should be greatest. They thought that Jesus, as the promised Messiah, would set up an earthly kingdom, and reign in Jerusalem on the throne of his father David; and each of the disciples was anxious to secure the highest place in that kingdom. The disciples did not intend their words to reach the ears of their Master; but he knew their hearts, and embraced this opportunity to give them a lesson in humility.

WHEN they were come into the house, Jesus asked, "What was it that ye disputed among yourselves by the way?" The presence of Jesus, and his question, put the matter in an entirely different light from that in which it had appeared to them while they were contending by the way, and they held their peace. They could now see that selfishness and pride of heart were at the foundation of their desire for the pre-eminence. It is no wonder that shame and self-condemnation kept them silent. But a little while before, Jesus had told them that he was to die for their sakes, and their selfish ambition was in painful contrast to his unselfish love.

WHEN Jesus told them that he was to be put to death, and rise again the third day, he designed to awaken their interest, and draw them out to converse with him on this subject; but, wholly engrossed in their own selfish and ambitious hopes and plans, they failed to comprehend him, and they let this golden opportunity to obtain definite knowledge concerning the great test of faith which awaited them, pass unimproved. Had this important truth deeply impressed their minds, they would have been saved much anguish and despair. Jesus would have spoken to them words that would have afforded consolation and hope in their hour of bereavement and keen disappointment.

THERE was a radical defect in the characters of the chosen twelve, which must be pointed out and remedied. And Jesus "sat down, and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me." Those who possess the Spirit of Christ will have no desire to occupy a position above their brethren; and those who are small in their own eyes are the ones who will be accounted great in the sight of God.

THIS lesson was not lost upon John. He saw his character in a new light. An act was brought to his mind which he had supposed was right, but which he now began to question. "Master," said he, "we saw one casting out devils in thy name, and he followed not us; and we forbade him." James and John had thought that in forbidding this man to work miracles in the name of Christ, they had had their Lord's honor in view; but they began to see that they had been influenced by wrong apprehen-

sions and a jealous desire for self-preferment. They acknowledged their mistake, and meekly accepted the mild reproof of Jesus: "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

THE great lesson which Jesus taught on these occasions is thus expressed by the apostle Paul: "Be kindly affectioned one to another with brotherly love, in honor preferring one another." "Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He, their Master, had set them an example of unselfish care for others. He was Lord of Heaven, and angels obeyed his word; yet he condescended to take upon himself the weakness and infirmities of human nature, to live man's example and to die his sacrifice. He did not, while upon earth, choose for himself wealth and honor and pleasant associations; but his life was spent among humble peasants in ministering to the wants of the needy and the afflicted. He did not shrink from contact with the most degraded and sinful; he preached the good news of pardon and peace to all who would accept it on Heaven's gracious and liberal terms. And in their ministry the disciples were to follow his example.

THE disciples were in a school in which Christ was teacher; and those who were willing to see their own defects, and were anxious to improve in character, had ample opportunity. They were constantly receiving line upon line, precept upon precept, showing them that meekness, humility, and love were essential to growth in grace, and to a fitness for the work upon which they were soon to enter.

THE instruction that Christ gave was not designed merely for the little group that listened to his words, but was recorded for the benefit of all his followers to the close of time. The truths he unfolded are of universal application, and should deeply impress our hearts; for they were never more needed than at the present time. The desire for place and power was never stronger; and there are many who think of others only to plan to advantage themselves at their neighbor's expense.

THE people of God should be firmly united in love, strengthening one another against temptations and trials; but how often Satan diverts the mind to selfish objects. He knows our wrong traits of character, and he takes advantage of every opportunity to arouse them to activity. He excites contention, and leads professed Christians to seek for the supremacy, while through pride and self-esteem he blinds their eyes to their own defects of character. While the disciples were contending among themselves as to which of them should be greatest, they little thought that Jesus heard them; but he read their hearts, and understood their ambitious desires. Just so it is at the present time. Jesus is weighing the character of every individual. If our motives are not pure, if our desire to please self is stronger than our desire for righteousness or to glorify God, we may rest assured that nothing is hidden from his eye, and that the desires of our hearts, as well as the acts of our lives, will be considered in the Judgment.

E. G. WHITE.

HABITS of thought are rated as of great moment in establishing intellectual soundness. As truly are they influential in determining the state of the heart. "Have every day lower thoughts of yourselves," wrote one who made heart culture a life-work, "higher thoughts of your Christ, kinder thoughts of your brethren, and more hopeful thoughts of all around you." The person who cultivates such habits of thought as are here enjoined will have a heart so free from guile and so full of joy that he will seem to himself to dwell in the very border-land of Heaven.—*The Interior.*



## The Home Circle.

### PATIENCE.

DEAR heart, and does thy sail impatient wait  
Upon the silent sea,  
With not a breath of wind that, soon or late,  
May waft thee safely to the harbor gate,  
Where thou wouldst gladly be?

Be patient, heart, and wait thy time to go;  
Be sure the hour will come  
When either on the tidal ebb or flow,  
Or when the winds may soft or fiercely blow,  
Thy God will guide thee home.

'Tis easier far to reef thy fresh'ning sail  
Upon a stormy sea,  
To hold within thy hand the rudder frail,  
And bravely face the coming of the gale,  
Than safe and idle be.

Thy God, be sure, has set some task for thee,  
All idle though thou art, [see,  
Some task whose outward form thou mayst not  
Some work of hidden meaning, though to thee  
It seem an idle part.

So heart, dear heart, be patient still, and wait  
Upon the silent sea.  
In God's own time the wind, or soon or late,  
Will waft thee safely to the harbor gate,  
Where thou shalt happy be.

—Mrs. M. B. H. Hazen, in *S. S. Times*.

### THE STORY OF A HELIOTROPE.

How would any little girl who reads this like to be the only little girl in a whole town? To be sure Timberline wasn't a very large town; there were but three or four hundred people in it; but Maida Haven was the only little girl in the place.

Timberline was the name of a mining town, or camp, away up near the top of one of the most dreary and desolate of the Rocky Mountains. It was on the slope of the mountain just at the point where it was too rocky and barren even for trees to grow, and that was why they called it Timberline.

The houses were all of rough logs, and few of them had more than one room, with one door and one window. Mr. Haven, Maida's father, had built a rough little log-cabin about like the others, and had sent back to Ohio for his wife and little girl to come and live in it with him. Few of the miners and prospectors living in the new mining town of Timberline had sent for their families. They said that Timberline "wa'n't no fit place fer wimmin an' childern;" but Mrs. Haven insisted on being with her husband, and, as she was not very strong, the doctor said the bracing air of the mountains would do her good.

So one June day when the rumbling old stage slowly made its way up to Timberline, Mrs. Haven and Maida, then ten years old, were among the passengers.

Mr. Haven had not seen them for more than a year, and you may be sure they were warmly welcomed; and the novelty of their surroundings, and their joy at meeting Mr. Haven, made them think that Timberline was quite a pleasant little town, dreary as its every aspect was.

"What have you wrapped up so carefully in that paper?" asked Mr. Haven of Maida, soon after they arrived at the little cabin.

"That," said Mrs. Haven in reply, "is a little slip of heliotrope that the child just would bring with her all the way from home; she had a large, beautiful plant of it all in full

bloom, and it was the only thing she cried about leaving. She teased so to bring a little slip of it that I put one in a little pot for her, and she has watched it all the way as if it were a baby. I told her I didn't think it would live in this climate."

"I don't know why not," said Mr. Haven. "We have sunshine here almost every day in the year, and the window of our cabin is on the sunny side. I'm glad my little girl brought it. A bit of something green growing in the window will brighten the old cabin up wonderfully, and it reminds me of the old home more than anything else could."

So Maida was very glad she had brought the bit of heliotrope, and it was wonderful how the little slip grew; for the sun came in, warm and bright, through the little window, almost every day, and the plant grew steadily.

It was never very warm away up there on the mountain-tops, but on the warmest days Maida set the little pot out on a flat rock before the door, where it grew and swayed gently in the soft mountain air. But it had to be taken in every night, for a heavy frost in midsummer was not an uncommon thing up there at Timberline.

Mrs. Haven hung a pair of snowy white curtains at the little window, and put the thrifty little plant between them, its dark, pretty leaves showing effectively against the white background.

It was the only plant there was in the town. The few women there were in the little, dreary camp, would go out of their way, as they went to and from "the store," to see the plant. It had "such a homey look," one of them said; and the miners going by the cabin noticed the flower, and some of them said to Maida,—

"Where'd you git yer posey, little gal?"

One of them offered her ten dollars for it; but she said, "No," very soberly, for Mr. Haven was a poor man, and ten dollars was a little fortune in Maida's eyes. The first bunch of delicate, feathery blossoms that came on the plant was cut off very carefully and tenderly by Maida, and carried to a neighboring cabin to lay in the tiny, waxen hand of a little baby boy who had lived but a week.

When the next blossoms came, a minister going over the mountains, in a missionary spirit came to Timberline, and began preaching in a deserted cabin. His pulpit stand was an inverted dry goods box with a colored table-cloth over it; and every Sunday, Maida's heliotrope, with its bunches of feathery flowers, added its charm and gracefulness to the little pulpit.

When October came, the plant, now tall and thrifty, was one mass of exquisitely beautiful and fragrant flowers.

One day the owner of the only valuable mine at Timberline came to the little camp. He brought with him his young wife, a handsome lady, who had begged to come to a real mining camp; and her husband had laughingly consented to bring her, warning her beforehand that she would have to "rough it" for the few days they were to stay in the place.

The day after their arrival she was taken dangerously ill. They sent twenty miles for a doctor, and did all they could for the suffering woman, but for several days her life was despaired of, and when she was at last pro-

nounced out of danger, the doctors said it would be several weeks before she could be moved.

"She'll have a dreary time of it down there in that little old hotel," said a woman to Mrs. Haven.

"It is indeed a poor place for anyone to be sick in," said Mrs. Haven, "but I don't see how it could be fixed up much now. Her husband has sent to Denver for everything he could think of, but it'll be some time before they get here. I've been down and fixed things up the best I could."

It was an unusually warm day for October, and Maida's heliotrope was out on the flat bowlder in the bright sunshine; she went slowly out to it, and said softly and earnestly:—

"Yes, you'll have to go. I don't know how I'm ever to give you up, but she's dreadful sick, and she needs you more'n I do; so you must go."

There were tears in her eyes as she said it, and the tears were still there, and her eyes shining, when, ten minutes later, the door of the sick lady's room opened softly, and Maida came in with the beautiful plant in her hands.

"Here," she said quietly, "I bring you this. They said there wasn't nothing pretty here; and this is pretty, ain't it? So I brung it to you."

"O John!" said the lady, "my favorite flower! Isn't it lovely! Where could the child have found it? And where did the dear little soul herself come from? I didn't suppose there were any children away up here. How beautiful the flower is! You are a dear, good, kind little girl to think of me."

"What is your name, little girl?" asked Mr. Lee.

"Maida Haven."

"Oh! you're William Haven's little girl? He works at the mine, and is one of our best men. I think you are your father's daughter. Well, you are a very, very kind and good little girl, and we shall not soon forget you."

"You can't think how your flower brightens the room up," said the lady. "I do believe it has done me good already. You are a real little Samaritan, going about doing good, and you must come and see me again."

"A little Samaritan," Maida kept repeating to herself going home. She knew all about the good Samaritan of old, but could not understand how she had been in the least like him.

Hers was the good deed done without thought or hope of reward, the little kindness that does not, in our worldly way of thinking, count for much; but God sees it, and records it in the book of his remembrance.

The heliotrope came back to Maida again in a few weeks, when Mrs. Lee was well enough to go away. Its next wealth of blossoms was held in the hand of the first bride ever married in Timberline.

"I declare," said Mrs. Haven one day, your heliotrope is a real missionary flower. I don't believe we can know just how much good it has done, or how much better it has made us and others in this dreary little place. It often cheers me up to see its feathery blossoms nodding out there in the sunshine."

Slips of the plant were given freely to all who asked for them, and soon there were plants in all the cabin windows where there



were women. Even two or three of the men living alone took slips, and cared for them. "It kind o' reminds a fellow of home," they said; and when men are far away from home and all its restraints, the things that bring home to their remembrance must be good and helpful and comforting to them, so that I rather think myself that Maida's flower was "a real little missionary."—*J. L. H., in S. S. Times.*

“THE MAN IN THE OFFICE KNOWS.”

SOME visitors were passing through a Colorado smelter. Men were wheeling ores of different kinds and colors into the large furnace-sheds. Yellow lead-carbonate, rich, glittering galena, green malachite, blue azurite, and dark iron ores, all combined in different proportions with silver and gold, were crowded in one upon another. The minerals were from all parts of the Rocky Mountains, now brought together in a variegated heap weighing hundreds of tons.

The visitors went on to see the furnaces. There the mixed ores were being cast into the yawning mouths of the fire-pits. Limestone and fuel were also thrown in to feed the fire, and to aid in separating the metals from the dross. A laborer was asked the question, "Why do you mix everything in this way?" The reply came, "That we may have the best results. We can do better with mixed ores than we can by smelting them separately." "By what method do you get the best results?" He answered, "The easiest and cheapest ways of separating the metal from the slag." "What will the metal be worth?" "What will be the real result of the work?" "We cannot tell. The man in the office knows."

The visitors passed on. They saw the precious metals drawn from the furnaces and placed in molds. They went into the room where the bullion bricks were taken from the molds and piled up for shipping to a refinery. The men in the bullion room were asked the question, "How much is this bullion worth?" The answer came, with a smile: "We sometimes tell the visitors what we think it is worth; but the man in the office knows."

Here is a large smelter, employing many men who carry on their work by faith, not knowing the results any more than those who have served God "not having received the promises [the results], but having seen them afar off." Men are ordered to wheel the ore and dump it on the floor. They unquestioningly obey, not knowing the value of what they handle. Men stand at the mouths of the many furnaces, and throw in fuel and flux and mineral, as they are directed, without asking a question about the worth of the metal that is drawn off in the room beneath them. Other men handle the bullion as they would handle so many bars of pig-iron, simply because they are ordered to do that part of the work. The full knowledge of the processes and results is not among the workmen. "The man in the office knows."

It is easy to see the absolute necessity of faith and obedience among the laborers in every machine-shop and foundry, as well as in every smelter of our land; and yet, now and then, one of these same laborers will question about rendering faith and obedience in the Christian life. It seems strange that any person should find difficulty in accepting this common-sense lesson of the Colorado smelter. The steady perseverance in trusting and serving God, must be infinitely more reasonable than the faith and obedience of "smelter men."—*W. D. Westervelt.*

Health and Temperance.

HOT MILK AS A STIMULANT.

THE New York *Medical Record*, under the head of "Natural Stimulants," says:—

Milk heated to much above 100° Fahr. loses for a time a degree of its sweetness and density. No one who, fatigued by over-exertion of body or mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its being rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately, and many who now fancy they need alcoholic stimulants when exhausted by fatigue will find in this simple draught an equivalent that will be abundantly satisfying and far more enduring in its effects. There is many an ignorant, overworked woman who fancies she could not keep up without her beer. She mistakes its momentary exhilaration for strength, and applies the whip, instead of nourishment, to her poor, exhausted frame. Any honest, intelligent physician will tell her there is more real strength and nourishment in a slice of bread than in a quart of beer; but if she loves stimulants it would be a useless piece of information. It is claimed that some of the lady clerks in our own city, and those, too, who are employed in respectable business houses, are in the habit of ordering ale and beer at the restaurants. They probably claim that they are tired, and no one who sees their faithful devotion to customers will doubt their assertions. But they should not mistake beer for a blessing, or stimulus for strength. A careful examination of statistics will prove that men and women who do not drink can endure more hardship and do more work, and live longer, than those less temperate.

We commend this hot-milk substitute for beer, recommended by so good a scientific authority as the *Medical Record*, to those weary and exhausted people who are accustomed to resort for fancied help to an alcoholic stimulant.—*National Temperance Advocate.*

IS IT ALCOHOL OR ADULTERATION?

ABOUT the only argument advanced or allowed by wine drinkers, and, in fact, by liquor men generally, especially distillers, against liquor drinking, is that of adulteration. If we could get the pure wines and liquors, say they, it would not work these evil results. It is the adulterations which poison. But this argument has no foundation in fact. The worst poison of all is alcohol. To ascertain the truth of this, the *Christian Union* employed an eminent chemist, Dr. Ledoux, who "has no superior in the country," to make some chemical examinations of different wines and liquors as sold in the second and third-class saloons of New York City. In his report of this examination he says:—

"It is a favorite argument of distillers that the evils of intemperance are largely due to impure liquors, and that pure articles do not produce injurious effects. And it is a favorite argument with temperance advocates to

recite the adulterations of liquors and read the recipes for sophisticating them. But it is a fact that the flavors and colors used at the present day are either harmless or employed in such small quantity as to be fairly left out of consideration. They serve to increase temptation by making the liquor more attractive to eye and palate, but liquors manufactured and sold at the present time and in this city, so far as my tests go, are not injuriously adulterated by poisonous substances. Still, when the mechanic on the Bowery or the sailor on Water Street is crazed by drink, it matters little whether he bought a pint of pure forty per cent. alcohol brandy at ninety cents, or a quart of twenty-five per cent., flavored and diluted, at fifty cents: it is the alcohol he craved, and that which produces the effect."

Commenting on this report the *Christian Union* truly remarks:—

"The temperance reformer will find in it new evidence that it is not by drugs put into alcoholic liquors that the American people is being poisoned, but by the alcohol itself, and his efforts to rid the table of that poison will be intensified. With the temperance reformer's conclusion we entirely agree. It is alcohol, not foreign substances put into alcohol, that breeds crime, pauperism and death. It is alcohol, not the foreign substances put into alcohol, which is the Ishmael of our society, whose hand is against every man, and who should be banished by law from the public street, and by public opinion and an enlightened conscience from the private table and the social circle."

SACCHARINE PROHIBITED IN FRANCE.

THE following is an abstract of the preamble of the bill now before the French Chamber prohibiting the importation of saccharine into France: "The attention of the administration has been directed to a new coal tar product known as saccharine. This substance, which differs essentially in its elementary composition from vegetable sugars, possesses much greater sweetening power, a quality that was sure to lead to its being used as a substitute for sugar in many cases. We learned from our consular agencies abroad that factories were being established in certain countries for the purpose of bringing saccharine into competition with beet and cane sugar, not only in France, but also in other neighboring markets.

The high cost of that substance seemed to constitute an insuperable obstacle to its general adoption, but lately the situation has changed. It can now be more cheaply produced, and already it is extensively used, mixed with glucose, in the preparation of jams, sirups, and liquors. It has, therefore, become an urgent necessity to provide a remedy for the evil, in the interests of the customs receipts and that of the health of the consumer; for it has been shown by the report of Drs. Brouardel, Pouchet, and Ogier, in the name of the Consulting Committee of Hygiene, that saccharine, and the various preparations derived from it, are noxious to health, and ought to be prohibited. Wherefore, the Government has deemed it expedient to prohibit the importation of saccharine and saccharined substances."—*Scientific American.*

LUNATICS have increased from 6,000 in 1870 to 10,000 in 1887, in one department of France, this increase being mainly attributed to alcoholism.



## News and Notes.

## RELIGIOUS.

—The Baptist Missionary Union has already begun to plan for the celebration of its centenary in 1892.

—The Baptists have in West Virginia 13 associations, 444 churches, 284 ordained ministers, and a membership of 30,652.

—Emperor William, of Germany, has signified to the Jockey Club of Berlin his wish that all sports should be discontinued on Sunday, in that city.

—Bostonians are discussing the advisability of selling Old St. Paul's (Episcopal) Church, on Tremont Street, the property being worth about \$1,000,000.

—It has been stated that United States Justice Lamar was a Methodist, but the *Western Watchman* states that he is about to become a Roman Catholic.

—The native churches of Samoa have, in the last twenty years, contributed an average of \$6,000 a year (or \$120,000) to the London Missionary Society.

—It is proposed to hold a World's Sunday-school Convention in London, July 1-4, 1889. Six hundred representative workers from the United States will probably attend.

—Mrs. Mary C. Patten, ninety-three years old, has had charge of the infant class in a Methodist Sabbath-school in Taunton, Mass., for forty-eight years. She never misses a session.

—A church for deaf-mutes has just been consecrated at Philadelphia. It is the only one of the kind in America, and the only one in the world entirely managed by the deaf.

—Dakota, with its Indian population of 30,000, has proved to be a most fruitful missionary field for Roman Catholics. There are seventeen priests, twelve churches, and twenty-six schools, for 4,100 Catholic Indians. Bishop Marty says: "All will become Catholics if we can reach and teach them."

## SECULAR.

—It is reported that Otto, king of Bavaria, is hopelessly insane.

—Small-pox exists to an alarming extent in Richardson County, Neb.

—Dr. W. W. Bliss, one of the Garfield physicians, died on the 21st inst.

—Cardinal Newman celebrated his eighty-eighth birthday on the 21st inst.

—James C. Flood, a wealthy Californian, died at Heidelberg, Germany, on the 21st inst.

—Editor O'Brien has been sentenced to six months' imprisonment for violation of the Crimes Act.

—Joseph Cook is authority for the statement that \$75,000,000 is employed in the liquor business in Boston.

—The wealth of the Vanderbilt family aggregates \$274,000,000, from which they derive an income of \$13,864,400.

—A new Cabinet has been formed in France with M. Tirard at its head. The Cabinet is decidedly anti-Boulangist.

—It is claimed that considerable numbers of Chinese are coming into the United States through British Columbia.

—It is said that £100,000,000 will be appropriated at the coming session of Parliament for the increase of the British navy.

—Numerous and very disastrous fires are reported from Japan. One conflagration at Ichibancho destroyed 1,000 buildings.

—A large portion of the town of Guerneville, this State, was destroyed by fire on the 21st inst. The loss was over \$6,000.

—It is estimated that the cotton crop of 1888-89 will approximate, if it does not reach, the magnificent total of 7,500,000 bales.

—The potato crop of this country is estimated at 210,000,000 bushels, the largest ever harvested; hence the small shipments from abroad.

—The London *Times* has the figures to show that Spain has degenerated faster than any nation on earth—even faster than Patagonia.

—The British Parliament is again in session, having met on the 21st ult. The session promises to be one of the stormiest for many years.

—Prince Rupert, eldest son of Prince Ludwig, of Bavaria, heir to the Bavarian throne, is insane.

—One woman was fatally and several other persons seriously injured in Chicago on the 20th inst. by a locomotive running into a cable car.

—Horace Chase, superintendent of the Indian schools at Genoa, Neb., denies that he has been robbing the government, and challenges the proof.

—Twenty years ago there were ninety-two lighting rod factories in the United States. To-day there are but three, and those doing a trifling business.

—It is positively stated that three more German men-of-war—iron clad—have been ordered to Samoa. The Germans already have four vessels in Samoan waters.

—The Nova Scotian bark, *Josie Troop*, with a crew of seventeen men, was wrecked off Chicomico, N. C., on the 22d ult. Eleven of the crew were drowned.

—Twenty years ago, there was no Japanese public journal; now there are more than 500 periodicals—daily and weekly papers and monthly magazines and reviews.

—February 21, there was a heavy fall of snow followed by rain and sleet in several of the Southern States. The storm was especially severe in South Carolina and Georgia.

—Brooklyn, Ill., has recently had two well developed cases of hydrophobia. One of the victims, a boy of 16 years, was bitten by a dog, and while in convulsions bit his mother.

—The employés of the various canning houses in the State of Maryland receive \$10,500,000 annually in wages. In all 35,000 persons are employed in this industry, including boatmen and dredgers.

—Ex-President Cleveland, on retiring from the Presidency, will make his home in New York City, and will resume the practice of law as partner in the firm of Bangs, Stetson, Tracy & Mac Veagh.

—It is stated that there are in the Chesapeake Bay 578,224,000 square yards of oyster beds, yielding about 10,000,000 bushels of oysters annually, and distributing about \$2,000,000 among 50,000 people.

—The latest news from Hayti is to the effect that a serious conflict has taken place in which the army under Hippolyte was completely routed and 200 or 300 killed. It is also stated that Hippolyte has been killed.

—It is stated that famine prevails in the interior of Russia. The distress is greatest in Grenburg, where many persons are dying of starvation. Crops have been bad in the afflicted districts for the past four years.

—Coatesville, Penn., will soon have the largest steel-plate mill in the world. The rolls will be 34 by 120 inches, driven by a 36 by 60 Corliss engine. The fly-wheel will weigh 100,000 pounds, with a steel shaft eighteen feet in diameter.

—Water-gas is being used instead of coal for driving the machinery at the Leeds Forge Works, England. The cost of the gas delivered into the furnaces is eight cents a thousand feet, and the saving effected at this one mill is £10,000 a year.

—February 19, property valued a \$1,000,000 was destroyed by fire in Philadelphia, Pa. The same day the machine shops, car shops, and locomotive house of the Cincinnati, Indianapolis, St. Louis and Chicago Railway, were burned in Cincinnati.

—The American Consul at Seoul, has written to New York that a terrible famine prevails in the southern portion of Corea. The people are reduced to the last extremity and many are starving. Need of assistance is urgent and relief funds should be called for.

—The bill for the admission of the States of North Dakota, South Dakota, Montana and Washington Territory, has passed both houses of Congress. Dakota is to be divided on the line of the seventh parallel, proceeding due west to the western boundary of the Territory.

—An Ottawa dispatch of the 20th ult. says that the Dominion Government has been advised of the sale by the American authorities at Sitka, Alaska, of three British schooners—the *Onward*, *Caroline*, and *Thornton*—seized over two years ago for fishing in the Behring sea.

—Samoa, about which so much is said just now, is not the name of a single island, but is the native name applied to the islands that form the Navigators' group, about six hundred miles northeast of the Fiji Islands. The leading islands are Sawaii, Upolu, and Tutuila. The area of the islands is over 1,100 square miles, and the population is estimated at about 35,000. The Samoans are all nominally Christian.

—February 23 welcome showers began falling in different parts of California, and at this writing (the 24th), the prospects are good for copious rains. Thus far crops have suffered little if any in most places, but a few weeks more dry weather would have proved disastrous.

—The Chilean Government is to undertake the building of about 2,500 miles of railroad next autumn. A corps of American engineers are to superintend the surveying and construction of the road. The railway lines will extend from coast cities to the interior, where the silver mines are located.

—The reports of famine in China are most alarming. The destitution is said to be frightful to contemplate. According to the statements of missionaries, over a million and a half of people in Northern China are on the verge of starvation. Cold, stormy weather adds to the horrors of the situation.

—The Chicago Anarchists have selected Albert Currlin and Mrs. Lucy Parsons as delegates to the Paris Labor Congress. Before going abroad, Currlin proposes to travel through the United States, nominally to lecture on the eight-hour movement, but really to organize Anarchist Groups on the basis of the Chicago Arbeiter Bund.

—The boilers in the basement of the Park Central Hotel, Hartford, Conn., exploded early on the morning of the 18th ult., causing the complete collapse of the entire building, which immediately took fire, thus adding to the horrors of the catastrophe. The fire department was on hand promptly and the work of subduing the flames and rescuing the injured and imprisoned people began at once. Twenty-three lives were lost.

—News has recently been received at New York of an attempted revolution in San Domingo. The natives are dissatisfied with President Hereaux's rule, and organized an army, but a traitor informed Hereaux, who quickly suppressed the rebellion. The insurgents were surprised, surrounded, and routed with considerable loss in killed and wounded. Many rebels were cut down while trying to escape. The ringleaders were condemned to death, and the deluded followers were pardoned.

—*America* for February 14, contains a post-card in fac-simile from the Hon. W. E. Gladstone, testifying to his study of Washington "40 years ago with love and admiration." A singular fact in connection with this card is, that although mailed in Chester, England, November 30, and received at Chicago December 12, it was not delivered until January 29, thus bearing testimony, under the signature of England's greatest statesman, to the defective service in the second most important post-office in the United States.

—It seems that at last a means has been devised by which elevators can be rendered perfectly safe. The bottom of the shaft is so arranged that it is air tight and the elevator is made to fit it as closely as possible, thus forming an air-cushion. The *Scientific American* tells of an experiment where an elevator, weighing 2300 pounds, equipped with plate-glass mirrors and loaded with basket of eggs and goblets, was cut loose and allowed to shoot down 80 feet. The air cushion received the elevator with so much ease that not a drop of water was spilled or an egg broken. The pressure at the point of concussion was 60,000 pounds.

## Obituary.

RUSSELL.—Died, at Maple Valley, Ring Co., W. T., December 18, 1888, of diphtheria, Maggie Russell, daughter of Brother and Sister Russell, aged about 5 years. Little Maggie was one of the flowers of the household, and is only sleeping till the precious Saviour comes. Funeral services were conducted by the writer. G. W. DAVIS.

(Review and Herald please copy.)

AMES.—Died at Maple Valley, King Co., W. T., three of Brother and Sister Ames' children, as follows: Elsie Floretta, died December 30, 1888, aged 8 years, 9 months, and 20 days; also Lucy May, died January 2d, 1889, aged 5 years, 7 months, and 29 days, and Keturah Ann, died January 3rd, 1889, aged 14 years, 3 months, and 21 days. They were all keeping the Lord's Sabbath with their mother. Keturah, the oldest, was a member of the Maple Valley Church with her mother. The dear little ones seemed to realize they were going to die, and their last request was that their papa would pray for them; and they were willing to go if he would become a Christian. We are happy to say that he has since been baptized and joined the church, and we with him hope to live faithful to the end, and meet the dear little children when the Life-giver comes. Words of comfort were spoken by Elder S. Dalton. G. W. DAVIS.

(Review and Herald please copy.)



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# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, MARCH 4, 1889.

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THE income of the four great missionary societies of Great Britain and of the British and Foreign Bible Society is in amount equal to the money spent on drink in England for sixty days. If the 30,000,000 Protestant church-members of the world would give one cent each day of the year, over \$100,000,000 would be in the mission treasuries.

THE Boston Pilot (Catholic) says: "Hoffman's Directory gives the total of American Catholics at 8,157,676, but says in every diocese there are parishes that fail to report. We believe that the estimate made recently by a careful Catholic writer in the New York Sun, and which reckons the Catholics of the United States at a scant 12,000,000, touches the true figure more nearly than the other estimate given above."

IF some of our diseased meat dealers were treated as they were in England in the sixteenth century, we would have less trouble perhaps, in that direction. It is related that a butcher who had sold diseased meat was forced to ride about London with "his face toward the horse's tail, with half a lamb before and another behind, and veal and calf borne before him upon a pole, raw." Men who sold decaying fish were put into the pillory with the decaying fish around their necks. Who will say that the punishment was too severe for men who literally poisoned their customers for gain. There would be some long processions of butchers nowadays, though, in some of our large cities, if San Francisco is a type and the Daily Examiner's reports are anywhere near correct.

BROTHER LARUE writes from Hongkong under date of January 15, as follows:—

"The work here is very encouraging at present; those that were the most bitter at first show a different spirit now. One of the old missionaries who has been here in the work seven years, now sees that he must keep God's law. He is going up to the Island of Formosa to be gone till June, and then he goes to our college at Healdsburg to spend at least six months. He wants to know what time the summer vacation commences. Please write me so that I can write to him about it, as he wants to take that time in going. A soldier has also, I believe, been truly converted. He leaves here for London next month. He says he will take the good news to his mother. A captain from Australia, has likewise embraced the truth. This is a migrating people, and we will never know in this life what good has been done."

IN an article which Dr. T. L. Cuyler has in a recent number of the N. Y. Evangelist, it is stated that Brooklyn, the so-called "city of churches," is anything but a Christian or church-going city. Of a population of 800,000, 260,000 are Roman Catholics, of which seven-eighths attend church. About 160,000 attend the Protestant services more or less regularly. Making a fair estimate of little children, invalids, mothers kept at home by little ones, sailors and travelers, there are on any given Sunday, "at least 110,000 who cannot attend any place of worship. After making these deductions, there would remain 280,000 'outsiders' who are brought under no direct religious influence. This is a fearfully large number." But the Doctor solaces himself in the fact that Brooklyn is not as bad as New York, Chicago, St. Louis, or San Francisco. It will be a long time to the millennium at this rate.

THE Irish Ecclesiastical Gazette says: "Progress often seems slow to contemporaries, but even in the case of the great dominion of India, at the present rate of evangelization, the entire Empire will be Christianized within one hundred and fifty years." And asks: "How many centuries did it take to Christianize Europe?" That is rather a difficult question. It took but little more than five centuries to Papalize Europe, but, as it has never yet been Christianized, in any proper sense of the term, and as the existence of the Papacy seems, at least, to forbid the idea that it ever will be, the difficulties of the question are insurmountable to uninspired minds.

THE Nashville Christian Advocate well says that "when a professed Christian prefers the Christ of a Unitarian novelist to the Christ of St. John, it will be well for him to take a rest in novel reading and begin a fresh course in the gospels." Indeed the Advocate might have suggested with propriety, that it is well for a Christian under any circumstances to touch novel-reading very lightly, and spend much time in the study of the Scriptures. "Love not the world, neither the things that are in the world," is a piece of advice as good to-day as when given by the apostle more than eighteen hundred years ago, and it leaves little room for the novels over which "society" goes wild.

WE have received from Hon. F. G. Adams, secretary, the sixth Biennial Report of the Kansas State Historical Society, covering the period from January 18, 1887, to November 19, 1888. During this time, over 12,000 volumes have been added. The whole number in the library at this time is 48,305. The published statistics of the libraries of the country show that the library of the Kansas Historical Society is the largest historical library west of the Mississippi River, and the largest but one west of the Alleghany mountains. The class of books is chiefly the history of the early struggles of that enterprising State.

DR. T. J. BARNARDO, of London, sends out a circular letter, appealing for help to support his "Homes" for outcast children. For twenty-two years, Dr. Barnardo has been engaged in this work—a work of love and faith to him. He has rescued from the vice, filth, and slums of London many little waifs, which have been trained for usefulness, and bid fair to become useful men and women. For most of these, homes have been found in America, chiefly in Canada. Most of the little ones thus rescued were taken literally from the streets and slums, having neither father or mother to care for them. The "Homes" are supported by contribution from those in sympathy with Dr. Barnardo's work. The little ones now under his charge number 3,000. It is a noble work. May God bless the doctor in his efforts.

## THE SENTINEL LIBRARY.

THE above is the title of a semi-monthly publication issued by the Pacific Press Publishing Co., and treating upon the various phases of the National Reform Movement, the Union of Church and State, and Civil and Religious Liberty. The Sentinel Library, will be regularly entered at the post-office as second-class matter, so that news agents can re-mail it at the regular pound rates. Each number will contain a telling treatise upon some branch or phase of the work. The Library will be uniform in size (page about 5x7½ inches), each number containing from 8 to 56 pages or more. Subscription price, 25 numbers, 75 cents per year, post-paid. Single numbers at the rate of one cent for each 8 pages, post-paid.

The first four numbers are now ready. No. 1, entitled "The National Reform Constitution," gives a view of our Constitution as it will appear when amended to conform to the views of National Reformers; 24 pages, price three cents, post-paid. No. 2, entitled "Religious Liberty," contains Senator Robert H. Crockett's famous speech before the Arkansas Legislature, 8 pages, price one cent, post-paid.

No. 3 is entitled, "The Evils of Religious Legislation," 8 pages, price one cent, post-paid. No. 4 contains "The Blair Sunday-Rest Bill," as noticed above, 56 pages, price seven cents, post-paid. No. 5 will contain "The Blair Educational Amendment Bill," with comments, showing the tendency which the passage of this bill will have toward the establishment of a national religion. Orders for single numbers, or subscriptions for the year, should be addressed to Pacific Press Publishing Co., 12th and Castro Streets, Oakland, Cal., or 43 Bond Street, New York City.

## THE ATONEMENT.

AMONG other vital doctrines of the Bible which have to do battle for their existence in the cultured and religious world of to-day, none is more important than that of the Atonement. How God can be "just and the justifier of him that believeth in Jesus," is what many candid, intelligent, reasoning minds cannot comprehend, especially in the light of what is represented as the atonement by many theologians of to-day. Logical minds demand consistency, and the loose theories of the present are utterly inconsistent. Some follow a theory to its conclusion and become Universalists. Other theories force men to become ultra Calvinists or to reject the atonement entirely; and they generally reject the atonement. The true theory leads to no such conclusion. As the atonement is the great central doctrine, or rather that which comprehends all doctrines of the Bible, a proper understanding of it is necessary in order that the many winds of doctrine in these last days do not unsettle faith in the word of God.

Among the many works written on this subject, no one sets it forth more clearly than "The Atonement in the Light of Nature and the Revelation," by J. H. Waggoner. The arguments made are so clear and logical that all may comprehend them; at the same time, they stimulate thought, and lead the mind into unexplored fields not less fruitful than delightful, as the plan of man's redemption—the bringing of man into at-one-ment with God—is developed by the author. Some of its chapter headings are as follows (Part I.): Comparison of Nature and Morality, The Moral System, Requirements of the Moral System (Part II.), Principles of the Divine Government, Sin and Its Penalty, Justification and Obedience, What the Atonement Is, The Judgment, Redemption. Added to these sixteen chapters are two appendices, illustrating and amplifying Justification by Grace, and comparing, or contrasting, the teachings of Confucius and Mahomet with the gospel of Christ. It is a book which every minister, and which everyone who wishes to become intelligent in the Scriptures, ought to have. The positions taken in Part I. on the atonement in the light of nature, have been commended by eminent jurists who have examined them. This work can be procured at this office, or at the office of Pacific Press, 43 Bond Street, N. Y. Price \$1.00.

## A CARD OF THANKS.

EDITOR SIGNS OF THE TIMES: Please allow me through your public-spirited paper to thank Mrs. Louisa B. Fields, Ottawa, Kansas, for sending me a copy of the same, especially as she sends it without money or price, and she too a stranger to me. I wish the good lady success in placing so valuable a sheet in the hands of many people, as it should be read and understood by all Americans.

D. J. MANCHESTER.

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