

# THE Signs of the Times

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

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## The Signs of the Times.

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COMMENTING upon the European war cloud and the recent visit of the Duke of Cambridge to Spain, the *London Post* dwells upon the necessity of keeping Gibraltar and Malta impregnable, and hints at the sending of heavier and better guns to those strongholds.

"FOR the second time in the history of the world," says the *Standard*, "a bishopric has been declined. The first instance, so far as known, was that of John Hooper, in England, about three hundred years ago. The second is that of Dr. Henry Satterlee, of New York, who declines the Episcopal bishopric of Michigan."

MARCH 2 was the Pope's seventy-ninth birthday, which he celebrated by receiving a number of Cardinals, who tendered their congratulations. In reply the Pope said that it was impossible for him in the present position of the Papacy to perform his duties as the head of the church in an independent manner. He complained of the delay in the granting of royal *exequaturs* to the Italian bishops, and said his appointments were subjected to scrutiny. He referred to the oppressions of the new Penal Code, and the suppression of the funds of fraternities.

THE *Standard* (Baptist) complains that in Washington City "the first day of the week is not the day of repose required by the fourth commandment." If by this the *Standard* means that the first day of the week is not the seventh (for that is the one specified in the commandment), the statement certainly cannot be disputed; but if by it the *Standard* means that Sunday is not observed as required by the fourth commandment, it only remains to say that the fourth command says nothing of Sunday observance.

No Christian is ever called upon to meet any temptation single-handed and alone. In every such moment the Lord Jesus Christ is an ever-present help. He "is a Friend that sticketh closer than a brother."

"Touched with a sympathy within,  
He knows our feeble frame;  
He knows what sore temptations mean,  
For he has felt the same."

This sympathy may be secured for the asking; yea, our Lord makes a standing offer of it, and the tried and tempted soul need only accept it; and with the sympathy comes strength and deliverance to the trusting soul; for we have the blessed assurance that

God is faithful and will not suffer us to be tempted above that we are able; but will with every temptation also make a way of escape, that we may be able to bear it.

RIGHT REV. EDWARD KING, D. D., Bishop of Lincoln, England, is accused of violating the laws of the Church of England for praying towards the east, using altar lights, using a mixed chalice, *i. e.*, a communion cup containing wine and water, and other Papal abominations. The Bishop was brought to trial before the Archbishop of Canterbury and a council of all the provincial bishops, but denying the jurisdiction of the court, a further hearing has been postponed till the 12th inst.

"It is believed that there are hundreds, if not thousands, of persons in New York City," says the *Observer*, "who were members of the church before they came here to reside, but who have not connected themselves with any church in the city." The reason assigned by the *Observer* is the numerous Sunday attractions! We presume that this will be regarded by many as another evidence that Sunday attractions ought to be prohibited by law, in order that Christians may not be kept away from church.

The *Lutheran Observer* in a recent article entitled "The Continental Sunday" says:—

"Sunday is the great holiday of the German nation—the day devoted to pleasure and amusement. . . . Nor is Sunday regarded and observed in a different manner by the religious part of the community. Although a small proportion of them attend church in the forenoon, even the pious among them have no thought of it as a sacred day."

And what is there remarkable about this, we should like to know. Indeed, it seems very strange that anyone should regard Sunday as sacred. Nowadays people generally know that its observance is not enjoined in the Scriptures, and it is little wonder that its false claims to sanctity are so generally disregarded.

WHATEVER the real sentiments of Cardinal Gibbons may be, it is certain that nobody can talk better than he on civil and religious liberty. At the dedication of a Catholic Church in Baltimore, January 27, he said:—

"We were informed recently by the daily newspapers that a certain antichristian Sunday-school was organized in this city for the purpose of advocating an infidel doctrine. Several ministers appealed to the municipal authorities to suppress the school. For my part, I would be sorry to see the arm of the civil law used toward the suppression of this school. Coercion is not conversion. Our divine Saviour never had recourse to the arm of the law or the sword in teaching his doctrine. The only weapons we ought to use are the weapons of argument and persuasion in dealing with this school. The sword I would draw against the enemy of Christ would be the sword of the Spirit."

It is very probable that the Cardinal speaks his own personal feelings in this matter; but, unfortunately, he is a part of a vast religio-political machine that has never acted on such principles, and he cannot alter either its record or its present condition, nor can he carry out the course that he professes to believe in.

## THE BIBLE.

Most wondrous book, bright candle of the Lord,  
Star of eternity! the only star  
By which the bark of man could navigate  
The sea of life, and gain the coast of bliss  
Securely; only star which rose on time,  
And, on its dark and troubled billows still,  
As generation, drifting swiftly by,  
Succeeded generation, threw a ray  
Of Heaven's own light, and to the hills of God,  
The everlasting hills, pointed the sinner's eye.  
This book, this glorious book, on every line  
Marked with the seal of high divinity;  
On every leaf bedewed with drops of love  
Divine, and with the eternal heraldry  
And signature of God Almighty stamped  
From first to last, this ray of sacred light,  
The lamp from off the everlasting throne,  
Mercy took down, and in the light of time  
Stood, casting on the dark her gracious bow;  
And even now beseeching men, with tears  
And earnest sighs, to read, believe, and live.

—Pollok.

## LET YOUR LIGHT SHINE.\*

BY MRS. E. G. WHITE.

"No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed, but setteth it on a candle-stick." Your life is to be set on a candle-stick. It is not to be inclosed in four walls, but is to shine forth unto the world. "Ye are the salt of the earth;" but if the salt has lost its saving quality, of what use is it? You are to exert an influence that shall be as far-reaching as eternity. What is the savor, or saving quality, of the Christian's life?—It is the divine nature of which you are to be a partaker. It is the heavenly light which you are to diffuse to those around you. Society is to be better for your having lived, and eternity will show that your efforts have been blessed to the salvation of souls.

We are to be God's peculiar people, whom he has called out of darkness into his marvelous light to show forth his praise, zealous of good works. This is to be our work; we are to show forth his praise. How many of us have done this in the past? How many have given unbelievers the impression that the religion of Christ is the most desirable thing in the world? Unbelievers have said, "We do not want to be Christians. There is no joy in serving God. Religion is only a dead round of lifeless ceremonies. We want the attractions of the world." Satan will see that they have these things. But Christ can

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



give them rest and life and fullness of joy. When you see the glory of the Christian's hope, I know what you will do; you who have tasted and seen that the Lord is good, will reveal the praises of God. Have you not realized that Christ can save to the uttermost all who come unto God by him? When this fullness of salvation takes hold of your soul, you will have more and more of the praises of God on your lips, and more and more decided will be your testimony of the goodness of God. It will not be as it has been in the past.

When Satan comes to you to tell you that you are a great sinner, begin to look up to your Redeemer and to talk of his merits; that which will help you is to look to his light. Acknowledge your sin; but who was it that Christ came to save? Tell the enemy that "Jesus Christ came into the world to save sinners," and that you are saved by his matchless love. Jesus asked Simon a question in regard to two debtors. One owed his lord a small sum, and the other owed him a larger sum; but he forgave them both, and he asked Simon which debtor would love him most. He answered, "He to whom he forgave most." We have been great sinners, but Christ died that we might be forgiven. The merits of his sacrifice are sufficient to present to his Father in our behalf. Those to whom he has forgiven most will love him most, and will stand nearest to his throne to praise him for his great love and infinite sacrifice. It is when we most fully comprehend the love of God that we best realize the sinfulness of sin, and the fullness of salvation. When we see the length of the chain that was let down for us, and understand something of the merits of that infinite sacrifice that Christ has made for us, the heart is melted with tenderness and contrition.

Why is it that you have not loved the Saviour more?—It is because you have been satisfied with your own goodness. You have been content to appear in the filthy garments of your own righteousness. But when self is crucified, and you come to Christ for his righteousness, your words of self-justification are gone. You speak, melted by the matchless love of your Saviour. You see his attractiveness, and lay hold of him who is the sinner's only hope. Then when you have found him, you are interested for somebody else. It is everything with us what kind of an influence we are exerting in the world. Shall we gather with Christ? Shall we draw men to the Man of Calvary? Lift him up. Self has been lifted up; but let self be humbled. Let self die. Educate the lips to talk of Jesus, and the heart to praise him, and it will become second nature to speak forth his matchless grace. You will go forth everywhere saying, "Hear what the Lord has done for my soul." The more you tell of his mercy, the more you will have to tell. Let it be your testimony, "The life I now live in the flesh, I live by the faith of the Son of God." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

I love him; for he is my love. I want to talk of him by the way. I want to praise him now and forever. Now will each one of us become a missionary? Shall it be written in the records of Heaven opposite our names, "Missionaries, co-laborers with Jesus Christ"?

Do not disappoint our heavenly Father; and may God help you that you may say, "I live, yet not I; but Christ liveth in me."

Christ is coming, and he is coming for his people. He says, "I have graven thee upon the palms of my hands." The marks of the crucifixion are in his palms for us, and when he comes, "he shall see of the travail of his soul, and shall be satisfied." We are to seek to save souls; we are to present his sacrifice to the perishing; for when he comes, we want to enter into the joy of our Lord; and his joy is to see souls in his kingdom for whom he has died. We are to go on from strength to strength, growing more happy in his service, settled, rooted, grounded, in his love. He says: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Oh, what exaltation for fallen humanity! We are almost home. Christ is coming in the clouds of heaven, and he knows his sheep by name. He knows every soul who has come to him in faith, just as he knew that woman who touched him with the touch of faith. Jesus asked, "Who touched me?" The disciples were astonished that he should ask this. They answered, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" When the woman saw that she was not hid, she came and fell at his feet, and told her story, and praised him for his healing power. At the touch of her faith he perceived that virtue had gone out of him. Faith had taken it from him. No one else knew that she had touched him; but he knew it. The crowding multitude had not felt the restoration that she realized. The actual contact of her faith with him had brought the blessing. And this will bring Christ's virtue to us, that we may be prepared for his service and his kingdom.

When he comes, he will say to those who are looking for him, "Well done, good and faithful servant, enter thou into the joy of thy Lord." "Well done"—what have they done? They have built up his kingdom. They have shared in his trials, his sufferings, his labors; and he gives them a place among the blessed. What exaltation, what privilege is ours! We may have the worthiest ambition which Heaven can approve, in saving souls for eternal life through Jesus Christ our Lord.

#### ROMAN CATHOLICISM.

CATHOLICS are exultant over the project of establishing a great university at Washington, where it may impress its character upon the whole nation. Relative to the completion of this enterprise, Bishop Spalding recently said: "The Catholic Church will then be the center of light in America, moulding public opinion and appealing to all men. The Catholic Church will lead the intellectual purpose of the land, and will make itself a power among American thinkers and educators. Politicians at Washington will receive a wider education, higher, nobler aim in life, a better purpose to make this country live in faith, in hope, and in thought." The Bishop says, "The Catholic Church will then be the center of light in

America." To this apparently joyful statement we would reply, in the language of the scripture, "If the light that is in thee be darkness, how great is that darkness!" Whatever may be the extent of the ground for fear that Rome, with her seven million subjects in America, may seize and hold the strategic points in our nation, enough is apparent to cause every lover of American liberty to consider the wisdom of Washington, when he said, "Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens), the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of Republican government."—*Rev. W. S. Bovard, in California Christian Advocate.*

#### "SEEING IS BELIEVING."

I WAS traveling by rail. I met on the cars a man whom I had known for many years. He is a sensible and a moral man, but he is not a Christian. In trying to tell me why he was not, he said: "Somehow or other I can't exercise faith as you Christians seem to. I am constitutionally skeptical. I never could believe in anything that I could not see and understand."

"That is very sad," I replied. "It must embarrass you a great deal in your business, your studies, and your social intercourse. By the way, how can you, with this constitutional peculiarity that you tell of, sit here so quietly, with the train rushing on at the rate of forty miles an hour? Have you been out on the cab to see if there is an engineer there? Have you examined him so as to be sure that he is competent and thoroughly reliable? If there is not an engineer and we are running by chance, there is no telling what may happen. If there is an engineer, and he is ignorant, he may not be able to control his engine. If there is an engineer, and he is vicious, he may want to tumble us all over some embankment. Perhaps he is an Anarchist, or is afflicted with the homicidal mania. How dreadful that would be! Are you sure, positively sure, that there is an honest and skillful man in charge of the engine?"

My skeptical friend had to admit that his constitutional infirmity had not prevented him from trusting himself on a train without seeing the engineer. And he could not deny that it was less unreasonable to trust in an unseen Saviour than in an unseen engineer.

In the course of our conversation I urged upon him the duty of prayer. He said: "Now there again I am troubled. I have tried to pray, and it seems like talking to the wind. I can't realize that there is anybody who hears my prayer." In the midst of our talk we reached a way-station, and my friend said, "I must telegraph from here to a man who is to meet me in New York." He went out, and when he came back I said, "Did you telegraph to that man to meet you?" "Yes," he replied. "Did you see him?" "Of course not." "Well, tell me just what you did." "You know already. I wrote a dispatch and handed it to the telegraph operator." "Did you know the operator? Did you examine his instrument? Did you trace the wire all the way from that station to New York?"



"Now you are quizzing me again. But you can't catch me this time. That was a telegraph station. There was a sign up, and the paper I wrote on had the caption, 'Western Union Telegraph Company.'"

"So you trusted to what was printed on a slip of paper, and sent your message to a man whom you had never seen, and who, if there is any such man, is five hundred miles away. And yet you won't believe in the Bible when it says, 'Before they call I will answer, and while they are yet speaking I will hear.' You may say you know of instances in which dispatches have been sent by the Western Union Telegraph Company and answers received. But the Bible tells again and again of answers to prayer. Abraham and Moses, David and Solomon, Elijah and Daniel, prayed, and the response came promptly from the unseen heavens. Paul and the other apostles prayed, and God gave them the very things they asked for. Now, is not the Bible, which has been tested for so many ages, as reliable as this telegraph company, which has been in existence less than thirty years? I tell you it does not require half as much faith to pray to the invisible God of the Bible, who has been hearing and answering prayer for nearly six thousand years, as to send a message from a railroad way-station and expect that it will reach its destination."

Again we were interrupted by the whistle announcing that we were entering the town of W. This was a railroad center, and my friend had some letters that he wanted to mail there. We went out when the train stopped, and seeing in the depot an iron box with the words "U. S. Mail" upon it, he put his letters in it and we returned to the cars. As soon as we were seated I said:—

"I am now astonished beyond measure. You, a constitutional skeptic, who cannot trust in an invisible God, trusting in an iron box because it has the letters "U. S. Mail" upon it. Nobody told you that it was a letter-box. You did not see anybody there waiting to take your letters and carry them to their destination. But just because you saw the box you believed that somebody would come, and, reading the direction on those letters, would see to it that they went to the right place and were delivered to the right person. You have unbounded confidence in the postal service of the United States, but you have no confidence in the gospel of Jesus Christ."

My fellow-traveler had thought a good deal about Heaven, but he could not realize that there was any such place. Yet he confessed to me that he believed in New York City, though he had never been there. He believed in it because he had read about it in books and newspapers. And so great was his faith in New York as a real place, and one worth visiting, that he had bought a ticket for it and was going there. I could not understand how he could confide in men's statements about New York, and yet doubt God's statements about Heaven.

It came out again in conversation that he had made investments in New York through persons whom he had never seen, and whom he was induced to trust on the recommendation of others. And yet when he was exhorted to lay up treasures in Heaven he could not realize that it would be a good invest-

ment, though God himself promised a profit of an hundred-fold.

The more I talked with this man the more fully I realized how utterly unreasonable is the skepticism of multitudes in regard to spiritual things. If they would exercise the same faith in God that they exercise daily in their fellow-men, they would soon become Christians. The gospel comes to us with stronger proofs of its reality and value than anything else, and it only asks us to apply to it the principles on which we act in other things. Though its basis is faith, it is not a faith that rests on visions and dreams, but on solid facts which not only justify, but demand, our confidence.—*Obadiah Oldschool, in Interior.*

FROM NATURE'S BOOK.

BY FRED ALLISON HOWE.

ERE yonder glorious sun fades quite away,  
And dips his plumage in the western sea,  
From Nature's book, with his departing ray,  
Peruse the tale of human destiny.  
Bright orbs of hope! like yonder setting sun,  
Ye rise and briefly shine with golden light,  
Then, leaving but a shadow, one by one,  
'Neath life's horizon, sink in deepest night.

Yet, e'en as sunlight sparkling on the sea,  
Directs and cheers the sailor all the day,  
So your fair beams are comforting, and ye  
Are guiding lights until ye pass away.  
God's loving promises bring sweet relief,  
And light the way where trembling feet must go;  
Bright gleaming stars to cheer the night of grief,  
That shine the brightest in the darkest woe.

Yon white and crimson clouds, like freighted craft  
With snowy sails, athwart the western dome,  
How peacefully the wandering breezes waft  
Away beyond their sand-girt ocean home!  
Yet, torn by gales, or weeping gentle rain,  
Swept on by mountain torrent fierce and free,  
Shall those bright cloud-thro' endless change, again,  
Like truant children, hasten to the sea.

'Tis thus the weary spirit, worn with strife,  
Swept on by fate, torn by adversity,  
Some day shall lave in crystal streams of life  
Its tired, snowy pinions, and be free!  
He who is faithful to each sacred trust,  
Like yonder sun, shall rise beyond the night,  
With white-clad throngs of all the good and just,  
Shall shine forever in the realms of light.  
*Battle Creek, Mich.*

"MORE WEAK THAN WICKED."

NOBODY ever thought that Steve Morgan was a bad boy. To be sure, Steve had been caught in several scrapes of a decidedly compromising character, but they were generally overlooked, because "Steve is so easily influenced by bad boys." And so it was, that when Steve betrayed his trust, and appropriated various small sums, aggregating nearly eighty dollars, of his employer's money, everybody was astonished to the greatest degree.

Now, I want to show the fallacy of their reasoning, the reason that they not only should not have been surprised, but that they should, to a certain extent, have been expecting just such an outcome. When our friend Steve, who is a good example of a large, and, I am inclined to say, growing class of young men and boys,—when he committed his first offense against the laws of common honesty, instead of being promptly punished and reprimanded, advised of the wrongness of his behavior, of the utter outrageousness of his conduct, what little punishment he received was more than counteracted by some such

phrase as that which stands at the head of this article, and he was thus led to look upon his punishment as a kind of martyrdom, and his crime as a mere peccadillo to be repeated at pleasure, if he were not guilty of being found out. Because, "everybody knew that he didn't mean anything bad; he was only a little weak and foolish, and perhaps unduly influenced by associates of a little looser morals than himself." Right here I want to say that this very fact that he was so easily influenced was a more cogent reason that his every wrong act should have been strictly punished instead of excused. As a result of this pernicious doctrine, his escapades became of more and more frequent occurrence, of more and more reckless character, and finally culminated in an act which drove him, a criminal outcast, from home.

Parents, guardians, friends, do not help the boys downward to a life of hardened sin and criminality by condoning their faults, and excusing their boyish escapades, because "the boy isn't bad at heart, only a little weak and foolish, not wicked." A boy, seeing that his parents and friends overlook his peccadillos in this manner, soon learns to regard them with complacency himself, and when his moral senses become so blunted that he can commit small (?) sins without compunction, then the progress is easy, and by rapid stages, to absolute criminality. Many a man is today serving out his long term in the penitentiary, many a one sleeping in an unhallowed grave, brought there by his own sinfulness, and all because he was not properly checked when he began to sow his wild oats. And I believe that a just God will hold the parents or guardian of such a one to strict accountability for neglecting the golden opportunities of leading that young life into a higher, nobler sphere of existence, and of guarding that precious soul from the perils that environ young men.

Teach your sons that the slightest deviation from God's law is *sin*, and that the *wages of sin* (which does not mean *some* sins, but all sins) is death; and not that the petty, popular vices of our young men are necessary experiences through which every young man has to pass before he can take his position as a useful and respectable member of society, and I will guarantee that the number of well-to-do, respectable young men who astonish their friends by some act that places them under the ban of the law will decrease in a very perceptible degree. Someone has well said that "a good man gone wrong is usually a bad man found out;" and so it is with these young men of whom I have been speaking—not bad naturally, but with the "old father Adam" inherent in their natures, nursed under the names of various amiable weaknesses by weak and foolish parents and guardians, who believe that "every young man must sow his wild oats."

My Christian friends, you who are parents or guardians, do not err in this respect. While it may seem hard to hold them in check, you will be more than repaid in having your sons grow up ornaments of society, pillars of the church, and strong staves on which to lean in your old age; veritable blessings to the circle in which they live, instead of blots on the escutcheons of otherwise honorable families, and living monuments of grace to the incapacity of parents or guardians.—*Silas P. Mason, in the Examiner.*



IF A MAN DIE SHALL HE LIVE AGAIN?  
JOB 14:14.

IN Gen. 2:17, we read God's command to Adam, after placing him in the garden: "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." In Gen. 3:19 is the sentence pronounced after man had eaten: "Dust thou art, and unto dust shalt thou return." Thus the question seems to be settled that man must die, though the serpent declared that he should not die. But all human experience proves that God was true; that all men must really die. All men shrink at death's door, especially those without hope. The last enemy to man is death. 1 Cor. 15:26.

To stop here would leave man out of the world at death as he was before he was created. Did Job believe this when he asked the question, "If a man die shall he live again?" Job 19:26: "And though after my skin worms destroy this body, yet in my flesh shall I see God." Job, though afflicted in this life, had hope beyond. Was there any ground for such hope? Isa. 12:2: "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." John 13:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" or, "have life age-abiding." (Rotherham's translation.) Light now breaks in. Jesus Christ "hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10. "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John 11:25, 26.

Thus we find that our life, our immortality, comes through Christ. And how?—He gave himself a ransom for all (1 Tim. 2:6)—"freely by his grace." But who shall receive this salvation, this immortality, this new life? Luke 14:14: "And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." John 5:21: "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." The fifteenth chapter of 1 Corinthians (as well as other passages) is conclusive upon this question. Verses 51,52: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." Christ comes to fulfill his promise. How miraculous the change! "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Verse 54. What a triumph over death and the grave through faith in "our Lord Jesus Christ"! "Blessed and holy is he that hath part in the first resurrection." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord."

But it will not be so with the wicked. Matt. 13:49, 50: "So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just,

and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Now mark Jesus' question: "Have ye understood all these things?" There are none so blind as those who will not heed and understand Christ's words. "As it was in the days of Noah, so shall it be" when the Son of man cometh. 2 Peter 2:6: "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample to those that after should live ungodly." The wicked shall be as stubble, and shall be burned up root and branch. Mal. 4:1. This is the second death. See also Heb. 6:8, the parable of the tares, and other passages.

But what of those who have kept the commandments of God and the faith of Jesus? (Rev. 14:12.) "On such the second death hath no power." Reader, do you believe these teachings? or do you say there is no "resurrection of the dead," as did the Sadducees? But "if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18. And we are without a Saviour! But we thank God through our Lord Jesus Christ that we are not without a good hope of eternal life.

ETHAN LAMPHEAR.

"KEEP SHORT ACCOUNTS WITH GOD."

IF there is the smallest sin resting upon the conscience, there can be no true peace. Every sin has its shadow, and the least shadow is sufficient to come between the soul and God. The Father's smile is not the privilege, merely, but the right of each child in the divine household, and nothing but the consciousness of sin—sin unpardoned—can interfere with this privilege. How important, then, is it that the conscience should be kept free from the shadows which arise from sin unconfessed, and therefore unforgiven!

We are not inclined in these days to regard confession in its true light. We look upon it as a stern and unwelcome duty, and seldom, if at all, consider it the privilege which it really is. The result is, we shrink from availing ourselves of it, and allow sins to accumulate on our conscience till their shadows grow into a thick cloud, completely hiding the Father's face. That this should be so, arises, we think, partly from the fact that we are apt to attach too large a meaning to the word itself. Confession means, simply, to admit, to acknowledge, to disclose; nothing more; whereas many seem to regard it as also implying deep sorrow for sin, and self-abasement before God—in other words, a certain condition of soul which must be arrived at, and for which they require a certain amount of time.

The consequence is that, instead of taking each sin at once, as soon as they are aware of it, and transferring it from themselves to the great Sin-bearer, they wait, with its heavy load upon them, for a more convenient season, afraid and unable, meanwhile, to look up into their Father's face without his pardon and without his smile.

O child of such a Father, resolve to keep "short accounts" with him! Let the moment when his Spirit within you tells you of a faint sin, be the moment for saying, "I will

arise, and go to my Father, and say unto him, Father, I have sinned." That very sin has already been judged by him, when laid by him upon Christ; but he wants you to judge it and lay it upon Christ yourself. And the very moment you do this, "as far as the east is from the west," so far doth he remove that transgression from you, and pronounce you clean.

Yes, "keep short accounts with God." "Let your garments be always white;" "for then shalt thou lift up thy face without spot," and shalt "have confidence, and not be ashamed before him."—*Parish Visitor.*

INSPIRATION.

THE battle-ground to-day between evangelical Christianity and the motley hosts of error is on the plenary inspiration of the Scriptures. Is the Bible from God? Is it all from God? Or is it only a venerable book in which certain divine communications are preserved in the midst of much that is merely human? This latter position is held by some who call themselves Christians, and who do not seem to see how fatal to Christianity are their theories of inspiration. Paul says emphatically, "All Scripture is given by inspiration of God." 2 Tim. 3:16. The Revised Version says, "Every scripture inspired of God." But this translation cannot be defended on critical grounds, and even the revisers had to put in the margin the rendering, "Every scripture is inspired of God and profitable," etc. Paul did not write nonsense, or even platitudes. To say that every scripture that is inspired is profitable would not be very valuable information for Timothy. But the statement that all "the holy Scriptures," in which he had been instructed from childhood (see verse 15), were inspired, was important, and would justify him in using them "for doctrine, for reproof, for correction, and for instruction in righteousness." Dr. Oosterzee, commenting on 2 Tim. 3:16, says:—

"Although the article is wanting here, nevertheless, by virtue of the connection, it is not to be doubted for a moment that the apostle is speaking decidedly and exclusively of the writings of the old covenant as of a well-completed whole. All Scripture is to be taken in the same sense as 'the whole building' (Eph. 2:21), 'the whole conversation' (1 Peter 1:15). . . . Had he wished to say only, Each scripture which is given by God is useful also, he would not only have written something very vague and of little importance, but also he would have lost sight of the whole distinction between sacred and profane Scripture, which in this place, least of all, could have been his purpose."

The canon of the Old Testament was complete when Christ was on the earth. He read from it in the synagogues; he quoted its prophecies concerning himself; he told his hearers to "search the Scriptures;" he knew that the books so called by the Jews were regarded by them as divine. It is incredible, therefore, that he, being a teacher from God, who came to bear witness to the truth, should not have told his disciples that these books were only inspired in part—that instead of being a revelation from God, they only contained a revelation, as certain quartz rock has in its veins of gold.

Then, Peter, an inspired apostle, who was with Christ three years, says that in the



Scriptures "holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21. He evidently refers to the Old Testament as a whole. And this same apostle, in the latter part of this same letter, classes the writings of Paul with "the other Scriptures."

No candid reader of the Bible can doubt that it claims to be, in the fullest sense, a divine book—a revelation from God. But if this claim means anything, it means plenary inspiration. If we give up the divinity of the Bible, as a whole and in all its parts, we are like the defenders of a fortress who permit a breach to be made in its walls. That breach may be narrow, and ninety-nine-hundredths of the wall may stand firmly, yet the fortress will fall. No wonder, then, that the enemies of evangelical Christianity of all arms assail this doctrine of plenary inspiration. If they can only get reason into the citadel of faith, they will make a Bible for themselves. They will use some of the divine material, of course, but they will so reconstruct the edifice that it will be human "from turret to foundation-stone."

But many excellent people, who want to believe in the Bible and the whole Bible, are troubled because there are so many things in it that they cannot understand or cannot see the value of. If God made this book for us, why did he fill page after page with long lists of names? Who reads at family worship, or in his private devotions, the first eight chapters of the first book of Chronicles? Who can fully understand the imagery in Ezekiel or in Revelation? If the Bible was inspired as the guide-book of the human race, should it not have been as brief and simple as a child's primer? Hoping to comfort a little such troubled disciples, we suggest:—

1. It does not follow because the whole Bible is inspired that it is all equally interesting and valuable to all persons and under all circumstances. The most illiterate finds much in it that he can fully comprehend and that is manna to his soul. But all are not illiterate. God wants to interest scholars in his book. He has put in it, therefore, deep things to attract them. If a man goes into a country rich in gold, and has only his two hands, his pick and shovel and wooden rocker, to work with, he ought to be satisfied as long as there is plenty of placer gold. Why should he complain that God, who gave him wealth in the sand, has put wealth also in the rocks for the capitalist to develop with costly shafts, hydraulic engines, and diamond drills? If the gold had all been scattered in the sand, it would have been gathered long ago, and the interest in the mines would have ceased. And so if God had placed the gold of revelation all on the surface. He made the Bible, not for one class only, but for all classes. He knew that men would arise who would study ethnology, and he recorded the origin and distribution of races. But he scattered pearls of spiritual truth all along the way by which he leads them as scientists, and thus many, seeking only human knowledge, have found that which is divine.

2. God made the Bible not only for men of all tastes and capacities, but for the men of all generations. It is not only for the world, but for all time. . . . How could it meet this requirement if we could exhaust its meaning? . . . The fact that biblical criticism is one

of the most fascinating of all pursuits; that it engrosses the time and energies of some of the ablest intellects of the day; that they differ widely, and contend earnestly for their conflicting theories, does not prove that the Bible is not divine in every part, but that its Maker knew the race for which he made it, and so constructed it that the interest in it should never cease. One would think that men would weary writing commentaries on the Bible. Yet new ones are appearing every year. There is a wondrous charm about this old book. The very men who try to write down its plenary inspiration prove what they deny, by the earnestness and persistency of the denial. If the Bible did not impress them as no other book does, as no merely human book could, why spend so much time upon it? Why work so hard to minify its claim upon the conscience and the heart?

3. It must be remembered always that in the Bible *God* is speaking to us. It is the voice of the Infinite falling upon the ear of the finite. It is the revelation of the spiritual in the sphere of the sensual. It is the revolving in our sight of a great wheel, whose top is far above the clouds in the ethereal empyrean. It is the letting down of a ladder from heaven to earth. Of necessity, then, the Bible must be mysterious. It must present to us the lower arc of truths whose uppermost arc is far beyond our sight. A Bible free from mysteries, as easily understood as Shakespeare is, could not be divine. Then mysteries try our faith. And in that is their greatest value to us. By the shadowy glimpses they give of the infinite, they attract our thoughts and our affections upward. And as we look and ponder, and are tempted to repine, we hear a voice saying, "What I do thou knowest not now, but thou shalt know hereafter." Thank God for a Bible whose very mysteries and obscurities prove that it is all divine!—*The Occident.*

LOOK TO JESUS.

"LET none hear you idly saying,  
'There is nothing I can do,'  
While the souls of men are dying,  
And the Master calls for you.  
Take the task he gives you gladly;  
Let his work your pleasure be;  
Answer quickly when he calleth,  
'Here am I; send me, send me.'"

Christian workers, look unto Jesus, "lift up your light," let it so shine "that men may see," and in the bright resurrection morning what joy to hear the "well done," and to know that you have, perhaps unawares, saved some soul from death. Plunge into the waters of self-denial. Spend and be spent. Take all risks to save someone from perishing in sin and death. Cast thy bread upon the waters; sow with lavish hand the precious seed.—*Selected.*

How can I be pardoned? says the poor, self-condemned sinner. How can I not pardon? says God. The sinner looks on his sins, but God looks at his Son's atoning blood. Sinner, as you read this, do thou likewise.—*Observer.*

God sometimes gives us friendships only as the scaffolding of our lives, and when our character is built up he removes them.

NAUGHT ACHIEVED WITHOUT LABOR.

It is of no use to say that hard work can do all things. Without some modicum of native ability, the hardest work cannot accomplish very much. But this at least is true, without hard work the best results cannot be achieved by ability, however great. If a magnificent piece of work seems to be turned off easily and rapidly by someone, the ease and speed are a delusion. There lies behind that, believe me, somewhere in the past, some of the most genuine and patient hard work, stern and prosaic. If there is power in a man's words, you may depend upon it the power has been stored up behind the words with toil and patience. I do not believe there is any exception to this. A great occasion can only bring out what there is in one already. The occasion cannot create the power; it can only furnish the opportunity for the existing power to reveal itself. The occasion will only exhibit the abject helplessness of him who is not ready for it. Every day in your work here will furnish the observing mind with over-abundant instances of this fact.—*President Geo. A. Gates, in Advance.*

PRACTICAL.

THE theory is clear, beautiful, and scriptural. The truth is plain to every willing and unperverted mind. All can see it who really desire to know and obey it. We are glad of a faith that is invincible. None can successfully assail our position. It is good to be in such a case, to feel secure from every assault, that our position is impregnable to every foe.

But do we realize the truth which we profess? Are we sanctified through it? Does it have the effect upon our lives it ought to have? Does its divine reality enter into our very being, controlling our thoughts, words, and deeds? This is the important point to us. We may have a theory in our head that does not affect our heart. We may help to publish the truth to others while it does not have its sanctifying, saving influence upon ourselves. We may, like Noah's carpenters, help build the ark to save others, and not get on board ourselves.

Let all take heed, and beware. Let us examine ourselves, our thoughts, our motives. Where is our heart's interest? Let us weigh our thoughts. Which way do they tend? Is the cause of truth and the salvation of men first in our thoughts? Is this our first and highest interest? Or are worldly thoughts and schemes first and most continual in our minds?

God knows how it is. Angels know it. How often are they grieved, and in sorrow turn from us! To know ourselves and be right before God is the all-important point. How easy to deceive ourselves: but God is not deceived.

Come, let us prove where our affections are. Let us get a deeper interest in the cause of God. Let us bring in all our tithes and offerings and prove the Lord therewith. He invites us to do so. His promise cannot fail. He is waiting and desirous to pour us out a blessing such as we have not received. Let us be in readiness to receive it.

R. F. COTTRELL.



# The Signs of the Times.

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

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## THE NECESSITY OF FORGETTING.

SAID the apostle Paul to the Philippians: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

So much is said in the Bible about remembering, that many are in danger of losing sight of the fact that it is a duty sometimes to forget. It is a great thing to learn how to remember, but it is an equally great thing to learn the art of forgetfulness. One reason why so many fail to make advancement in the Christian life is because they have never learned how to forget. They think that one can forget only as the thing gradually fades from the mind, not realizing that they have to put forth positive effort in order to forget, as well as to remember.

It will scarcely be questioned by anyone that scenes and acts of wickedness are to be forgotten. When the sin has been confessed and forgiven, then the mind should turn from it. True, the individual should never forget that he has been taken from a horrible pit, nor that he stands only by faith, having no strength in himself; but if he allows his mind to dwell upon the specific acts of sin, one of two things, and possibly both, will result. Either he will be led to doubt that he has been forgiven, or else he will be impelled by the force of habit and association, to the commission of the same things again. An impure thought cannot find lodgment in the mind without leaving a stain. We have known many persons to cheat themselves out of a great blessing that God had for them, simply by keeping their minds fixed on the sin, and letting that eclipse the love of God. It is a great thing to forget, even while retaining sufficient remembrance to appreciate at its true value the wonderful love of God in pardoning sin.

Another thing that it is most necessary to forget is that which may have been said against us. If uncharitable remarks have been made, to remember them is like taking to one's self a deadly poison. Nothing is more deadening to spiritual life; for the fact that such things are not forgotten proves that they are not forgiven, and if they are not forgiven that is an evidence that the soul is not rejoicing in the love of God. When God forgives us, he puts upon us his own righteousness in place of the sin, and then treats us as though we had never sinned; and if we obey the injunction to forgive one another even as God hath for Christ's sake forgiven us, we shall treat the one who has offended as though he had always done us kindness instead of injury. Without this, the peace of God cannot rule in the heart.

Another cause of stumbling is the failure to forget the good deeds that have been done. This is scarcely less fatal than to remember the specific acts of sin. Sometimes through the grace of God we are enabled to accomplish a really good work, which gives us great joy. But then, instead of thanking God that he has done something with us, we insensibly take to ourselves some of the glory, and congratulate ourselves over our success. Instead of going on in the same strength to gain other victories, we sit down and look at what has been done, or else, going on, we keep looking back, and so stumble and fall. Nobody can expect to make any headway in a race if he keeps looking back over his shoulder. If he

does so, he cannot fail to stumble over some object lying in his path, or else his course will be very crooked. He who is running the Christian race should heed these words of the wise man:—

"Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and all thy ways shall be ordered aright [margin]. Turn not to the right hand nor to the left; remove thy foot from evil." Prov. 4:25-27.

But how shall we forget? Many would forget, but they do not know how. They take hold of the thing and resolutely attempt to force it out of their mind, but that only fixes it the more firmly. Well, the secret of forgetting is very simple. Forget one thing by thinking of something else. It is impossible for the mind to contemplate two things at the same time. Now if you wish to forget something bad, think of something good. Forget the things that are behind by looking toward the things that are before. If you have been able to do a good work, thank God for his help, and in the strength of that help go on to do another good work, giving your whole mind to it. There is a prize before us, even the prize of "the high calling of God in Christ Jesus." This high calling is holiness of life, godliness; it is above us, and we cannot climb toward it by looking down at the path we have already trod.

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Of course not, and he never can be until he looks straight forward instead of back. If a man at the plow should keep looking back, his plow would keep continually running out, and he could not plow at all. He would make no more headway than a man would who should try to run a race and at the same time look over his shoulder. Therefore, as he who has called us is holy, let us resolutely press toward that mark, "looking unto Jesus, the author and finisher of our faith." w.

## THE GOSPEL THE POWER OF GOD.

ROMANS 1:16.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

THERE are few more comprehensive texts in the Bible than this. John 3:16 is another like it; either one of them could well be taken as the text for a sermon on almost any doctrinal subject, and they are of the greatest practical importance. They are vast treasure-houses, which can never be exhausted, but whose rich stores seem to increase in proportion as they are drawn upon.

The text tells us that the gospel is the manifestation of God's power, and before we consider the greatness of this power, and how it is applied, it may be well to note briefly what the gospel is. Primarily, the word means good news. It is the good news of a Saviour, which is Christ the Lord,—the good news of salvation. But a Saviour and salvation imply that somebody needs to be saved from something; and so the angel in foretelling to Joseph the birth of Christ, said: "Thou shalt call his name Jesus [Saviour]; for he shall save his people from their sins." Matt. 1:21. But sin brings death, for James says that "sin, when it is finished, bringeth forth death" (James 1:15); and Paul tells us that "the wages of sin is death." Therefore since Christ came to save from sin, it is evident that he saves from death; and this is what the apostle says in Rom. 5:8, 9: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."

When Christ saves from sin, he saves from the transgression of the law, "for sin is the transgression of the law." 1 John 3:4. The law, of which sin is the transgression, is the law of ten commandments, for, says Paul, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet" (Rom. 7:7); and the only law which says, "Thou shalt not covet," is the ten commandments.

The tenth commandment is doubtless taken by the apostle to show how he was convicted of sin, be-

cause it is the only one of the ten the transgression of which is wholly in the mind, and it therefore affords the most direct proof of his later statement that "the law is spiritual." David said: "I have seen an end of all perfection; but thy commandment is exceeding broad." Ps. 119:96. We are told also that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. To the same intent the wise man wrote:—

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

The injunction to fear God and keep his commandments, is based on the fact that God will bring every work into judgment, with every secret thing, and derives its force from it. Therefore the text quoted is proof that the law of God has to do with every work and every secret thing. It is a discerner of the thoughts and intents of the heart. But we are not left to draw conclusions in this matter, for Jesus has told us plainly that murder may be committed in the heart, and that a single impure look and desire is a violation of the seventh commandment. See Matt. 5:21, 22, 27, 28. Solomon tells us, also, that "the thought of foolishness is sin." Prov. 24:9.

These few texts are quoted for the purpose of showing the nature of sin, that we may the better understand the power that is required to save men from it. In addition to these we might note the Saviour's statement that evil thoughts flow naturally from the human heart (Mark 7:21), and the words of God through the prophet, that the "heart is deceitful above all things, and desperately wicked." Jer. 17:9. As showing the loathsome nature of sin, and how completely it has fastened itself upon men, we quote the words of the Lord through Isaiah:—

"Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:4-6.

To save people from their sins is to change all this. It is not merely to forgive the sins of the past, but it is to save from sins in the future, by changing the heart and the whole being,—to make a man entirely new. It is no less a work than to cleanse a man "full of leprosy," or to raise the dead. The man who is saved from sin is saved from doing that to which his whole being naturally inclines. There is no earthly power that can do this. No man can change his own nature so that good thoughts will come naturally from the heart in the place of evil thoughts; no man has power to resist the fierce temptations that come through the lusts of his own heart, and that have been strengthened by long practice. Nothing but the power of God can do that; and that power is manifested in the gospel, which is the power of God unto salvation. Many doubt the efficiency of even this power, for they say it is impossible for them to overcome. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18.

It is the blood of Jesus Christ that cleanses from sin. He "was delivered for our offenses, and was raised again for our justification." Rom. 4:25. In this the power of God to save believers is manifested. The death and resurrection of Christ show not only the great love of God, but, also, his power to redeem. Note the words of the apostle Paul to the Ephesians, to whom he wrote that he ceased not to pray for them,—



"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Eph. 1: 17-20.

From this we learn that if we believe God, we shall know the exceeding richness of his power, even of that power which raised Jesus from the dead. The death and resurrection of Christ is God's pledge to us that he will save us from sin, if we believe in him; and it shows the power that will be put forth in order to effect this. This was the thought in the mind of Paul when he wrote that he counted all things loss if he might win Christ, and be found not having his own righteousness, "but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Phil. 3: 9-11.

To know the power of Christ's resurrection, is to experience the working of that same power, in the removal of sin, which God wrought in Christ when he raised him from the dead. Who could fail with this strength?

It is of this power and its results that the apostle Peter speaks, when he says to us: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 2-4. This is an assurance that the divine power of God, exhibited in the resurrection of Christ, is amply sufficient to enable one to overcome all the lusts of the flesh. This is what we are taught also in the following:—

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 4, 5.

What is it that will bring to us this mighty power? Faith in Jesus Christ. Let the sinner but have an intense desire to be freed from the bondage of sin, and let him have the faith that the man "full of leprosy" had when he said, "Lord, if thou wilt, thou canst make me clean," and the Lord will say to him, as he did to the leper, "I will, be thou clean." If Christ dwells in the heart by faith, the soul will be strengthened with might by the Holy Spirit, according to the riches of the glory of God, and may "be filled with all the fullness of God." See Eph. 3: 16-19. What greater power could one ask for than this? And the possession of this power is a sure antidote for sin, and a preserver against it, for sin is the working of Satan, and the resurrection of Christ from the dead marked his victory over Satan. He had entered into Satan's house and bound him, and had taken all his armor wherein he trusted, so that when he ascended into Heaven he could say, "All power is given unto me in heaven and in earth." Matt. 28: 18.

And this power is continued so long as the person has faith. The gospel is the power of God unto salvation, to everyone that believeth. The same power that forgives the sin, and that changes the nature, will still remain to keep the soul from sin. Says Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an in-

heritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Peter 1: 3-5. The power of God is the gospel of Christ, and the resurrection of Christ has begotten us unto a lively hope, because we know that the power of the gospel is the same power that brought Jesus from the dead, and is able to keep us, through faith, until the Lord returns.

Let none say then that he cannot overcome any evil habit. "But it is a part of my nature, and I have no power to resist it." Exactly, but the power of God can change the nature, and make a new man. It could change a leper, so that his flesh became like that of a child. It could give power to the man who was impotent from birth. More than this, it could raise the dead, even after the body had undergone decomposition, as in the case of Lazarus. All these things are done by the same power that raised Jesus, which is a pledge of all things that we need. Rom. 8: 32. The same Spirit that raised up Jesus from the dead, will, if it dwells in us, strengthen us with the same power against sin, and, having kept us through faith unto salvation to be revealed when Christ comes, will quicken our mortal bodies, so that as we are now in spirit made to sit in heavenly places in Christ, we shall then be made to sit at his right hand, clothed in glory according to the riches of his grace. "Thanks be unto God for his unspeakable gift." w.

### THE SABBATH OF THE LORD.

#### THE CHRISTIAN DISPENSATION.

How does the Sabbath of Jehovah stand in the Christian dispensation? It is marked with divine honors in the Patriarchal and Levitical dispensations, especially marked at their beginning and close. Is the Sabbath equally binding in the Christian dispensation? Are its sanctity and perpetuity and unchangeableness as strongly marked? Or, is here the period when the rest-day of God, holy and sanctified, loses its sacredness, and is changed or repealed? We shall find as we examine the record that testimony is neither wanting nor inconclusive.

We showed in our last how Jesus lifted the Sabbath from the place it had fallen; how he removed from it the superstitions and traditions of the Jews, and placed it where the law of the Sabbath placed it,—a boon of blessing to mankind. It was lawful—"conformable to law"—to do well on the Sabbath-day. And this truth he enforced with the implied fact that he was its Creator, hence its Lord, and therefore knew the object for which the Sabbath was given,—for man and not against him. Matt. 12: 1-12.

Again: Our Saviour came as the Mediator of the new covenant (Heb. 9: 15), a covenant, it is true, as old as the first promise (Gen. 3: 15), confirmed by an oath to Abraham (Gen. 22: 15-18), but now to be manifested and sealed to the nations through the death of Christ. Matt. 26: 26-29. The covenant was then complete; no man can disannul or add thereto. Gal. 3: 15. Not one single moral duty originates this side of that event that did not exist before. And anything presented as duty by any man or men, which dates subsequent to the death of Christ, is will-worship, which makes void the commandments of God.

Before Christ sealed this covenant by yielding his life, he presented, amplified, and emphasized its principles. And it concerns us here to know as to how he treated the Sabbath precept, and the law of ten words of which the Sabbath commandment was a part. Did he abrogate it or amend it? He could certainly know what men would say in later times in regard to the change of the Sabbath, and could foresee the divisions in the Christian world concerning it; did he anticipate all this? He did, most emphatically. His language cannot be misunderstood or misinterpreted without wresting the Scriptures. In the very first year of his ministry, in his longest recorded sermon, we find these words:—

"Think not that I am come to destroy the law, or

the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18.

Rotherham translates the passage: "Ye may not think that I came to put down the law or the prophets: I came not to put down, but to fulfill. For, verily! I say to you, Till whensoever the heaven and the earth may pass away, one least letter or one point in no wise may pass away from the law till whensoever all may be done."

The Revised Version: "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 from the law till all things be accomplished."

The Emphatic Diaglott: "Think not that I have come to subvert the law, or the prophets: I have come, not to subvert, but to establish. For, indeed, I say to you, Till heaven and earth pass away, one iota or one tip of a letter shall by no means pass from the law, till all be accomplished."

Campbell and Macknight's translation is, "I am come not to subvert, but to ratify."

All these translations give just the same sense; and nothing could be proved more clearly than are the following points:—

1. Christ did not come to destroy, subvert, dissolve, demolish, put down, nullify, or abrogate the law of God. We are forbidden even to think that such was his purpose.

2. He came to fulfill the law. Fulfill, says Worcester, is "to perform what has been prophesied, promised, desired, commanded, or intended." The only way, then, in which Christ could fulfill the law, was to obey the law, to perform what is commanded therein. An instance of this use of the word as applied to law is found in Gal. 6: 2: "Bear ye one another's burdens, and so fulfill the law of Christ." To fulfill the law of Christ is to do the law of Christ. To fulfill God's law is to obey that law. And this Christ did. He says: "I have kept my Father's commandments" (John 15: 10); "I came down from Heaven not to do mine own will, but the will of Him that sent me" (John 6: 38). And this obedience was foretold through the psalmist by the Spirit of Christ (Ps. 40: 8): "I [the Son] delight to do thy will, O my God; yea, thy law is within my heart." Christ came to obey, keep, establish, ratify the law of God.

3. The unchangeableness of the decalogue does not have reference to underlying principles alone, but to the very smallest details. Not a jot—the smallest Hebrew letter, *yodh*—nor a tittle—a little point which served to distinguish one letter from another—could pass away. That is, not one single change in the letters or words of that law should take place which would in any wise alter its meaning or force. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17.

4. "Till all be fulfilled," or "accomplished," has reference to the prophets. Not one jot or tittle should pass from the law till all that the prophets foretold was fulfilled, or accomplished. How long a time is this?—To eternity. The Spirit of Christ foretold through the prophets the sufferings of Christ and the glory which should follow. 1 Peter 1: 10, 11. Isa. 53 reveals Christ's sufferings; Isa. 63: 1-4; 65: 17; 66: 22, 23; Jer. 31: 35-37; Isa. 51: 6, 7; Dan. 2: 44; and 7: 27, reveal the glory and the eternity of that glory. Through ceaseless succession of Sabbaths, perennial months, and never-ending years, as long as sun and moon shall last, or the great white throne of God endures, the law of Jehovah remains unchanged and unchangeable. Eternity will be an abiding evidence both to the verity of the prophetic word, and the immutability of God's law. Jesus could have expressed in no stronger way the unchangeableness of the moral law.

5. Jesus then declares that whosoever broke or should teach to break one of the least of God's commands, was unworthy of his kingdom; or, as Campbell renders, "of no esteem." That the decalogue is the law under consideration is shown in verses 21-32.



Our Lord's regard for the Sabbath is shown in his observance of that day at the public assemblies of the people at the place of worship. Luke 4:16, 31. But this specific testimony is no more needed than is a testimony to show that he honored father and mother, or kept the third commandment. He kept God's law (John 15:10); therefore he kept all the law. If Christ transgressed a single command of God's law, he was a sinner (James 2:8-12); for sin is the transgression of the law. 1 John 3:4; Rom. 7:7. But Jesus did not transgress a single precept; he "did no sin." 1 Peter 2:22.

Christ is our example in righteousness; and that example is evidence of the perpetuity of the Sabbath law. The apostle says that He left "us an example, that ye should follow His steps; who did no sin, neither was guile found in His mouth." 1 Peter 2:21, 22. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. Is he who would transgress the third, or fifth, or seventh commandment a follower of Christ? Is not the fourth of the same law? Did not the same God give them, at the same time, in the same manner? Did not our Saviour regard the fourth equally with the others?

Christ magnified and honored the law, and therefore magnified and honored the Sabbath. This was predicted by the prophet: "The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable." Isa. 42:21. He magnified it by his teaching. He showed that it referred not to overt act alone, but to inward motive and cherished thought. Matt. 5:21-32. He honored the law by his dying in the sinner's stead, to release the sinner from the claims of the law. If the law could have been set aside, Christ need not have suffered; but by his death he showed that the law of God is so holy, so immutable, that nothing but the death of the Son of God, the Being without sin, who became sin for us, could release us from its claims. He died, not to confirm man in transgression, but to redeem him from sin. Matt. 1:21; Titus 2:13. And he who continues in sin while professing Christ, holds the Redeemer before the world as "the minister of sin." "God forbid," say you? Then walk in faithful obedience to all of God's precepts. How a Christian can look upon the suffering One of Calvary without seeing additional light and holiness in the law of God, how he can despise that law in whole or in part, which Christ honored, we cannot understand.

Do we admire Christ's character? It was only the personification of God's law, or God's righteousness worked out. The law is the perfect rule. Jesus is the perfect Example worked out through faithful adherence to the perfect rule.

The holy women, after the sealing of the covenant by the death of Christ, kept "the Sabbath-day according to the commandment." Luke 23:56. Simply note: 1. This Sabbath was the seventh day of the week; for the next day after was "the first day of the week." Luke 24:1. 2. It was the same Sabbath commanded in Ex. 20:8-11; for it was "according to the commandment." 3. It was the Sabbath of the Lord, the creation Sabbath, the seventh-day Sabbath; for that was the Sabbath of the commandment. Compare Ex. 20:8-11 and Gen. 2:2, 3.

The next day was one of bustle and activity,—not kept in any way as a Sabbath. Upon it the disciples traveled (Luke 24:13-35); they believed not that Christ had risen (Mark 16:10); they passed the day in doubt and fear and anxiety, till its long hours wore away. Then, while gathered in their common abode (Acts 1:13), with closed doors for fear of the Jews (John 20:19), Jesus the Risen appears; but are they prepared to receive him? Have they gathered to celebrate his resurrection? Are they keeping the first new Sabbath? Far from it. They are partaking of their evening meal when Jesus appears; and instead of hailing him, they were terrified and affrighted (Luke 24:36, 37), and merited well the upbraiding from Jesus, because of their unbelief. Mark 16:13, 14.

The first day of a cycle could not be the Sabbath. The labor comes first necessarily. The second day

could, but the cycle of days then would be only two the second being the Sabbath. The rest-day of the week, or cycle of seven, can only be the seventh. There is no ground for inference even in the Gospels that the first day of the week became the Sabbath. It is simply impossible. The day is not even mentioned till after the covenant is sealed, too late to be connected with that covenant; and no sacredness of any kind attaches to its character or mention.

But for the law of God, of which the seventh-day Sabbath is a part, we have the positive denial of our Saviour as regards any change; his positive affirmation that no change will ever take place; his precept to keep the commandments (Matt. 19:17); his example to all believers in all time; and all this testimony intensified, magnified, and emphasized by his death upon the cross. Certainly no stronger testimony could be given. A captious critic could ask no more; a believing child would be content with much less. They will not ask, "Have any of the rulers believed?" or, "What do the doctors say?" but, "What did my Lord command? How did he walk?"

We find the Sabbath firmly established at the beginning of the Christian dispensation; we will consider it further in our next. M. C. W.

### SYLVESTER, CONSTANTINE, AND THE LORD'S DAY.

It is not because of any real connection between these names and this title that they are here placed together, but because of certain associations that have been ascribed to them, to examine which is the purpose of this paper.

In a recently-written article on the change of the Sabbath, I made this remark: "Sylvester was bishop of Rome during most of the reign of Constantine. He decreed that Sunday should be called the Lord's day." In this I rested upon the testimony of the "Magdeburg Centuries," as will be found quoted in the "History of the Sabbath," by Elder J. N. Andrews, page 351. Not long after the publication of the article above-mentioned, I received a letter from Dr. A. H. Lewis, of New Jersey, inquiring if I could verify this statement, or whether it was a myth, so many of which have come down to us, historical myths, from the early centuries. As soon as possible I commenced the investigation of this subject, taking in, also, the statement of Nicephorus, that Constantine directed that it should be so-called. See "History of the Sabbath," page 352 (third edition, 1887).

I would here call attention to two facts: (1) The quotations and references made by Elder Andrews, in his "History of the Sabbath," are *absolutely correct*. The closest criticism has never been able to impeach it in a single particular. They only have found fault with it, whose knowledge did not entitle them to the position of critics. (2) The "Magdeburg Centuries" is the work of an association of learned and impartial men, thoroughly conversant with ecclesiastical history. And so, if there is any question of the correctness of the assertion concerning Sylvester, it does not fall upon the author of the "History of the Sabbath," nor yet upon the authors of the "Magdeburg Centuries," but upon the earlier historians from whom those authors drew their information. And again, if it should be proved that the information was not correct, that fact will not at all militate against the position of the author of the "History of the Sabbath." To the contrary, it will rebound against those who originated the statement in order to give the authority of the name of a highly-honored bishop, absolutely the first Pope, in favor of the title of Lord's day being given to the first day of the week, familiarly known as the day of the sun. It would but prove that there was *no authority* of any nature in the first half of the fourth century, for giving the Sunday the title of the Lord's day.

Of the real history of Sylvester but little is known. This, at first thought, seems very strange, considering that he lived at a most interesting period in the history of the Catholic Church, namely, at the time when its foundation was laid; that he was bishop most of the time that Constantine was emperor; and

that in the time of his bishopric the primacy of the See of Rome was established, which finally led to the complete exaltation of the "Sovereign Pontiff." There can be no doubt that the following remarks by De Cormenin, in his "History of the Popes," are strictly correct:—

"The actions of this pontiff remain in oblivion; and the legends transmitted by the monks, since the fifth century, are less adapted to put us in possession of the truth than to convince us that the history of a man so celebrated has been corrupted nearly up to its very source. We would not adopt the fictions of authors, who represent Sylvester as the catechist of Constantine, and pretend that this prince was cured of leprosy, and baptized by the pontiff. They add, that the emperor, in gratitude, made him a donation of the city of Rome, and ordered all the bishops of the world to be submissive to the pontifical See. They affirm that the Council of Nice assembled by the orders of Sylvester; and that he first granted the right of asylum to churches.

"Romuald, and some undiscerning compilers, give us all these ridiculous fables as facts, of which celebrated historians have proved the falsity."—Page 57, edition 1846, Campbell, Philadelphia, from the French.

It is beyond all question that interested parties were guilty of the most shameful frauds, to give the authority of the name of Sylvester to traditions and practices which they wished to fasten upon the church. Just as soon as the full authority of emperors, councils, and bishops was acknowledged over the church, just so soon the authority of the Scriptures began to wane. And when the priests and monks were honored as the expounders of the will of Heaven; when their word was accepted by the Christians as sufficient authority, they introduced countless "pious frauds," to impose upon the credulous people, to strengthen and confirm their own authority. This was all made to turn to the honor of the Roman pontiff; and to convince the people that such was the opinion, the decision of a celebrated Pope was enough to insure its general and unqualified acceptance.

On this account it has been a most difficult task for the critic and the historian to give reliable information to the world, it being so difficult to separate the genuine from the counterfeit. And in very many cases the genuine has been so corrupted by designing men, that it remains a matter of great uncertainty what was actually said and done. This is shown in the reputed letters of "the Fathers," which have been multiplied beyond measure, and their genuine letters have been so tampered with that they are often of little service in giving the actual opinions of their authors. What they really wrote must always remain, to a great extent, uncertain.

In this respect the memory of Sylvester has been peculiarly unfortunate. There is an abundance of tradition respecting him; so much that the truth has been almost entirely neglected, or purposely hid. Certain it is that his life was an uneventful one, and his writings not numerous, or else the tradition makers have done him great injustice, to serve their fraudulent purposes.

And it should be borne in mind that these deceptions were not harmless. Nor does an exposure of their falsity in the least lessen the wrong they have done to the world and to the cause of Christianity. What matters it that they are exposed as vile frauds and forgeries? their authors and perpetuators have no further need of them. They served their purposes, and they can now be spared; but their influence is as enduring as if they were inspired and eternal truth. The words of the bishop were as the word of God to the people, to whom the real word of God was becoming unknown. The deception, the tradition, was given to establish a desired custom; and the custom in time became the warrant for its own observance as a Christian duty. In this manner professed Protestants, even to this day, suffer themselves to be imposed upon. Leaving the Scriptures of truth, they inquire what was the custom of the church in the early centuries; but they do not carefully inquire how those customs became established. If they would do this, they would find in a large proportion of cases, that the customs they so willingly follow became customs by means of the vilest frauds.

In regard to what is ascribed to Sylvester order-



ing that the day of the sun should be called the Lord's day, it will be seen by the quotation from the "Magdeburg Centuries" that these authors give *Metaphrastes* as their authority for the statement. And as no other authority is referred to, and the statement is found nowhere else, it rests entirely on the reliability of this writer. Four times in their brief history of Sylvester, they quote, or refer to, *Metaphrastes*. I say, their brief history, for the whole biography of Sylvester is given in less than one actual page. The edition of Lucius, Basel, 1624, that which Elder Andrews examined in the Library of Andover Theological Seminary, is in large pages, double columns, each column being counted for a page; so that pages 739 and 740 are on the same side of the same leaf. About two-thirds of this complete page is devoted to Sylvester.

We must now turn our attention to *Metaphrastes*, and inquire how he stands as a historian; whether his writings are so worthy of credit that we may safely and surely depend on his assertions in such a matter as the one under consideration. In regard to this it does not appear to be difficult to arrive at a conclusion, for the testimony concerning him is all on one side—all to the same intent. McClintock and Strong's *Cyclopedia* says:—

"Very little is known of his individual history. The name *Metaphrastes* was given him on account of the manner in which he commented and paraphrased (*εμετεφρασε*) the materials for his biographical work. The greatest variety of opinion prevails as to the time when he lived. Blondell, Vossius, Ceillier, Baronius, Simler, Valaterra, Allatius, Cave, Oudin, Fabricius, all give different dates, varying from the ninth to the fourteenth centuries. It even appears uncertain whether there may not have existed two men of that name at different times. . . . The work is not original. *Metaphrastes* only arranged and paraphrased, in very good style for the times, various biographies which existed previously in the libraries of churches and convents. He omitted many details which he considered useless or unimproved, and substituted others which he considered more important or authentic. He has been accused of having, by these modifications, destroyed the simplicity of the ancient biographies. His own work has undergone many alterations and additions, as well as curtailment, so that, according to Fabricius, out of 539 biographies generally ascribed to him, 122 are undoubtedly genuine."

This certainly does not afford any assurance that we may rest with confidence upon the statements of those writings which pass under the name of *Metaphrastes*. But let us inquire further. Herzog, "Real Encyclopedia," says:—

"This Byzantine author has established for himself a name in the literature of the middle ages, by collecting and working over older and more recent histories of martyrs and saints. But just as his collection itself is composed of the most unlikely elements, and contains that which is most spurious and fabulous, so there is attached to him and to his age a considerable darkness; he belongs to those of whom one does not like to be reminded, because they are surrounded by nothing but confusion and uncertainty."

A work entitled, "Critical Study of Ecclesiastical History," by John Goulter Dowling, M. A., Wadham College, Oxford (London, Rivington, 1838), speaks thus of our author:—

"In the early part of the tenth century, Simeon *Metaphrastes* was employed by the emperor to re-write, in a popular and attractive manner, the lives of the saints and martyrs. He executed his commission by compiling from the ancient narratives a number of labored and ostentatious panegyrics, contemptible for their false taste, and noxious for the fabulous circumstances and superstitious opinions which he has interwoven with the original materials. His ill-employed labor inflicted on church history is a deep and lasting injury; for the compositions, which were written in accordance with the feelings and notions of the day, soon superseded the less obtrusive works, which possessed a really historic value. The greater part of the lives of the Eastern saints, which have come down to us, have, unfortunately, passed through the hands of Simeon or his imitators; and it is now too often the chief business of the ecclesiastical critic to distinguish between the evidence of the ancient biographers and the fables of the metaphrast."—*Pp. 84, 85.*

It does not seem to be necessary to multiply evidences on this point. These authorities, themselves reliable, speak so decisively on the subject, that I think all will agree that we do well to require some

more and better evidence than that of *Metaphrastes* before we accept as truth any reputed historical statement.

It will be readily conceded that there is nothing incongruous in the idea of Sylvester ordering that Sunday should be called the Lord's day, so that it could be accepted if there were any reliable evidence to that effect. But we may safely say there is not. It does not become us to admit that it did take place, merely because it would not be an incredible circumstance if proof thereof existed. We can only safely admit as a fact of history that of which some reliable proof can be offered.

There is another circumstance which tells against the statement. If Sylvester had, by his assumed apostolic authority, ordered that Sunday should thenceforth be called the Lord's day, that order would have been honored by succeeding bishops, and especially by the bishops or popes of Rome, who were ever on the alert to do honor to that See. But such was not the case. Leo I., surnamed the Great, was as assuming as need be, and he made most strenuous efforts to exalt the honor and authority of the See of Rome over all the churches; this was less than a century before Justinian subjected all the churches to Rome. If his predecessor in that chair, in the time of Constantine, had decreed that Sunday should be called the Lord's day, it would certainly seem incredible that Leo I., in his celebrated letter, to which reference is so often made, as being the most beautiful expression of the reasons for keeping that day, should call it the day of the sun, and not the Lord's day. In that letter he twice referred to the first day, and twice to the seventh day. The latter he called once Saturday, and once the Sabbath. The former he once called the first day of the week, and once Sunday; but not at all the Lord's day.

Rejecting the testimony of *Metaphrastes* as apocryphal, as that upon which we can place no reliance, and considering that the succeeding bishops failed to recognize such an order in their actions and letters, I cannot consider the assertion that Sylvester ordered that Sunday be called the Lord's day, entitled to any credit whatever. J. R. W.

(Concluded next week.)

### THE 2,300 DAYS OF DANIEL 8.

THOSE who read the article in last week's SIGNS entitled, "The Little Horn of Daniel 8," will remember that while the angel made known to the prophet the meaning of the various symbols employed in that chapter, he did not explain the date of the 2,300 days, or years, of verse 14, at the end of which time it was declared the sanctuary should be cleansed. The prophet was shown the terrible persecutions which the people of God were to suffer, and the cruel death of the Son of God, and he could endure no more, but fainted and was sick certain days; and the angel left him for a season, and then returned to supply that which was lacking in the explanation of the vision, namely, the date of the 2,300 days.

It appears from the chronology given in the margin of our Bibles, that the vision of Daniel 8 was in 553 B. C., and that the vision of the ninth chapter was in 538 B. C., fifteen years later, but this is a mistake. The fact is that these visions were less than two years apart, indeed, it seems probable that they were both given in the same year, namely, in 538 B. C. The mistake in Archbishop Usher's chronology arises from the supposition which prevailed until quite recently, that Belshazzar, the last king of Babylon, and Nabonadius were both one and the same person. Daniel's vision in the eighth chapter of his prophecy was in the third year of Belshazzar, and his vision of the ninth chapter was in the first year of Darius. It is a well-established fact that the last king of Babylon reigned eighteen years, and it was formerly supposed that Belshazzar was that king, hence the conclusion that fifteen years elapsed between the visions. But it is now known that when Babylon fell there were two kings reigning in that kingdom, though only one of them, Belshazzar, was in the city at the time of the siege.

Nabonadius was king of Babylon and began to reign B. C. 555, and reigned as sole monarch fifteen years; he then associated with him in the kingdom his son Belshazzar; hence the third year of Belshazzar, instead of being 553 B. C., was 538 B. C. Smith's Bible Dictionary, art. "Belshazzar," says: "Belshazzar's position as joint ruler with his father harmonizes with Daniel's being the third ruler in the kingdom (Dan. 5:16, 29), the highest position then tenable by a subject." But it is not necessary to spend time with further evidence upon this point, since the recent discoveries of Sir Henry Rawlinson have put the facts as here stated beyond question. If, however, any wish to examine the subject critically, they will find it treated at length in Rawlinson's "Historical Evidences."

But to return to the prophet and the unexplained vision. Some months had elapsed, we know not how many, but they had been eventful ones. Babylon had fallen, and Darius reigned over the realm of the Chaldeans. However, the captive prophet was still prime minister, but though burdened with the cares of State, his mind dwelt upon the unexplained vision, and he sought by study, by prayer, and by fasting, to arrive at an understanding of the mysterious 2,300 days. He says: "I understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. But though he knew that the seventy years of Babylonish captivity were about to expire, the prophet could get no light on the date of the 2,300 days—or years, as we know that they were—and which he naturally connected with the Jewish people. So in his perplexity he prayed and fasted before the Lord, and in answer to his prayer, Gabriel is again sent (verse 21) to instruct him. Said the angel: "I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city."

The angel said, "Consider the vision." What vision? Evidently the one that was previously left only partially explained. And having directed the prophet's attention to the vision, the angel told him that only seventy weeks, or 490 years, of the 2,300 years, belonged to the Jews. He then proceeded to tell him that those seventy weeks were to be divided into three parts, namely, "seven weeks," "threescore and two weeks" (verse 25), and "one week." Verse 27. The first seven weeks were to be devoted to rebuilding the wall of Jerusalem; then threescore and two weeks more were to reach to Messiah the Prince, or to Christ, and after that, Messiah was to be cut off, that is, Christ was to be crucified. The threescore and two weeks were to follow the seven weeks, and as Christ was to be crucified after the threescore and two weeks, it follows that his crucifixion was to take place in the last or seventh week of that period. Indeed the next verse (27) says plainly that he was to confirm the covenant with many for one week, and that in the midst of the week he, Christ, was to cause the sacrifice and the oblation to cease, which he did by giving himself a sacrifice for sins.

The angel not only told the prophet what was to occur during the seventy weeks, but he also told him the event from which they were to date, namely, "from the going forth of the commandment to restore and to build Jerusalem." Verse 25. A note in the margin of our Bibles says that the seventy weeks date from the 20th of Artaxerxes, which was, according to the chronology in the margin of Ezra 4:6, to which reference is made, B. C. 529. But this is manifestly an error, as 69½ weeks, or 486½ years, were to reach to the cutting off of the Messiah, which was the crucifixion of Christ; and by no possibility can it be made to appear that 486½ years could reach from B. C. 529 to A. D. 31. Furthermore, the makers of the note evidently did not understand the matter, as is shown by their reference to Ezra 4:6, for the first Artaxerxes (there were three kings of that name) did not begin to reign until 465 B. C., 64 years after the date given in the margin of Ezra 4:6, the text to which they refer to support their note.

But we are not left in doubt about this important



matter. The date of the going forth of the decree to restore and to build Jerusalem can be easily ascertained from the Scriptures. This commandment to restore and to build Jerusalem was not simply the decree of an earthly monarch, but it was, as we learn from Ezra 6:14, "the commandment of the God of Israel," "and the commandment of Cyrus, and Darius, and Artaxerxes King of Persia," or, in other words, it was a threefold commandment given by three succeeding kings, who in giving it were simply fulfilling the will of God. It was God's purpose that Jerusalem should be restored, and this purpose was accomplished through these three kings; and when the last of them had contributed his share, when he had signed the decree and published it to those concerned in it, his decree, together with the two which had gone before, constituted "the commandment of the God of Israel" to restore and to build Jerusalem; and from that time the 2,300 years were to date.

The first part of this threefold commandment, *i. e.*, the part given through Cyrus, is recorded in the first chapter of Ezra, and was, as the reader will see from a careful reading of that chapter, simply a decree giving the Jews permission to rebuild the temple. The second part, *i. e.*, that given through Darius, is recorded in Ezra 6, and is simply a confirmation of the decree of Cyrus. The third part, that given through Artaxerxes, is found in Ezra 7, and is a complete charter for the full restoration of Jerusalem, as may be seen by reading the decree, which was published in the seventh of Artaxerxes, B. C. 457. This, then, is the date from which the seventy weeks, and of course the 2,300 days also, must be reckoned. And so we shall show next week, counting from this date, that prophecy harmonizes perfectly with the history of its fulfillment, both in the rebuilding of Jerusalem, the crucifixion of Christ, and in the other several events referred to in it.

C. P. B.

## The Sabbath-School.

### Old Testament History

#### RETURNING TO BONDAGE.

(Lesson 12, March 23, 1889.)

1. AFTER the covenant between God and Israel had been ratified, what did the Lord say to Moses?

"And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12.

2. What covered the mount, and what was its appearance?

"And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Verses 15-17.

3. How long was Moses in the mount?

"And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights." Verse 18.

4. Did he eat or drink during that time?

"When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water." Deut. 9:9.

5. When the Lord had finished talking with Moses, what did he give him?

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

6. What was on these tables of stone?

"And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the

Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly." Deut. 9:10.

7. Whose workmanship were the tables, and how were they filled?

"And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:15, 16.

8. What did the people say and do when they saw how long Moses was gone?

"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Brake off the golden ear-rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron." Verses 1-3.

9. What did Aaron do with the gold?

"And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf." Verse 4, first part.

10. What did they call this golden calf?

"And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." Verse 4, last part.

11. What does the psalmist say of this?

"They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass." Ps. 106:19, 20.

12. Before they could do this, what did they forget?

"They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea." Verses 21, 22.

13. How did they worship this image?

"And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play." Ex. 32:6.

14. What must we conclude as to the nature of this "play"? See notes.

15. How did the people happen to make a calf to worship, instead of the image of a man? See notes.

16. What was the Egyptian calf-worship? See notes.

17. How extensive was sun-worship anciently? and what was the nature of it? See notes.

18. What did God think to do to the Israelites for their abominable idolatry? Ex. 32:9, 10; Deut. 9:20.

19. With what words did Moses plead for them? Ex. 32:11-13, 31, 32.

20. Did the Lord grant his request?

"And the Lord repented of the evil which he thought to do unto his people." "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee; behold, mine Angel shall go before thee; nevertheless, in the day when I visit, I will visit their sin upon them." Verses 14, 33, 34.

21. What immediate punishment did the people receive? Verses 19, 20, 26-28, 35.

#### NOTES.

In an article entitled, "Sun Images and the Sun of Righteousness," in the *Old Testament Student*, January, 1886, Dr. Talbot W. Chambers calls sun-worship "the oldest, the most widespread, and the most enduring of all the forms of idolatry known to man." And again: "The universality of this form of idolatry is something remarkable. It seems to have prevailed everywhere." "In Egypt the sun was the kernel of the State religion. In various forms he stood at the head of each hierarchy. At Memphis he was

worshiped as Phtah, at Heliopolis as Tum, at Thebes as Amun Ra. Personified by Osiris he became the foundation of the Egyptian metempsychosis."

In "Religions of the Ancient World," p. 21., Prof. George Rawlinson says: "No part of the Egyptian religion was so much developed and so multiplex as their sun-worship. Besides Ra and Osiris, there were at least six other deities who had a distinctly solar character."

Concerning Osiris, the "Encyclopedia Britannica" (art. Egypt) says:—

"Abydos was the great seat of the worship of Osiris, which spread all over Europe, establishing itself in a remarkable manner at Memphis. All the mysteries of the Egyptians, and their whole doctrine of the future state, attach themselves to this worship. Osiris was identified with the sun. . . . Sun-worship was the primitive form of the Egyptian religion, perhaps even pre-Egyptian."

But while Osiris was the Egyptian sun-god, or the chief representation of the sun, he was chiefly represented by a sacred bull, called Apis. On this the "Encyclopedia Britannica" (art. Apis) says:—

"According to the Greek writers, Apis was the image of Osiris, and worshiped because Osiris was supposed to have passed into a bull, and to have been soon after manifested by a succession of these animals. The hieroglyphic inscriptions identify the Apis with Osiris, adorned with horns or the head of a bull, and unite the two names as Hapi-Osor, or Apis-Osiris. According to this view the Apis was the incarnation of Osiris manifested in the shape of a bull."

From these quotations it is easy to see why the Israelites made a golden calf, instead of an image of something else. They made the god and began the form of worship with which they had been most familiar in Egypt. And when they did this, they were simply engaging in sun-worship, the form of idolatry which in all ages has been the most universal rival of the worship of Jehovah.

As to the nature of sun-worship, it will perhaps be sufficient to quote what the "Encyclopedia Britannica" says of Baal:—

"The Baal of the Syrians, Phoenicians, and heathen Hebrews is a much less elevated conception than the Babylonian Bel. He is properly the sun-god Baal Shamem, Baal (lord) of the heavens, the highest of the heavenly bodies, but still a mere power of nature, born like the other luminaries from the primitive chaos. As the sun-god, he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution. An example of this is found in the worship of Baal-Peor (Numbers 25), and in general in the Canaanitish high places, where Baal, the male principle, was worshiped in association with the unchaste goddess Ashera, the female principle of nature."

This is a mild statement of the case; and so when we read of the Israelites that "the people eat down to eat and to drink, and rose up to play" (Ex. 32:6), and learn that the word rendered "play" is the same as that rendered "mock" in Gen. 39:14, 17, we get a better idea of the heinousness of the sin of the Israelites.

WHEN it is remembered that the Egyptian calf-worship was sun-worship, and that Sunday was "the wild solar holiday of all pagan times" (*North British Review*, vol. 18, p. 409), and has its name "because the day was anciently dedicated to the sun, or to its worship" (Webster), the Heaven-daring nature of the sin of the Israelites, just after they had heard God's holy law, and especially the first, second, fourth, and seventh commandments, is most strikingly set before us. A more perfect insult to the God who had delivered them from Egyptian bondage, that they might serve him, can hardly be imagined.

ONE more point should be noted, to show how completely, in intent, the Israelites went back to Egyptian bondage, by their worship of the golden calf. A preceding quotation has shown that Ra and Osiris were intimately associated as leading representatives of the sun of Ra. Professor Rawlinson, in "Religions of the Ancient World," p. 20, says:—

"Ra was the Egyptian sun-god, and was especially



worshiped at Heliopolis [city of the sun]. Obelisks, according to some, represented his rays, and were always, or usually, erected in his honor. Heliopolis was certainly one of the places which were thus adorned, for one of the few which still stand erect in Egypt is on the site of that city. The kings for the most part considered Ra their special patron and protector; nay, they went so far as to identify themselves with him, to use his titles as their own, and to adopt his name as the ordinary prefix to their own names and titles. This is believed by many to have been the origin of the word Pharaoh, which was, it is thought, the Hebrew rendering of Ph' Ra—"the sun."—*Ib.*, p. 20.

Thus the Israelites not only deliberately sunk themselves in the bondage of sin, but also more fully showed their willingness to return to bondage under Pharaoh, than when they sighed for the leeks and the onions of Egypt. Their deliverance from physical bondage was in order that they might be delivered from spiritual bondage, and was a representation of it; and when they had plunged into sin, they placed themselves in a worse bondage than any physical oppression could ever have been. Being overcome by the idolatry of Egypt, they virtually returned to the bondage of Egypt, "for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19.

## Notes on the International Lesson.

### CHRIST'S LOVE TO THE YOUNG.

(March 17.—Mark 10:13-22.)

In these children who were brought to him that he might bless them, Jesus saw the future men and women who should be heirs of his grace and subjects of his kingdom, and some of whom would become martyrs for his name's sake. Certain unsympathizing disciples commanded that the children be taken away, lest they should trouble the Master; but as those who brought them were fuming away in sadness, Christ rebuked his followers, saying, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven."

HE knew that these children would listen to his counsel and accept him as their Redeemer, while those who were worldly-wise and hard-hearted would be less likely to follow him and find a place in the kingdom of God. These little ones, by coming to Christ and receiving his advice and benediction, had his image and his gracious words stamped upon their plastic minds, never to be effaced. We should learn a lesson from this act of Christ, that the hearts of the young are most susceptible to the teachings of Christianity, easy to influence toward piety and virtue, and strong to retain the impressions received. But these tender, youthful ones should be approached with kindness, and taught with love and patience.

THE lawyer asked Jesus what he should do that he might inherit eternal life. Jesus referred him to his Father's commandments, telling him that obedience to them was necessary for his salvation. Christ told him that he knew the commandments, and that if he obeyed them, he should have life. Mark his answer: "Master, all these have I observed from my youth." Jesus said unto him, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me."

JESUS called the attention of this young man directly to the defect in his character. He cited his own self-denying, cross-bearing life. He had left everything for the salvation of man, and he entreated the young man to come and imitate his example, and assured him that he should have treasure in Heaven. Did the heart of the young man leap with joy at this assurance that he should indeed have treasure in Heaven? Oh, no! his earthly treasures were his idol; they eclipsed the value of the eternal inheritance. He turned from the cross, turned from the self-sacrificing life of the Redeemer

to this world. He had a lingering desire for the heavenly inheritance, yet he reluctantly turned from the prospect. It cost a struggle to decide which he should choose; but he finally decided to continue his love for his earthly treasures.

BUT few realize the strength of their love for riches until the test is brought to bear upon them. Many who profess to be Christ's followers, then show that they are unprepared for Heaven. Their works testify that they love riches more than their neighbor or their God. Like the rich young man, they inquire the way to life; but when the way is pointed out, and the cost is estimated, and they are convinced that they must sacrifice their earthly riches and become rich in good works, they decide that Heaven costs too much. The greater the treasures laid up upon the earth, the more difficult it is for the possessor to realize that they are not his own, but lent him to use to God's glory.

JESUS improved this opportunity to give his disciples an impressive lesson: "Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of Heaven." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

THIS young man had great possessions, and his heart was set upon them. He could not consent to transfer his treasures to Heaven, by withdrawing his affections from them and doing good with them—blessing the widow and the fatherless,—and thus being rich in good works. The love of this young man for his earthly treasures was stronger than his love for his fellow-men and the immortal inheritance. His choice was made. The inducement presented by Christ, of securing a treasure in Heaven was rejected, for he could not consent to comply with the conditions. The strength of his affection for his earthly riches triumphed, and Heaven, with all its glory, was sacrificed for the treasures of the world. The young man was very sorrowful, for he wanted both worlds; but he sacrificed the heavenly for the earthly.

HERE the strength of riches is seen. The power of the love of riches over the human mind is almost paralyzing. Riches infatuate many, and make them act as though they were bereft of reason. The more they have of this world, the more they desire. Their fears of coming to want increase with their riches. They have a disposition to hoard up means for the future. They are close and selfish, fearing that God will not provide for their future needs. Such persons are indeed poor toward God. As their riches have accumulated, they have put their trust in them, and have not had faith in God or his promises.

THE poor man who has faith and confidence in God, who trusts in his love and care, and who abounds in good works, judiciously using the little he has in blessing others, is rich toward God. He feels that his neighbor has claims upon him that he cannot disregard and yet obey the commandment of God, "Thou shalt love thy neighbor as thyself." The poor who are rich toward God consider the salvation of their fellow-men of greater importance than all the gold and silver that the world contains.

CHRIST points out the way in which those who have worldly riches and yet are not rich toward God, may secure the true riches. He says, Sell that ye have, and give alms, and lay up treasure in Heaven. The remedy he proposes for the wealthy, is a transfer of their affections from earthly riches to the eternal inheritance. By investing their means in the cause of God to aid in the salvation of souls, and by blessing the needy with their means, they become rich in good works, and are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." This will prove a safe investment. But many show by their works that they dare not trust in the bank of Heaven. They choose to trust their means in the earth, rather than send it before them to Heaven, that their hearts may be upon their heavenly treasure.

E. G. WHITE.

## The Missionary.

### NORTH PACIFIC CONFERENCE.

THE results of the week of prayer are being felt throughout the Conference; and to many it was a season of great profit. The program for Christmas was fully carried out by but a few companies, as many of the churches are small and thought they could not attend to it. The amount donated as Christmas offerings was \$1,075.21.

Since the week of prayer, I have been visiting some of the churches in the northern part of the Conference. I first visited Carleton. Some of the brethren there seem to be in real earnest. I next attended the dedication of the church at Tacoma. The building is neat and commodious. We were glad to have the brethren from Sumner meet with us at that point. Nine united with the church.

I next met with the church at Seattle. This company is growing in numbers, and I trust in grace also. Their new house of worship, which has lately been completed, is a credit to the society.

From Seattle, I went to Spring Brook and Maple Valley, in company with Brother Davis. Some few at Spring Brook have lately begun the observance of the Sabbath through the efforts of Brother Benson in the Bible work. Others are interested. We enjoyed a good meeting at Maple Valley. This church has been for some time in a low condition spiritually. But lately there have been some members added who are proving a blessing to the cause at that place. Eight united with the church, six by baptism and two by letter.

The ordinances of the Lord's house were celebrated at each church visited, and a good, tender spirit seemed to prevail throughout. We are glad to see our brethren and sisters awakening to the important issues that are upon us.

Remonstrances against the Blair bill are being zealously circulated by one or more from each of these churches. On my way home, I spoke on National Reform at Tacoma and Sumner.

S. FULTON.

### MONK HILL, LOS ANGELES CO., CAL.

I HAVE been holding meetings in this place, which is a suburb of Pasadena, for the last few weeks. These services have resulted in seven adults signing the covenant to keep the commandments of God and the faith of Jesus, and six baptisms. Several of these persons are soon to take their departure for different States in the East; but they declare their determination to cling to their new-found treasure of light and truth, and to endeavor to spread the same in those distant localities.

During our meetings here, a neighboring congregation took a vote as to whether they should hereafter observe Saturday as the Sabbath. Quite a number were desirous of doing so if the whole church would go with them, but as the majority would not keep God's fourth commandment, the minority yielded to man rather than to God. Yet the Lord's work is making real progress; and the Pasadena church, with whom the Monk Hill Sabbath-keepers have united, is of good courage.

My post-office address hereafter will be, Rivera, Los Angeles Co., Cal.

E. A. BRIGGS.

February 27, 1889.



## The Home Circle.

### NOBODY KNOWS BUT MOTHER.

Nobody knows of the work it takes  
To keep the home together;  
Nobody knows of the steps it takes,  
Nobody knows—but mother.

Nobody listens to childish woes,  
Which kisses only smother;  
Nobody's pained by naughty blows,  
Nobody—only mother.

Nobody knows of the sleepless care  
Bestowed on baby brother;  
Nobody knows of the tender prayer,  
Nobody—only mother.

Nobody knows of the lessons taught  
Of loving one another;  
Nobody knows of the patience sought,  
Nobody—only mother.

Nobody knows of the anxious fears  
Lest darlings may not weather  
The storm of life in after years,  
Nobody knows—but mother.

Nobody kneels at the throne above  
To thank the heavenly Father  
For the sweetest gift—a mother's love;  
Nobody can—but mother.

—*Detroit Free Press.*

### ANNE AND HER COW.

HAVE you heard how little Anne Rudolph recovered her cow from Lord Cornwallis, a long time ago? This is the way *Our Dumb Animals* tells the story:—

It was late in the fall of 1777, that a foraging party from the British camp in Philadelphia made a descent upon the farm of Major Rudolph south of that city. Having supplied themselves well with provender, one of the soldiers happened to espy a valuable cow in the lane leading to the barn-yard, and poor Sukey was immediately confiscated.

Now this cow happened to be the pride of the farm, and was claimed as the exclusive property of Miss Anne Rudolph, aged twelve years. Of course no other animal on the estate was so important as this cow, and her confiscation by the soldiers could not be tolerated. So Miss Anne made an impetuous dash for her recovery, but finding the men deaf to her entreaties and the sergeant proof against her indignation, the spirited child rushed to the stables, saddled her pony, and was soon galloping toward the city, determined to appeal to the commander-in-chief of the British army.

Meanwhile, poor Sukey trudged along, her reluctant steps quickened now and then by a gentle prick with the point of a bayonet in her well-rounded side.

To reach the city before the foraging party was the one thought of the child, as her pony went pounding along the old Chester road at a pace that soon brought her within the British lines. She was halted at the first outpost by the guard, and the occasion of her haste was demanded. The child replied:—

"I must see the general immediately."

"But the general cannot be disturbed for every trifle. Tell me your business, and, if important, it will be reported to him."

"It is of great importance, and I cannot stop to talk to you. Please let go my pony, and tell me where to find the general."

"But, my little girl, I cannot let you pass

until you tell me whence you came and what your business is within these lines."

"I came from Darby, and my business is to see the general immediately. No one else can tell him what I have to say."

The excitement of the child, together with her persistence, had its influence. General Washington was in the neighborhood, with his ragged army, watching the opportunity to strike another blow for the liberty of the colonies. The officer well knew that valuable information of the movements of the rebels frequently reached the British commander through families residing in the country. Here might be such a case, and this consideration determined the soldier to send the child to headquarters. So, summoning an orderly, he directed him to escort the girl to the general.

It was late in the afternoon by this time, and Cornwallis was at dinner with a number of British officers, when "a little girl from the country with a message for the general" was announced.

"Let her come in at once," said the general, and a few moments later Miss Anne Rudolph entered the great tent.

"Well, my little girl, I am General Cornwallis," said that gentleman kindly. "What have you to say to me?"

"I want my cow!"

Profound silence reigned for a moment; then came a burst of laughter from all the gentlemen around the table. The girl's face reddened, but she held her ground, and her set features and flashing eyes convinced the general that the child before him was one of no ordinary spirit.

With ready tact, the general drew from her a narration of her grievance. "Why did not your father come?" he asked.

"My father is not at home."

"And have you no brothers?"

"Both of my brothers are away. But, General," cried she impatiently, "while you keep me here talking they will kill my cow!"

"So—your brothers also are away. Now, tell me, child, where are they?"

"My oldest brother is with General Gates."

"And your other brother, where is he?" inquired the general.

"Is with Harry Lee."

The girl's eyes fairly blazed as she spoke the name of gallant "Light Horse Harry Lee." "But, General, I want my cow!"

"Ah, ha! one brother with Gates and one with Lee. Now," said the general severely, "where is your father?"

"He was with General Washington," answered the little maiden; "but he is a prisoner now."

"So, so. Father and brothers all in the Continental Army! I think, then, you must be a little rebel."

"Yes, sir, if you please. But I want my cow!"

"Well, you are a brave little girl, and you shall have your cow and something more, too." Then, stooping forward, he detached from his garters a pair of brilliant knee buckles, which he laid in the child's hands. "Take these," he said, "and keep them to remember that Lord Cornwallis can appreciate courage and truth, even in a young rebel." Then, calling an orderly, he instructed him to go with the child through the camp

in search of the cow, and, when he should find the animal, to detail a man to drive her home again. So Miss Anne returned home in triumph with her cow. And those sparkling knee buckles are still treasured by her descendants as a memento of Cornwallis and the Revolution.

### KAMSCHATKAN'S BEASTS OF BURDEN.

KAMSCHATKAN'S dogs are probably the most sagacious of all feral types, and are employed and trained in the most careful manner for the multitudinous services required of them. Soon after birth they are placed with their dam in a deep pit, that they may see neither man nor beast, and, after having been weaned, are condemned to solitary confinement for six months, at the end of which time they are put to a sledge with other dogs, and, being extremely shy and frightened withal, they run as fast as they can until they become blown and cowed.

After this trip they are remanded to their pit, where they remain off and on until they are thoroughly trained and sledge-broken. This severe education sours their temper amazingly, and makes them anything but companionable. Drivers are frequently obliged to stun them by a blow on the nose before unharnessing them, on account of their savage nature. Besides drawing sledges they tow boats up the rivers in summer and keep their masters warm in winter nights. They live exclusively on fish, which they catch for themselves. In winter their ration comprises forty frozen herrings per day.—*Forest and Stream.*

### THE BEST LESSON THE HARDEST.

SOMETIMES the things that seemed hardest for us to bear, will prove our greatest help when we become men or women.

The writer, when twelve years old, wanted a dress of a certain kind. The woman who acted the part of mother to her told her she could have it if she would make it. Such a proposition staggered her, and all thought of the dress was given up. During the week she was sitting under a tree making a polonaise for her doll; she thought, "If I can make clothes for my doll that fit and look pretty, why should I not make clothes for myself?" She ran into the house at once and announced that she would make the dress if she could have the materials. They were bought, and carried to her room, and there was fought a tremendous battle. The skirt of the dress was sewed on and ripped off thirteen times before it was pronounced right. During the week the little girl cried oceans of tears, it seemed to her, and she felt that all kindness and goodness had gone out of life. Years after, when she was a woman, it became necessary for her to earn money, and the first money she earned was for making a dress for a rich, kind woman. If she had not learned to work for herself, depend on herself, she would have been helpless when necessity came. Like Miss Alcott, she says, "Good drill, but very hard."

Men testify again and again that it is the learning to do the things that seemed hard and unnecessary that fitted them to be men in the business world. Doing drudgery is the



best way to master any business, any profession. A. T. Stewart knew how to sell goods over a counter before he built up a business that supported hundreds. The founder of one of the largest publishing houses in this country learned to set type. There is an apprenticeship that must be lived and studied before there is a mastery that commands respect. Not the boy or girl who scorns this period becomes master, but the one who sees in it the stepping-stone to higher things. How you would laugh at the little child who, crying, protesting, or scorning, refused to learn how to add because he wanted to work problems in algebra!

There are first steps out of school as well as in school.—*Christian Union.*

#### AN ANT FUNERAL.

Mrs. HURTON gives this account of some ants which she saw in Sydney. Having killed a number of soldier-ants, she returned in half an hour to the spot where she had left their dead bodies, and in reference to what she then observed she says:—

"I saw a large number of ants surrounding the dead ones. I determined to watch their proceedings closely. I followed four or five that started off from the rest toward a hillock a short distance off, in which was an ants' nest. This they entered, and in about five minutes they reappeared, followed by others. All fell into rank, walked regularly and slowly two by two, until they arrived at the spot where lay the dead bodies of the soldier-ants. In a few minutes two of the ants advanced and took up the dead body of one of their comrades, then two others, and so on until all were ready to march. First walked two ants bearing a body, then two without a burden, then two others with another dead ant, and so on until the line extended to about forty pairs; and the procession now moved slowly onward, followed by an irregular body of about two hundred ants. Occasionally the two laden ants stopped, and, laying down the dead ant, it was taken up by the two walking unburdened behind them; and thus, by occasionally relieving each other, they arrived at a sandy spot near the sea. The body of ants now commenced digging with their jaws a number of holes in the ground, into each of which a dead ant was laid, where they now labored on until they had filled up the ants' graves. This did not quite finish the remarkable circumstances attending this funeral of the ants. Some six or seven of the ants had attempted to run off without performing their share of the task of digging. These were caught and brought back, when they were at once attacked by the body of the ants and killed upon the spot. A single grave was quickly dug, and they were all dropped into it."—*Evangelist.*

SHAVINGS from the oiled wood used in the manufacture of planes at an Eastern factory were recently put into a barrel, and twenty-four hours later were found to be almost on fire, their temperature being over 300° Fahr. Before six o'clock the shavings were charred and smoking a few inches beneath the surface. This is a practical demonstration of spontaneous combustion, and illustrates how many mysterious and destructive fires may have originated. Oiled rags and waste operate in the same way.—*Selected.*

## Health and Temperance.

### THE UNSANITARY CONDITION OF COUNTRY HOMES.

DR. LUCY M. HALL, who recently lectured before the Academy of Anthropology, in Cooper Union, New York, on "Sanitation in the Country," told some plain and wholesome truths on the subject. She has, it appears, given this matter close attention, has examined over one hundred and fifty country houses, both East and West, and gave the audience her opinion—that the average farm-house is not the healthful place that it is supposed to be by the people who pour out of the crowded cities in the summer-time. On the contrary, she has found that disease and death lurked within many a vine-clad and moss-covered cottage, because simple hygienic laws were violated. Some of the evils she referred to were improper drainage, uncemented cellars, failure to ventilate sleeping apartments, exclusion of light, too much shade about the house, and the improper disposal of kitchen refuse.—*Scientific American.*

### MENTAL OVERWORK.

MENTAL and bodily overwork is the most general and least regarded form of illness in this age. Its treatment requires that due attention be paid to the two great essentials of *timely rest* and *wholesome diet*.

A man may work on a liberal scale, provided he interrupts its continuity by timely and adequate intervals of rest, and will eat heartily of plain food. *So long as appetite and sleep are unimpaired, there is little danger of overwork, but the failure of either is nature's warning signal that the strain must be relieved.*—*London Lancet.*

Every man should lay this warning to heart. The wretchedness, too terrible for expression, that the victim of overwork endures when the sleeplessness and indigestion attendant upon it have taken firm hold upon him, only those who have experienced can have the faintest conception of. Let that man take warning who is not sleeping well; but if to this, gradually increasing indigestion is added, he may rest assured he is rapidly approaching the whirlpool of destruction, from which nothing can save him but an immediate and radical change of life.—*Selected.*

THOMAS A. EDISON and John Ericsson, both inventors, the former forty-two years of age, the latter just double that age, are great physical contrasts. Edison never takes any exercise. Ericsson has a gymnasium fitted up in his house and takes regular exercise every day. Edison is almost totally deaf, is pale of face, and stoops. Ericsson has all his organs in their early perfection, is ruddy of face, and straight as an arrow.

A GENERAL antidote for poison, according to the *American Journal of Pharmacy*, May, 1888, may be made by mixing equal parts of calcined magnesia, wood charcoal, and hydrated oxide of iron, and is applicable in cases in which the poison is unknown. It should not, of course, supersede the stomach pump or other forms of emesis.

### DIPHTHERIA CARRIED BY TURKEYS.

DOCTOR PAULINIS, in the *Bulletin Medical*, reports a most interesting epidemic of diphtheria which occurred in Skiatos, one of the Grecian isles, in the year 1884. The population of this island, at the time, was about four thousand. Doctor Bild, an old practitioner, is the authority for the statement that for thirty years no case of diphtheria had been known on the island. In June a child aged twelve years was attacked with diphtheria, and died. Seven other cases occurred in the immediate neighborhood; five of these died. The disease extended, until, within a period of five months, one hundred persons were attacked, of which number thirty-six died. Three weeks before the sickness of the first child, a flock of turkeys had arrived from Salonica. Two of these were sick on arrival, and each of the others was subsequently attacked. Doctor Paulinis found in the throats of the sick ones, patches of false membrane. The glands of the neck were swollen, and in one bird the disease had extended to the larynx, making it hoarse. One of the turkeys, after recovery, had paralysis of the legs, and was unable to walk. Although there had been no immediate contact between the sick birds and the first child attacked, still the distance between them was slight, and a wind had for some time been blowing in a direction favorable to the transportation of the disease. Doctor Paulinis believed that the disease was contracted from the turkeys, its germs being carried by currents of air.—*Selected.*

### THE REASON WHY.

THE other day I saw a poor little boy looking into a baker's store window. There were cakes and pies and bread all spread out, and he looked very hungry. A kind lady came near and asked him if he was hungry. "Oh, so hungry, ma'am!" he said. She gave him some pennies, and he went into the store and bought some rolls. He did not eat them all himself, but ran down the street to where a little barefooted girl was standing, and gave half of the rolls to her. They ate as if they were starved.

The lady asked him, "Why are you so hungry and ragged?"

"Father drinks," said the boy, and then the lady knew all about it. She knew that liquor drinking costs money, and makes people poor. If a man should love milk and buy it for drink, it would not make him poor; oh, no! because he would only drink when he needed it. Eating beefsteak will not make a man poor, because he wants it when he is hungry. The milk and meat would do him good and make him strong. But bad liquor does not do this. It makes a man keep wanting it, and his money goes for that, instead of good food for his family. It makes him sick and lazy, and he cannot work. That is why so many children are ragged and hungry.—*Christian Advocate.*

BE very particular about disinfecting the kitchen sink. Washing-soda, two tablespoonfuls to a gallon of boiling water, makes an excellent wash to pour hot into the sink at night after you have finished using it.—*Scientific American.*



## News and Notes.

### RELIGIOUS.

—The first Young Men's Christian Association was founded in June, 1844, by George Williams.

—It is stated that in five years, from 1883 to 1887 inclusive, Boston sent over 3,500,000 gallons of liquor to Africa to debauch, degrade, and destroy the natives.

—The first Swede ordained to the Catholic priesthood since Sweden went over to Lutheranism, three centuries ago, is Rev. Anthony Swenson, now rector of St. Elizabeth's, Detroit, Mich.

—It is stated in the Roman Catholic papers that there are now in their church 865 exclusively German parishes in the United States, and 1,063 "mixed" parishes under German priests.

—It is stated that the Baptists propose to establish a university in New York City on a financial basis of \$20,000,000, and that Mr. Rockefeller, the millionaire of the Standard Oil Company, has offered to contribute one million toward it.

—The Paris *Figaro* asserts that Queen Victoria is a convert to the Romish faith, and the Empress Victoria has a strong leaning in the same direction. The queen has long been a Presbyterian in Scotland and an Episcopalian in England, but where will she be a Romanist?

—The Y. M. C. A. in America has property valued at \$6,708,230. There are 77 railroad associations, 273 colleges, 40 colored and 15 Indian. Sixty-three associations report special work among commercial travelers; 158 have organized boys' departments, and 435 have woman's auxiliaries.

—It is stated that the slaves were freed in Brazil by the efforts of the American missionaries, and that they now greatly need schools and teachers for their instruction in Christianity. There are now twelve self-supporting churches there, and the 3,000 converts contributed £2,500 last year.

### SECULAR.

—Brazil last year acquired 136,000 European immigrants.

—Sir Julian Pauncefot has been appointed British Minister to the United States.

—It is said that nine-tenths of the telegraphic errors are due to poor handwriting.

—The German missionaries held captive by the Arabs were liberated on the 27th ult.

—The 150,000 miles of railroad in the United States furnish employment to 800,000 men, about 5 men per mile.

—Avalanches have destroyed the village of Nivole, and killed four persons and injured many others in St. Michel, Savoy, France.

—A statistician asserts that twenty princes and princesses of the reigning families of Europe have been treated for mental disorders.

—Statistics show more oranges, lemons, bananas, figs, and raisins consumed in the United States than in any other country in the world.

—Two explosions of natural gas near Pittsburg, Pa., on the 27th ult., wrecked five buildings, and seriously, if not fatally, injured several persons.

—An estimate of the population of New Mexico states the figures as follows: Native Mexicans, 108,000; Pueblo Indians, 10,000; Americans (from the East), 67,000.

—The lantern of Tillamook Light, off the coast of Oregon, is 130 feet above the sea level, yet several times the glass has been broken and the light extinguished by severe storms.

—March 2 Secretary Whitney accepted, on behalf of the Government, the new cruiser *Yorktown*, built by Cramp Sons, of Philadelphia. In all respects the vessel comes up to the requirements.

—On the 2d inst., Secretary Endicott issued orders placing General Rosecrans on the retired list with the rank of brigadier-general, and Major Wm. F. Smith with the rank of major of engineers.

—February 24 ten girls and one man were killed by an explosion of blasting powder in a squib factory at Plymouth, a few miles from Wilkesbarre, Pa. Squibs are cartridges used by miners in blasting.

—Recent advices from Afghanistan, via London, say that the Ameer is marching upon the Russian frontier, and that a collision with the Russians is imminent. The Ameer persists in committing cruelties.

—According to statistics given in *The Engineering and Mining Journal*, the output of minerals in the United States during the year 1888 exceeded in value the combined mineral output of the whole of Europe.

—A movement has been started in Norway, says *Nature*, for the dispatch in the summer of 1890 of an expedition which will try to reach the north pole, and it is proposed that the leadership shall be offered to Dr. Nansen.

—The most remarkable collection of photographs in the world is that now on exhibition at St. Petersburg. One Krassowski has had himself photographed once a month for twenty-two years, in order to note the ravages of age.

—Recent statistics show that the number of steamers existing in the world in 1886, was estimated at 9,969, of an aggregate burden of 10,531,843 tons. In the previous year the number was stated at 6,642, of an aggregate burden of 10,391,241 tons.

—The number of births annually to 1,000 population is 38.7 in the Southern States, 25.7 in New York, 22.1 in New England, 34.2 in England. It appears further that there were 708,061 births in the South, and only 869,112 in the North and Territories.

—Mayor Grant, of New York, gave notice on the 25th ult. that all telegraph and telephone wires in that city must be buried, and all poles removed within thirty days. If the work is not done by the companies it will be by the city at their expense.

—Great success has attended the labors of piano manufacturers on this coast. Over 20,000 instruments made by one firm in San Francisco are now in use. This firm is about to establish agencies in London, Paris, Vienna, and other foreign cities.

—White Caps attempted to murder a Minneapolis editor by shooting, on the 28th ult. The editor, whose name is Smith, had received a number of letters signed "White Caps," threatening him with death unless he left the city. This he failed to do, hence the attempt to murder him.

—Nine persons were killed and several injured by a railroad accident near St. George, Ontario, on the 27th ult. A broken tire on one of the engine wheels caused the rails to spread, and the first passenger car, a Pullman car, and a dining-car went through the middle section of a bridge.

—The Kansas Legislature has enacted a law which provides that all arrangements, contracts, agreements, trusts, or combinations which tend to prevent competition or advance cost to consumers, are declared to be against public policy, unlawful and void. Heavy penalties for violation of the law are provided.

—Robert Sigel, the son and clerk of General Franz Sigel, Pension Agent of New York City, has been arrested by United States Treasury agents from Washington for the defalcation of money obtained by forging pension certificates, and locked up in the Ludlow Street Jail. Young Sigel has confessed his crime.

—Canada is to adopt a policy of hostility toward immigration. All alien laborers, except British, will be prohibited from coming to Canada, and the funds which the Dominion Government has hitherto granted in aid of immigration, amounting in the aggregate to a quarter of a million sterling, will be withdrawn.

—It is stated from Ottawa, that the amendment to the extradition act introduced in Parliament will be supported by the Government. It is a liberal measure, and, if carried, promises to carry dismay into the ranks of the "hoodlums," as its provisions will probably make it retro-active, so as to affect American fugitives already in Canada.

—The *Railway Age* says: "Persia is one of the foreign lands that is attracting the attention of American railway builders. The Legislature of Maine has been asked to charter 'The Persian Railway Company,' and it is said that citizens of that State have contracted with the Shah to build a road extending from Teheran to the Persian Gulf, 500 miles or more.

—The present population of the United States is estimated at 64,300,000. The total increase is now 100,000 per month, exclusive of immigration, while the total number of immigrants last year was 518,000. If immigration continues at the same rate, and the natural increase is retained, the next census, which will be taken July 1, 1890, will show about 67,000,000 inhabitants.

—A recent cyclone in Banks County, Ga., destroyed a large amount of property, killed considerable stock, and killed and injured some twenty persons. The track of the cyclone extended seventeen miles, and books and papers belonging to one family were found ten miles away. The force of the wind was so great that a horse and buggy were lifted bodily in the air and blown into an adjoining field. Large trees were wrenched off two feet above the ground and a cow was found with a piece of plank driven into her body.

—The ravages of phylloxera are constantly becoming more serious in the European vine-growing regions. A report from Elba states that the whole island is infected, while the efforts to check the plague in Toscana have thus far proved unsuccessful. The dreaded insect has also made its appearance at Parma, in Calabria, at Novara, and at Cervo in Liguria. Reports from the neighborhood of San Remo and Lombardy are also very discouraging.

—According to the report of the director of the mint the production of gold in the United States for 1888 was 1,644,927 ounces, of the value of \$33,175,000. The product of silver for the same time was 45,783,632 fine ounces, having a commercial value of about \$43,000,000, and a coining value of \$59,195,000. The coining of the mints for the year was as follows: Gold, \$31,380,808; silver, \$31,990,833; subsidiary silver, \$1,084,773; minor, \$912,201; total, \$65,318,615.

—Eiffel's tower in Paris will be finished about the last of March. The arrangements for hoisting people to its top—1,000 feet above the earth—are to consist of two lifts to carry fifty to one hundred persons each to the first platform. Two others will ascend from the ground floor to the second platform, 112 meters high, in a minute. They will stop at the first platform to take up or leave passengers. The complete ascent will take four minutes, and it will be possible to take to the top 750 visitors an hour.

—During the coming six months, in three leading States of the Union, the question of prohibition is to be submitted to a vote of the people. In New Hampshire the election will take place on March 12, and in Pennsylvania on June 18. In Massachusetts the date has not been fixed. It is said that the present indications in all of these States are favorable to the success of prohibition. A prohibitory amendment has also been submitted in Nebraska, but a year and a half must elapse before the vote can be taken.

—A walking delegate of the Brooklyn, N. Y., Cab Drivers' Union, recently stopped a funeral procession in the street because one of the carriages was driven by a non-union man. In vain the undertaker expostulated, and entreated, and explained that the carriage was not hired by him, but by its occupants, and that he had no control over it. His reasoning had no effect on the haughty delegate. After half an hour of delay the obnoxious driver solved the problem by withdrawing from the scene, and then the autocrat raised his left hand and the procession went on its way.

—Some months since the London *Times* made the charge that Parnell, the great Irish leader, was privy to the Phoenix Park murders, and to other crimes which had been committed presumably in the interests of the Irish cause. Parliament created a special commission to investigate the matter, with the result that the whole case against Parnell has collapsed. A man named Pigott, who was the principal witness for the *Times*, after confessing that he forged the letters published to show Parnell's complicity with the crimes, fled to Madrid, where he was arrested a few days since, and immediately committed suicide.

—The Commissioner of the Department of Labor has given to the public some interesting statistics relative to divorces in the United States. The report shows that the number of divorces granted in the United States increased from 9,937 in 1867 to 25,535 in 1886. The total for twenty years was 328,716. During the last five years of the period of twenty years, the States of Connecticut, Maine, and Vermont are the only ones showing a decrease in divorces. Dakota shows the largest increase of divorces granted; 216,738, or 65 per cent. of the whole, were granted to wives, and 111,983 were granted to husbands. The cause for which the greatest number of divorces were granted is that of desertion, being 126,557, or 38 per cent. of the whole number. The Commissioner says that it is apparent that the divorces granted for drunkenness, 13,843, cannot in any sense of the word represent the total number in which drunkenness or intemperance is a serious factor.

## Obituary.

NUTBROWN.—Died of old age, at Vancouver, W. T., January 16, 1889, Sister Nutbrown, aged 78 years, 10 months, and 14 days. Sister Nutbrown began the observance of the Sabbath the fall of 1884. The following spring Brother E. D. Starr held tent-meetings at Vancouver, at which Sister Nutbrown became more fully established in the present truth. She was baptized in the fall of 1885, and united with the Vancouver church at the time of its organization, and remained a faithful and consistent member until her death. She fell asleep rejoicing in the hope of the soon-coming Saviour, in whom she trusted.

The funeral services were conducted by the writer in the Seventh-day Adventist Church in Vancouver.  
W. C. WARD.



Publishers' Department.

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# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, MARCH 11, 1889.

We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

THE annual meeting of the stockholders of the Pacific Press Publishing Company will be held on Monday, April 22. A general State meeting will be held in connection with this meeting, and will begin Thursday, April 18. Further particulars will be given next week.

AMONG the good things in this number of the SIGNS, we call the attention of our readers to the article on "Inspiration," from the *Occident*. It is unusually healthful reading for these days, when "sound doctrine" in so many places is not loved nor endured.

It is stated that fifty thousand foreign paupers and lunatics have entered the United States during the past six months through Canada. Perhaps such immigration as this may explain the fact that while from 1850 to 1880 our population only doubled, the defective classes, including blind, deaf, and dumb, idiotic and insane, increased 400 per cent. The increase of the blind was from about 9,000 in 1850 to about 50,000 in 1880; of deaf and dumb, from 10,000 to nearly 35,000; of idiots from 15,000 to over 75,000; of insane, from 15,000 to over 90,000. It is highly probable that the increase since 1880 has been even more rapid than prior to that date.

REFERRING to the wine interests of California in a recent address before a committee of the Legislature, Charles A. Wetmore, Viticultural Commissioner of this State, said:—

"The people must be educated to understand the wine question. Just now the wine men are feeling a little blue. A great industry has been built up here, but the people will have to be educated to drink wine."

And why must the people be so educated? Simply that the coffers of the wine growers and wine dealers may be filled with the price of that which "at the last biteth like a serpent, and stingeth like an adder."

THE following from the *Christian at Work*, we commend to the readers of the SIGNS, not as censure for the past, however, but as counsel for the future:—

"When you see a paragraph in your favorite paper that you don't like, before you punish yourself for your impulsiveness by stopping a paper which your family want, sleep on it one night. It is the best way. If you are still dissatisfied, write a line to the editor and you may find the trouble lies all in your misdirected imagination, and not in the newspaper at all."

We are at all times glad to hear from our readers, whether it be in the line of profitable questions, personal work, or items of interest. If you do not understand us, let us know.

A CORRESPONDENT wants some explanation of the words of Nathan to David. He writes:—

"Surely David's sin was the greatest sin man could commit, and yet the Lord put away his sin, and said that he should not die. Could he have meant the second death? since all men must die once. Please explain."

When Nathan went to David and spake to him the parable which the Lord had commanded him (2 Sam. 12:1-4), "David's anger was greatly kindled against the man" who had so terribly wronged his neighbor, "and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die." "And Nathan said to David, Thou art the man."

Thus David had unwittingly pronounced sentence against himself. But when he confessed his sin, and expressed sorrow for it, Nathan said unto him, "The Lord also hath put away thy sin; thou shalt not die;" or the text might be paraphrased thus: "Since you have repented of your sin, the Lord has forgiven you, and your own sentence shall not be carried out against you." The words, "Thou shalt not die," meant only that he should not die for that sin, and evidently had no reference to total exemption from either the first or the second death.

EVIDENTLY the editor of the *Christian at Work* uses tobacco; else what does he mean in the following, clipped from that paper of February 21:—

"Next to the use of intoxicating liquors, the habit of using tobacco in any form stands at the front as the most damaging."—*Independent*.

"Oh, no! strike out 'tobacco' and insert 'opium,' and then go ahead."

It is a sad thing when editors of Christian newspapers become apologists for tobacco; for this is certainly a plea for the vile weed. If it were not, the editor would be willing to have it remain and place opium in connection with it; he would not ask to have it struck out. Both are bad; it is difficult to say which is worse. Happy is he who is under the bondage of neither.

THE Baptist *Standard*, of Chicago, says:—

"The voice of God on baptism is all we need to know on the subject. The simple word of Scripture ought often to be put before the eye without a word of comment, and Baptists can afford on this matter to let the Bible speak for itself. We saw, or rather heard, a Bible-reading of this sort (Dr. Bailey's) given in one of our suburban churches; the leader quietly issuing the references and diligently refraining from application or inference. The effect of the whole was overwhelming. There was indeed nothing left to be said save this: 'Is there anyone who, reading these passages over one by one, would think of anything else than of immersion as the original and approved mode?' To this query there was no answer, and the Bible-reading adjourned."

Would the *Standard* be willing to have the Sabbath question settled in the same manner? And if not, why not?

THE SIGNS only desires credit for what belongs to it; this, however, it does not always get. Nevertheless we find no fault with this. If our neighbor

"Feels the want of powers  
And plume himself from ours,  
Why, then, we shall not be losers by the theft."

We are glad if the truth is thereby extended. What we wish to say is this: When the SIGNS has made some choice selection and given due credit therefor, we object to its being reprinted and credited to the SIGNS. It is not ours, and while it might do us honor if it were, we wish only such honor as rightfully belongs to us. We shall give credit for all articles or extracts of any length if we only know their source. Right wrongs no one. "Honor to whom honor is due." Selections are credited in *italics*; original articles, in SMALL CAPITALS.

A WRITER for the *Carrier Dove* (Spiritualist), refers to a report of a Spiritualist meeting in which, after the close of the remarks of the medium, the audience burst forth into singing,

"All hail the power of Jesus' name,"

and says that it must have been because they did not realize the full meaning of what they sung. The writer then adds:—

"I say it with all seriousness, there is no name under heaven, the power of which we as a progressive people have greater reason to fear, than the name of Jesus, as used by religious people."

We believe this; but it is an additional evidence that Spiritualism is of the devil. We read that the devils believe and tremble. When Christ was on earth, he did much in the line of casting out devils, and on one occasion, the devils cried out saying, "What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us

before the time?" And then they besought him that he would not command them to go away into the "deep," the abyss, thus showing their fear of him and their knowledge that his power was greater than theirs, and was against them. No; there is no name that Spiritualists who are bound to persevere in their ways, have more reason to fear than the name of Jesus. But still he is willing to receive even them if they will accept his offer of salvation; for unto all he says with gentle voice, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

Says the *Examiner* (Baptist) of January 24, in referring to baptism other than by an ordained minister:—

"But it seems equally clear that to say baptism can never be performed by any but an ordained minister, is to go beyond the authority of the Scriptures, to which Baptists profess obedience in preference to any human authority. If any Baptist rule or tradition or usage is contrary to Scripture, so much the worse for the rule."

And so we say, be the rule Baptist or anything else. But if the Scriptures are above any human authority to Baptists, why do they still hold to the man-made institution of the Sunday, or so-called Lord's day. Is not the evidence of the Scriptures sufficient for the Sabbath? Is there any evidence for Sunday to be found in the sacred record? Yes; it is so much worse for the denominational rule which is contrary to Scripture, and it is so worse for he who will blindly and stubbornly adhere to such rule. The Bible is just as safe concerning the Sabbath as any other question.

THE *Catholic Mirror* of February 23 has an article on "Bonfires of Bibles," in which it ridicules reports which have been circulated by Protestant newspapers about the burning of Bibles in Spain by Catholics. It speaks of those "ignorant enough to accept these statements," "of the gullibility of American Protestants," and tries to throw discredit on the Bible societies by sneeringly asking, "Where are the Protestants made in Catholic countries by the distribution of Bibles?" But it is a noticeable fact that in the whole article, of about a column's length, not one word of denial of the reports is uttered. If the Protestant press has lied, why cannot the *Mirror* say so. Its beating about the bush is an evidence of the truthfulness of the report that Catholics in Spain have burned Bibles.

But one glaring exaggeration, to use a mild term, occurs in the *Mirror's* attempt to hide the intolerant spirit of its church. It refers to the reports of Protestant missionaries in Catholic countries as "provender of highly seasoned stories about the delight of the poor wretches who escape the notice of the terrible priests long enough to peep into the Bible and discover the truth. This is the sort of stuff and rubbish that fills the columns of the average Protestant newspaper."

It is not so. We are sorry to say that the average Protestant newspaper is often found apologizing for the Church of Rome, lauding her progress, or pleading for her co-operation. All such things as the *Mirror* charges them with is the exception, not the rule. Would to God that professed Protestants were Protestants in truth, to protest against the Romish error, which is eating out, like a gangrene, the very vitals of Protestant nations.

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