

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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ONLY a few months have elapsed since the publication of the census of 1880 was completed. That census gave twenty-four volumes, aggregating some 20,000 pages. The census of 1890 will be published in six volumes, containing about 5,000 pages, and the Census Bureau has promised that the statistics of 1890 will be in print in 1892.

SAN FRANCISCO has a Chinese church of seventy-six members, scarcely a member of which earns more than \$30 per month, which raised \$1,000 for church and school purposes last year, and sent \$60 to China for the support of a chapel. "These 'heathen Chinese,'" says the *Christian at Work*, "collected all that money among themselves without the 'Christian' (?) methods of entertainments, suppers, etc."

THE Free Church Presbytery of Edinburgh had before it the case of the Rev. James Stuart, one of its own licentiates, whose views, enunciated in a work entitled "Principles of Christianity," were alleged to conflict with the teaching of the Confession of Faith. The result of a two-hour discussion was that it was decided to "suspend Mr. Stuart's license for the present." It would be interesting to know how well Mr. Stuart's views accord with the Bible.

FIFTEEN years ago, Berlin had but 800,000 inhabitants, and church accommodations for only 25,000 persons. Since that time the population has doubled, and yet but one church has been built. In one district of the city, there is but one church to every 70,000 people, and in another, there is but one church to 140,000 people. And although each of these churches has a pastor, with several assistants, the deficiency in the pastoral provision and care of the people is correspondingly great. This state of affairs the *Lutheran Observer* attributes to general Sunday desecration.

A CORRESPONDENT of the *New York Independent* gives the following interesting, but at the same time alarming, facts relative to the growth of Romanism in Canada: "In the year 1760 French Canada passed by conquest into the control of the British. The population was estimated at 70,000. Now it is one million and a half. Of the present population 200,000 are Protestants, the remainder belong to the Catholic Church, and all these are French, except 100,000 chiefly Irish. The increase of the French over the English threatens the extinction of the latter at no distant day in the Province of Quebec and

eastern portion of Ontario. Hence, should this same rate of French increase continue, and Rome maintain her influence over them, her number will grow year by year, till by another century it would reach considerably more than the present population of the whole dominion."

It is officially stated by the Bombay Government, that out of sixty-three newspapers established in that province in 1885, 1886, and 1887, twenty-four were edited by men dismissed from the Government service, or convicted of theft, breach of trust, and similar offenses, or notorious for a loose character, or of unknown social status and limited education, or by school-boys, religious mendicants, and the like. The *New York Observer* suggests that papers are not lacking in this country that appear to have a similar class of persons on their staff, judging by the amount of attention paid to the gratification of low tastes and criminal appetites.

TWENTY-EIGHT professors in four theological institutions in Chicago have signed a paper earnestly commending the recent movements designed to promote the better observance of Sunday. They specify that Sunday newspapers are prejudicial to the interests of the Sunday, and express the belief that no part of the day should be given to the reading of such papers. They also say that traveling for business purposes is a desecration of the day, and that merely social entertainments are not in accord with the divine requirement concerning holy time.

They signally fail, however, to point to the divine requirement which is violated. Possibly they have in mind the fourth commandment, but all Bible students know that it says expressly, "The seventh day is the Sabbath of the Lord," and makes no reference to Sunday.

JOB 19:26 reads thus: "And though after my skin worms destroy this body, yet in my flesh shall I see God." The word "worms" is not in the original, and the reading of it is very awkward at best. Whether it should be read, "After my skin, worms destroy this body," or, "After my skin worms destroy this body," is questionable with many. We have heard it read both ways. What does Job mean? In the first place, he does not use the word "worms" at all, nor is there a necessity for it. What he does mean is perhaps best expressed by Boothroyd's translation: "If after my skin this body be destroyed, yet in my flesh shall I see God." That this translation of this eminent Hebraist is correct is also evident from the circumstances. Job was afflicted with "sore boils from the sole of his foot to his crown." His skin was a putrid, diseased, decaying mass. But this does not limit the faith of the God-fearing Idumean. He says, "If after my skin [now already consumed] my body be destroyed [by the same disease or otherwise], yet in my flesh shall I see God," when he shall stand the latter day upon the earth. Then Christ will change the vile bodies of mortality and make them like his own. Phil. 3:21. This Job believed; and this he expressed.

TRUST THOU IN GOD.

TRUST not in man with passing breath,
But in the Lord, old Scripture saith;
The truth which saves thou mayst not blend
With false professor, faithless friend.

Search thine own heart. What paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek!

Where now with pain thou treadest, trod
The whitest of the saints of God!
To show thee where their feet were set,
The light which led them shineth yet.

The foot-prints of the life divine,
Which marked their path, remain in thine;
And that great Life transfused in theirs,
Awaits thy faith, thy love, thy prayers!

—Whittier, in "Chapel of the Hermits."

THE SUBSTANCE OF THINGS HOPED FOR.*

BY MRS E. G. WHITE.

THE word of the Lord declares that "whatsoever is not of faith is sin." We desire that everyone should be in a position where he can believe the word of God. How should I feel if my children should be constantly complaining to me, just as though I did not mean well, when my whole life's efforts have been to forward their interests and to give them comfort? Suppose they should doubt my love; my heart would break. I couldn't endure it. How would any of you feel to be thus treated by your children? How can our heavenly Father regard us when we doubt his love, that has led him to give his only begotten Son that we might have life? The apostle writes, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And yet we stand back, distrustful and suspicious, saying, "Well, he doesn't mean this for me. Perhaps he loves others, but he does not love me."

Why is it so difficult for you to believe in God?—It is because you have been educating your soul in doubt and unbelief all your life long. It makes my heart ache to hear your mournful testimonies, stating that your whole life has been a failure. Have there not been some bright spots in your experience? Have you not had some precious seasons when your heart throbbed in response to the Spirit of God? Dear brethren, for Christ's sake cherish every ray of light, every token of mercy and good, every blessing that God has bestowed upon you. Although you see that you have

*Morning talk at South Lancaster, Mass., January 18, 1889.

not given glory to God, that you have not been grateful, let that not be a reason why you should be ungrateful still, and sink down into despondency and discouragement. Have you not praised God in the past when the warm rays of his love fell upon your heart? Have you not sought to do his will as an obedient child? When you look back into the chapters of your experience, do you not find some pleasant pages? Is memory's hall filled only with pictures of neglect and sorrow? Are there only dark, forbidding, and unhappy representations there? Are there not some pleasant pictures, where you can see the providence of God? Confess your ingratitude of the past; but retain every pleasing memory, and every token of God's love that he has given to bind your heart to his great heart of infinite love. Oh, praise him! Let us educate ourselves to speak the language of faith. If Satan has cast his dark shadow across your path, look up in faith, and God will let his light shine upon you and dispel the darkness. Satan would like to have you cherish that shadow. He would like to have you view God through a cloud of his own making; but we are to be in a position of faith and confidence in God, where we can cherish every bright beam of light; having seen a token of God's love, we are to say, "Here is an evidence that God is blessing me. I cherish this as a manifestation of his favor. I will gather up the precious jewels of his truth." If you do this, you will be full of light. If you have been in the shadow, confess your unbelief, and then claim the promises of God by living faith, and come into the light of your Saviour.

You are not to trust simply in pleasant emotions. Suppose that after you have been filled with joy, you should rise in the morning under a cloud, with the same train of shadowy thoughts as have troubled you in the past. Would that be an evidence that God had left you during the night? Not at all. It would simply be an evidence that your mind has so long been trained in the line of unbelief, that it is from force of habit running in the doubting channel. Dwell on the faith side of the question. Educate your thoughts in the line of God's mercy. Educate your tongue to speak of his goodness. Train the whole mind and soul to act in faith. It is praising Satan when you talk so continuously of your doubts and darkness. You are glorifying the prince of darkness when you give up your thoughts and words to follow in the shadow he casts on your pathway. Let your first morning thought be, "How good is the Lord! He is full of goodness and tender mercy." Praise him. Say, "Lord, thou knowest that I love thee." When the darkness of the enemy begins to sweep over you, say, "I do love the Lord. I know that I love him, and I know that the Lord loves me, even me."

A good way to disperse darkness is to talk faith and courage. We are admonished in the word of God to fight the good fight of faith. Suppose that you take your stand under the banner of faith. If you have repented of your sins, and have confessed them to God, you need no longer go on in doubt and despondency. God does not want you to stand under a cloud. He wants you to come into the light, and to have confidence in him, knowing that you have committed your soul unto his keeping, as unto a faithful Creator.

Satan will come to you after you have trusted in God, and will try to steal away the victory that faith has gained. He will present your sins to you; but can you not tell him it is written, "The blood of Jesus Christ, his Son, cleanseth us from all sin"? Can you not tell him that God has promised to remove your transgressions away from you as far as the east is from the west, and that they are to be remembered no more?

I see the necessity every day and every hour of exercising living faith. What is faith? It is "the substance of things hoped for, the evidence of things not seen." There is a wonderful power in faith. It brings eternal things to view, and lays hold of the arm of infinite power. If you have been educating your soul to gather up the dark chapters in your experience, turn over a new leaf and have a new, bright, cheerful experience; put your will wholly on the Lord's side. We must exercise living faith if we would war successfully against the temptations of the enemy.

There are on the walls of this house two mottoes, "Praise the Lord," and, "Thy word is truth." These are good and pleasant words. Suppose that you hang your memory's hall all full of the remembrances of God's goodness, grace, and truth, and let not one dark thought or shadow have a place in that hall. We are not to be so selfish as to simply desire a flight of happy emotions. We are to fix our faith on the promises of God, which are sure and steadfast, and shall endure forever and ever. The joyful feeling will come when we fully trust in God's promises. Jesus has said, "Come unto me, all ye that labor and are heavy laden." This invitation is certainly for those who are burdened with unbelief; and his assurance is, "Ye shall find rest unto your souls." It is not, "May be you shall find rest." Oh, no; it is positive and certain: "Ye shall find rest." Why do we misinterpret our heavenly Father when he says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Take his yoke upon you, and he will bear the heaviest part himself. Is he not good company? do you object to association with him? He says, "I am at thy right hand to help you," "my yoke is easy, and my burden is light."

Why not make up your mind that you will stand in your God-given manhood and womanhood, and, through Christ, be overcomers? Why not say, "God has promised the power, and I will win back the moral image of my Creator and Redeemer"? Do not allow the mind to hold communion with the enemy. Do not talk of his power to discourage you. Talk of Christ, who is able to save to the uttermost all who come unto God by him. We have a whole Saviour, and let us have a whole faith in him who has died for the sins of men, and for *my* sins. When we take this position, we shall find rest and peace in our Saviour. Come with your burdens, and lay them down at the foot of the cross, put off the yoke of self and sin, and wear the yoke of Him who is meek and lowly of heart. Let every soul come to the fountain, and drink of the waters of life, that will be in him like a well of water springing up unto everlasting life.

When I talk of the subject of faith, my faith grows. I feel as though I could run through the troops of darkness, and rise above

all barriers. It seems as though nothing could hinder me. By living faith, I grasp the hand of Jesus, and I am all light in the Lord. I do not look at self, I look to Jesus, my high priest, who presents my case to the Father, offering up the merits of his life and sacrifice. Faith will keep the mind above the low level of earth, and direct the soul to Heaven in contemplation of the spiritual and eternal. Let us lift up Jesus, the Saviour of men. Talk of his love, tell of his power, and the angels of God will be attracted to you. Will you have faith in God, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"?

SLANDER.

"SLANDER" is commonly understood to be a false report affecting another's character, uttered maliciously; yet, as a matter of fact, that slander which, as a rule, does most harm to reputation, is not uttered maliciously, but is spoken recklessly or thoughtlessly by those who have no deliberate or passionate purpose of evil in giving it currency. The malicious utterance of a slander is likely to defeat its purpose by its very exhibit of malice; whereas a slander that is simply repeated by one person after another, with its steadily increasing scope and explicitness, as a matter of gossip or as an item of popular information, often seems too natural to be wholly a fabrication, and it gradually gains a credence that properly belongs to established truth.

It is the "they say," or "they all say," that slips so easily from the unwatched tongue, and that enters so freely the unguarded ear. And there is never a time, nor ever a social circle, when and where there is not some foul slander concerning innocent and unsuspecting persons, which is passed from one to another unthinkingly, on the basis, or the baselessness, of this indefinite origin. He who consents to hear such a charge against another without giving it a challenge, accords his tacit approval to a slander. He who consents to pass such a charge along as something which he has heard and has not challenged, becomes himself a slander-monger, if not indeed a willful slanderer. He, on the other hand, who challenges any such slander, and who rebukes its utterer, is so far an upright man and a public benefactor. Let no person utter a slander in your hearing unrebuked by you. Have a care not to be a slanderer by repeating a charge affecting another's good name, while you lack such proof of its correctness as would justify you in repeating it boldly to its subject's face.—*S. S. Times.*

The gospel is the good seed, and when sown in the young mind, it is sown in good ground, and the fruit will be seen in an abundant harvest. Officers and teachers in the Sabbath-school should urge the children to attend the public worship of God and hear the sermon. Parents should have their children by their side in the house of God during preaching. Let the preacher, in the preparation and delivery of the sermon, remember that Christ says to him, "Feed my lambs." Do not neglect the children. The good impressions made on their minds will be lasting, and may result in their salvation.—*Selected.*

DON'T SING TOO MUCH.

WE are satisfied that one cause of the feebleness of conviction and the surface results in our meetings is, we sing too much. Too much singing tends to destroy conviction. This is true to some extent when the most solid and serious hymns are sung; but more especially is it true when the singing is of the light, unsubstantial kind that is so popular nowadays. President Finney, whose large experience and clear insight into spiritual operations entitle his opinion to great weight, says:—

"A great deal of singing often injures a prayer-meeting. The agonizing spirit of prayer does not lead people to sing. But if I know what it is to travail in birth for souls, Christians never feel less like singing than when they have the spirit of prayer for sinners. Singing is the natural expression of feelings that are joyful and cheerful. The spirit of prayer is not the spirit of joy. It is a spirit of travail and agony of soul, supplicating and pleading with God with strong sighings, and groanings that cannot be uttered. This is more like anything else than it is like singing. I have known states of feeling where you could not distress the people of God more than to begin to sing; it would be so entirely different from their feelings. Why, if you knew your house was on fire would you just stop and sing a hymn before you put it out?"

"How would it look when a building was on fire, and the firemen are all collected, for the firemen to stop and sing a hymn? It is just about as natural for the people to sing when exercised with a spirit of prayer. When people feel like pulling men out of the fire they do not feel like singing. I never knew a singing revival to amount to much. Its tendency is to do away with all deep feeling."

Few things will sooner arrest the deep work of the Spirit on the conscience and heart than for a company of thoughtless, prayerless young people to sing lustily the frivolous hymns and tunes that so well accord with their own non-spiritual case.—*St. Louis Christian Advocate.*

STAND BY THE TRUTH.

SPEAK always with moral courage; speak what you account great truths frankly, strongly, boldly. Do not spoil them of life to avoid offense. Do not propitiate passion and prejudice by compromise and concession. Beware of the sophistry which reconciles the conscience to the suppression, or vague, lifeless utterance, of unpopular truth. Do not wink at wrong deeds or unholy prejudices because sheltered by customs or respected names. Having deliberately, conscientiously, sought the truth, abide by your conviction at all hazards; never shrink from speaking your mind through dread of reproach. Wait not to be backed by numbers. Wait not till you are sure of an echo from the crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own. Courage even on the side of error is power. How must it prove on the side of truth? One speaking, not from selfish calculation, but giving out his mind in earnest sincerity, uttering his convictions in natural tones, and always faithful to the light he has received, however he may give occasional offense, will not speak in vain; he will have an ally in the moral sense, in the principle of justice, in

the reverence for virtue, which is never wholly extinguished in the human soul.—*Channing.*

HE STOOPED DOWN.*

BY FANNIE BOLTON.

THEY brought the guilty woman, red with shame,
Before the pitying Lord. With bitter blame
The Pharisees accused her, and with hate
They thrust her in his sight compassionate,
Surrounding him and her. Not so much
To have her guilt rebuked they gave the touch,
As to entangle Jesus, that pure One,
Adored of Heaven, and God's beloved Son,
Who had been tempted in all points as we,
And yet withstood in his integrity.

"Master, behold this woman. Mark her guilt,
And render such a judgment as thou wilt.
Moses commanded that this crime should be
Punished with death; but we would hear from thee.
What sayest thou?" His glance, a piercing dart,
Read all the guilty secrets of each heart,
Their eyes, sin-blind, no mark of shame could show,
They felt no pity for the sinner's woe,
Because they knew no penitence for sin.
There burned a deep and cruel fire within.
Beneath the righteous wrath, they claimed they felt,
A serpent hatred ever poisonous dwelt,
Waiting for opportunity to sting
With murderous fangs high Heaven's glorious King.

Jesus beheld the woman with moist gaze,
And saw the circumstances of her days;
How dark had been the pathways of her feet.
To-day the first awakening hope would beat,
The light shine in her darkness. Even now,
The sorrow for her sin was on her brow.

Then Jesus spoke, "Let him, and him alone,
That hath no sin cast on her the first stone."
And stooping down he wrote with outstretched hand
The deeds of each man's life upon the sand.
With eyes dilated they beheld him write
Their secret sins. Filled with dismay and fright,
Beginning at the eldest, one by one
They turned away condemned; till he, alone,
Stood with the woman, where she bowed her head,
And her poor heart with deep repentance bled.

What pity reached her! Oh! through all her years
No one had melted her hard heart to tears.
No one before had touched the secret key
And opened up life's possibility.
With sudden, eager hope and pain, she stood,
And recognized the beauty of the good,
And cried within. He heard. He knew. She felt
His love's compassion, as she weeping knelt.

"Where are they thine accusers?" Self-accused
They'd turned from him and her they had abused.
"Hath none condemned thee?" "No, my Lord, not
one.
I'm left for thee to deal with me alone."

Oh! happy heart that stands with him alone,
Repenting. He'll not bruise it with a stone.
He'll break no reed, nor quench the faint desire,
His pitying sinlessness will fan the fire.
None gave her hope of better life before.
"Neither do I condemn thee. Sin no more,"
Spake the Divine One, and her heart, oppressed,
Found in his words the blessedness of rest.
And evermore, when sin assailed her sore,
She heard his message, "Go and sin no more."
Her soul was set to copy that great Lord
Who'd saved her by his love's compassionate word.

And now, is there no lesson in this scene?
How often do we hear of others' sin!
How often with accusing word there comes
The slanderer and the vulture to our homes!
But shall we not before we give the frown
Of condemnation, silently stoop down
And write, not others' fault and sin,
But all the crimes and failure that hath been
In our own lives, and then, with tears we'll say,
I too am guilty, let us kneel and pray
And sin no more; and to the heart oppressed
Reveal the Saviour, who can give sweet rest,
And power to live like him, amid the blight
That falls on all men, save the sons of right.
Oh! let us follow him; and when men frown,
Condemning others, let us low stoop down.

*Republished by request.

THE TOUCH OF CHRIST.

JESUS is now in Heaven, yet his hand is stretched out still, and is ready everywhere with its gentle touch to cool the heart's fever, or heal the soul's diseases, or rest in benediction on the bowed head of strong men, or crushed sufferer, or little child. Wherever the holy word goes, the hand of Christ, unseen, is reached out. Wherever the Spirit lingers over a life, the hand that was wounded waits ready with its efficacious touch to give blessing. Laid upon the penitent, crying for mercy, it gives peace. Resting upon the mourner, in the bitterness of grief, it gives deep and rich comfort. Touching the brow of care, it smooths out the lines of anxiety. It brings rest to the weary, strength to the weak, courage to the faint-hearted, hope to the despairing. We need only faith and prayer to have this healing, cleansing, renewing, life-giving touch rest in all its blessed power upon our hearts and lives.—*Presbyterian Observer.*

A ONE-IDEA MAN.

"I DON'T like Mr. Jones. He has no breadth of culture. He's a one-idea man. He is always harping on one string. In every sermon it's just, 'Come to Jesus,' over and over again. Why can't he give us discourses now and then about 'the dignity of true manhood,' or 'the wonders of modern civilization,' like Elder Drawem over the way? Our young folks go there because they want something new. They say that Mr. Jones is an old foggy, and they are tired of the monotony of his sermons."

This was what Hugh Hamer said to me when I was at his shop the other day. Hugh is a machinist. He has invented an excellent separator, and is supplying all the country about here with them. Instead of replying to him, I said: "I have often wondered at you. You are an excellent workman, and yet you make nothing but separators year in and year out. You don't seem to care for anything else. Why don't you get up some fancy buggies or some nobby dog-carts, and so give variety to your business and show that you have good mechanical skill, that you can adapt yourself to the tastes and wants of all classes? In that way you could make your shop a great deal more popular than it is. Now only a few of us farmers come here, but if you should act upon my suggestion you would have all the fast young men in the neighborhood patronizing you."

Hugh flared up at once. "Do you think that I want that kind of custom? No, it is my ambition to make the best separator in the country. That is business enough for one man. And it is a great deal more profitable to do it, and get a reputation for doing it, than to try to compete with carriage makers and other manufacturers. For thirty years I have given all my time and thought to this one kind of machine. I believe that I understand it thoroughly. But if I should go to making a dozen other things I should lose my grip on this. So I stick to my specialty. That is best for me and for my customers."

"Yes, and Mr. Jones is just like you! Preaching the gospel is his specialty. To that he thinks God has called him. In pre-

paring to do that well he has spent many years of earnest study. We had him installed here as a preacher of the gospel. It is his business, and business enough for any one man. Why should he turn aside from his specialty to deliver lectures on all sorts of subjects any more than you should go to making buggies or dog-carts? I tell you, Hugh, it is the one-idea men that do pretty much all that is done in this world. There was old Noah, the antediluvian. For one hundred and twenty years he thought of nothing and talked about nothing but a coming flood, and an ark that would float on the waters. Everybody thought he was crazy, as he worked at that ark six days in the week, and preached about it on the Sabbath. Perhaps they said to him, 'Noah, since you take so much interest in boat building, why don't you make some pleasure yachts to sail on the Euphrates? You seem to know and care for nothing but that great clumsy ark of yours.' But when the flood came and began to sweep them all away, they learned that Noah was the only wise and successful man of his generation. The Bible says that Noah was a preacher. He is the first man to whom that name is applied. And he is the model for his successors in office. They are to know nothing but the peril of sinners, and the way of salvation. That is their mission in this world. And they have no business to meddle with anything else; and they cannot do it without losing their grip, as you say.

"There was Paul. He had a good education. He no doubt could have gotten up some very interesting lectures, and drawn around him the literary and the novelty-loving multitudes in Corinth. But he was like our Mr. Jones, a one-idea man; and he determined 'to know nothing but Jesus Christ, and him crucified.' And when he went to Rome it was not to study the laws and customs of that wonderful city, or to write philosophical essays upon the elements of her greatness, but to preach the gospel—to tell the old, old story of the death and resurrection of Jesus of Nazareth. If Paul had sought temporary popularity as a philosopher or rhetorician, we should never have heard of him. But his one-ideaism has given him a name among men, second only to that of his crucified Lord.

"And there was Martin Luther. He might have been eminent as a scholar. He had one of the noblest intellects of his own or any other age. But he saw that the world needed just one thing,—a revival of the Bible idea of religion—a proclamation of the great doctrine of justification by faith. To that one thing he devoted his life; for it he toiled, and prayed, and studied, and made sacrifices. And see what he accomplished. No man since Paul has done more for the world, or has won the admiration and love of so many human hearts as he. Why was it? Because, like yourself and Mr. Jones, he believed in concentration as well as consecration.

"I might mention men in modern times who are worthy successors of Noah, Paul, and Luther in this respect. They are eminently successful in the ministry, because they give themselves wholly to it. You find me a preacher who is trying to build up a literary reputation, or who prepares lectures to people at fifty cents a head, and I will show you that

his ministry is barren in spiritual fruitage. No man who makes it his special business to tickle men's ears, can hope to be instrumental in saving their souls. If the Bible is true, all men are sinners and in deadly peril; the gospel is revealed to save them; ministers of the gospel are ambassadors for Christ. It is their business to beseech men to be reconciled to God. They belong to the life-saving service and ought to devote to it all their energies.

"Imagine a wreck. The ship has been driven by a storm upon the sunken rocks of a lee shore. The waves are dashing over her, and she will soon be broken up. The crew are seen clinging to the rigging, but they cannot cling there long. They must be saved speedily, if they are saved at all. What does the captain of the life-boat who sees that wreck do? Does he summon his crew and talk to them about the perils of the sea, and the excellence of the Life-saving Service? Does he shout through his speaking trumpet to the wrecked sailors Tennyson's last poem, or, taking a French horn, send over the waters the sweet strains of 'Home, Sweet Home'? No; he shouts, 'Hold on, we are coming.' He launches his boat and hastens to the rescue. His one idea is to save. He has no time to think even of anything else. Now every sinner is like those sailors on the wreck. If not rescued soon he must be lost forever. It is the minister's business to try to save him—to try to save all that he can. If true to his high and holy calling, he must give himself, body and soul, to this one business. He must 'preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.' If this makes him a one-idea man, he is in excellent company."—*Rusticus, in the Occident.*

HOW FAITH ACTS.

I CAN only indicate how faith acts. It has, as it were, two hands. With the one hand it is constantly rolling upon Christ every worry, every sorrow, every trial, every crushing and overwhelming demand, so that never a thing comes to the soul for a moment or touches it, but that the soul at once relieves itself of its burden by casting that burden upon the Saviour. Oh! have you learned that secret? If not, ask the Holy Ghost to teach it to you, and to enable you, moment by moment, to live this blessed life, never carrying the burden more; but the moment you are aware of the pressure of any anxiety, roll it instantly and forever on Christ.

The other hand of faith is constantly appropriating, so that hour by hour, as the heart is sensible of present need, the hand is reaching out of Christ just that grace it requires. Thy patience, Lord, in moments of impatience; thy gentleness, Lord, in moments of irritability; thy strength, Lord, in moments of weakness; thy peace, when storms swirl around the soul.

Oh! learn to appropriate from the fullness of Jesus, hour by hour, what you require; and then, just as we are told the depths of the ocean are untroubled by the storms which sweep the surface; as we are told that in the midst of every whirlwind there is a point of rest; as we are told that amid the friction of ascending atoms in every candle there is one place of unbroken stillness—so the soul that

has learned this secret of rest and of living in the will of God, is in a mighty entrenched castle, and receiving assistance from the resources of God,—that soul may go through and through the whirlwind and the storm of sorrow, but in its depths it will have perfect rest.—*Life of Faith.*

"THE STARS SHALL FALL."

THE disciples once came to Christ and asked him the following question, "What shall be the sign of thy coming, and of the end of the world." That was surely a momentous question, and Christ did not reprove them for it, or tell them that it did not concern them, but he just told them of certain events that would take place on the earth before the end. He told them of the coming destruction of Jerusalem, of the wars, pestilences, and famines that were only the beginning of sorrows. Then he spoke of the great tribulation that was coming on the elect; so great was it to be that "except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." History reveals this period to us in the "Martyrs' Age," commencing with the persecution of the Christians by the pagan emperor, Nero, and coming down through the fiercer persecutions of the Romish Church under the Inquisition, and culminating in the 1,260 years of the Papal persecution foretold in Dan. 7:25. These days ended in 1798, the persecution ending in 1776. This brief sketch of the history of the church, Christ gives in the twenty-fourth chapter of Matthew. Then he gives the unmistakable "signs" of his coming, for which his disciples asked.

He says in the twenty-ninth verse, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." And, true to the prophecy, immediately after that persecution had ceased, the sun was darkened. Robert Sears's "Guide to Knowledge" says: "On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada." This day is known in history as the "Dark Day." The following night the moon was supernaturally darkened. Thus Christ gave to his disciples two of the signs of his coming. But he says, also, "The stars shall fall from heaven."

On the 13th day of November, 1833, this also was literally fulfilled. Many are the accounts given of that wonderful day, but the following, from the work called "The Great Events of Our Past Century," may be of new interest to the readers of the SIGNS:—

"The display, as described in Professor Stillman's Journal, was seen all over North America. The chief scene of the exhibition was within the limits of the longitude of sixty degrees in the Atlantic Ocean, and that of a hundred degrees in Central Mexico, and from the North American Lakes to the southern side of the island of Jamaica.

"Over this vast area, an appearance presented itself far surpassing in grandeur and magnificence the loftiest reach of the human imagination. From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens. Some of these were of great magni-

tude and most peculiar form. One, of large size, remained for some time almost stationary in the zenith, over the falls of Niagara, emitting streams of light which radiated in all directions. The wild dash of the waters, as contrasted with the fiery commotion above them, formed a scene of unequaled and amazing sublimity. Arago computes that not less than two hundred and forty thousand meteors were at the same time visible above the horizon of Boston. To form some idea of such a spectacle, one must imagine a constant succession of fire-balls, resembling sky-rockets, radiating in all directions, from a point in the heavens near the zenith, and following the arch of the sky towards the horizon. They proceeded to various distances from the radiating point, leaving after them a vivid streak of light, and usually exploded before they disappeared. The balls were of various sizes and degrees of splendor; some were mere points, but others were larger and brighter than Jupiter or Venus; and one, in particular, appeared to be nearly the moon's size. But at Niagara no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."

Thus was literally fulfilled the last of these signs that mark the near appearing of the Son of man. So striking and unmistakable was this sign that the people who witnessed that display recognized it as such. The same writer, after stating the terror it caused to the ignorant, says: "The more enlightened were profoundly awed at contemplating so vivid a picture of the apocalyptic image—that of the stars of heaven falling to the earth 'even as a fig tree casteth her untimely figs.'"

"Now," says Christ, "learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." The generation that saw the last of these signs will see Christ coming in the clouds of heaven in power and great glory. That last sign occurred fifty-five long years ago; the men who saw it are becoming gray and bowed with age; yet, as sure as God's word is true, some will live through to see the climax. Just how long it will be, none can tell. This we know, that he is near, even at the door, and that his coming hasteth greatly. "Watch therefore; for ye know not what hour your Lord doth come."

FRANK HOPE.

HOLINESS IN THE HOME.

HOLINESS at home means habitual sweetness of temper and word, not feigned or affected, but the pure, honest outflow of a pure heart. This makes full allowance for annoyances, perplexities, sadness, grief, but rules out all "bitterness, and wrath, and anger, and clamor, and railing, . . . with all malice." Eph. 4:31.

In the home, as elsewhere, things will sometimes go wrong; disappointments will come; occasions of sudden excitement occur; provocations to anger and rashness arise; but if "the heart be established with grace," the result will be patient endurance, without either sudden sourness of spirit, or violent ebullition of passion. The presence of these would but too surely prove the absence of that

wisdom from above, and which is "first pure [equivalent of holy], then peaceable, gentle, easy to be intreated," etc.

Holiness at home means a cheerful mingling of holy precept and example. To achieve the highest result for good upon the home circle, these must never be separated, and especially must never be in conflict. Are there children in the home? Paul enjoins with reference to the children of all Christian parents: "Bring them up in the nurture and admonition of the Lord." This can only be done by wise union of precept and example. —Selected.

GOD'S OBJECT LESSONS. NO. 1.

In these days of advancement in the art of teaching, it is found useful, in order to impress a lesson upon the young mind, to give object lessons to illustrate the truth or lesson to be taught, so it will not be soon forgotten. It seems to me, as I read the Bible, that God understood the value of this object-lesson system, and uses it with telling force, in objects, symbols, and parables, and this, no doubt, because of the natural hardness of the human heart, and our danger, and perhaps desire, of forgetfulness. These lessons show us the nature and result of sin, and how our God hates sin, and cannot look upon sin with the least degree of allowance or approbation in any of his creatures. And also that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him.

Let us look at some of these object lessons. Our God loves the beautiful. So he made the world, and adorned it; he planted a garden, making it still more beautiful; he placed a happy pair in the garden to dress it, and to keep it. Everything to be desired was theirs. God and angels met with them, and became man's instructors. But the Creator would test their loyalty to Heaven. He laid but one restriction upon them: of one tree they must not eat. It was a small thing, but it was enough to test their love for God. God loved them. He withdrew from them no good thing. But, how sad! They sinned; they ate of the tree. Then came the first great object lesson, to show how God hates sin.

They are driven out of the garden. They can no longer walk in its shady bowers. No more can they pluck its delicious fruit. No more listen to the merry songsters of their Paradise home, as they flit from tree to tree and warble their songs of praise. The garden itself is taken away from the earth. God withdraws himself, his very presence, from them. He no longer talks with them face to face. They have sinned; his presence, his light, and his glory, is so far removed from them, and from the world, that a sense of chilliness pervades the air. Their covering of glory is gone, and they tremble with the cold. The cold grows more intense and disagreeable. The very scenes of nature feel the cold. The leaves of the trees, before evergreen, now fade and die. The frosts increase till parts of the earth are covered with a mantle of snow, and bound in chains of ice. The grass and flowers fade and die. The beasts of earth join in the wail of woe, and lie down and die. And man himself, made in the image of his Maker, dies. Storm after storm arises, dark

clouds gather; we see the dread lightnings flash, and the roar of the deafening thunder. The earth itself heaves to and fro, and earthquakes rend its fair bosom. Ragged rocks and deep chasms are to be seen. And as if the very bowels of earth would come forth in the grief of nature, the angry fire, smoke, and lava of volcanoes, send destruction in their wake.

All this has been seen by man so many, many years, that we look upon it as a thing of nature itself. But it is nature out of joint because of sin. It is God's great object lesson, hung up in the very earth, sea, and air, in the groans of creation; the beasts, and birds, and man, all join in the wail of woe—all because of sin.

And our world hangs in the heavens as an object lesson for the unnumbered worlds, speaking with a voice louder than thunder tones that our God hates sin. Happy is the man that will read the lesson, take it to his heart, and live with a wise reference to the coming day. H. F. PHELPS.

THE BEST ANTIDOTE FOR EVIL.

THE late Dean Stanley is the author of the following excellent advice: "Leisure misused, an idle hour waiting to be employed, idle hands with no occupation, idle and empty minds with nothing to think—these are the main temptations to evil. Fill up that empty void, employ these vacant hours, occupy these listless hands; the evil will depart, because it has no place to enter in, because it is conquered by good.

"The best antidote against evil of all kinds, against the evil thoughts that haunt the soul, against the needless perplexities which distract the conscience, is to keep hold of the good we have. Impure thoughts will not stand against pure words and prayers and deeds. Little doubts will not avail against great certainties. Fix your attention on things above and then you will be less and less troubled by the cares, the temptations, the troubles of things on earth."

A DUTY TO BE DONE.

You have defrauded your neighbor. You have done him injury, not accidentally, but on purpose. You have sought your profit by inflicting a loss upon him. You have taken what does not belong to you, but to him. You must then proceed to make restitution. Go at once. Go to-day, if you can. State the facts frankly and honestly. Acknowledge your wrong-doing, and repair the harm as fully as you can. It will cost you a struggle to do this. When, however, you have made up your mind to the struggle, you will probably find it easier than you expect. But whatever you do, don't keep this burden upon your conscience. It will stand between you and God. It is an obstacle which you cannot get over. You may forget that it is there; but there it is; and you are on one side, and Almighty God is on the other.—Dean Howson.

THE love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.—Selected.

The Signs of the Times.

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

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OAKLAND, CAL., SECOND-DAY, MARCH 18, 1889.

EVERGREEN CHRISTIANS.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:1-3.

The secret of this prosperity is meditation in the law of God. To meditate in the law of God day and night is not simply to have certain fixed hours for devotion, nor is it simply to desire greatly to get away from business, in order to think. Meditation, at least in the sense that it is here used, does not necessarily imply solitude. It is certain that it does not here, for the meditation is to be continued day and night; and God does not want men to be hermits. The life of a monk does not furnish the best opportunities for holiness, as many have testified from experience. One great reason why, is that those who shun the society of their fellow-men are shirking duty that God has laid upon them. If a man has light, he is to let it shine to the glory of God. It is the very essence of selfishness for a man to go off and live by himself in some solitary place, in order that he may perfect holiness, and not be contaminated by evil companionship; and such a one always reaps the reward of his selfishness, in that he has the worst possible constant companion. No man can get away from himself by going into the woods to live.

Meditation is not communion with self. The person who thinks about himself very much will not make advancement in the Christian life. There is only one to whom the Christian should look, and that is Jesus. When a person shuts himself up to himself, he is apt to exclude everything else. While secret devotion and meditation are necessary, if one's meditation is confined to his hours of privacy, he will not grow as a tree. David furnishes a good commentary upon his own words in this psalm when he says: "Princes also did sit and speak against me; but thy servant did meditate in thy statutes." Ps. 119:23. Ridicule and abuse could not affect such a man, for he would be deaf to it. His mind is absorbed in something else.

Meditation in the law does not mean simply thinking about the words of the ten commandments. There is more to the law of God than what appears on the surface. The law is spiritual. That person alone properly meditates in it whose eyes have been opened to behold wondrous things in it, and who has hid it in his heart. His sole thought is, How can I live to the glory of God? He binds the law upon his hand and his head, as well as in his heart, so that his thoughts and his acts will naturally grow out of it. The one question that he will ask is, Is this right? will it be pleasing to God? And the law of God in all its breadth, as exhibited in the life of Christ, will be that to which he will look for an answer.

"And he shall be like a tree planted by the rivers of water." The word here rendered "rivers" is not the ordinary word for river. It is a word that signifies division, and seems to refer, not to a river itself, but to the different streams into which a river is divided for irrigating purposes. "Canals of water" would more properly express the idea. It is not simply a tree on the bank of a river, but a fruit-tree in a thoroughly watered soil. Those who have seen the luxuriance of vegetation in a country where irrigation is carried on, can better understand the figure.

"He shall be like a tree." Constant growth is one of the characteristics of a tree. If it lives a thousand years, it grows every year. Each year of its life will see a circle added to it. It does not lose this year all that it gained last year, but it keeps all that it gains, and adds more. Only such growth as that is Christian growth. The true Christian life is continual advancement. Says the psalmist, of those who at last will appear in Zion before God, "They go from strength to strength." Nothing else can be represented by the word "growth."

A tree draws its nourishment from hidden sources. Its roots strike down deep into the earth, to take nourishment; all out of sight are the processes of growth, but the foliage and the fruit are open to all beholders. So the Christian whose abundant fruit glorifies God, is the one whose life is hid with Christ in God. The promise is that if we pray to God in secret, our Father, who seeth in secret, will reward us openly. Men may not know the petitions that are put up to God in secret, they may not know the agonizing cry of the heart and the flesh for the living God, even while the individual is mingling with others in the discharge of his duty, that strong temptation may be resisted; they can see only the fruit that is borne; we cannot see the tree grow—we see only the result of its growing.

"His leaf also shall not wither." Many professors are like the grain that fell where there was not much earth; it sprang up quickly, but as soon as the heat came it withered. They are full of zeal for a time, but when actual conflicts come, they become discouraged. But the true Christian doesn't wither. No matter how fiercely the sun beats down on the tree that stands in irrigated soil, its leaves are always green. Its roots take up moisture continually. So the one in whose heart is the law of God, who delights in it, and meditates in it, has a source of continual freshness. He feeds upon the living word, and grows thereby. This is the only source of growth. The one who depends on feeling and impulse may make a fair show for a time, but only the one who feeds upon Christ and his words, which are spirit and life, can continue to grow.

"Whatsoever he doeth shall prosper," because he will do nothing that the law of the Lord does not prompt. The beauty of the Lord will be upon him, to establish the work of his hands upon him. How much energy is wasted in this life! How many efforts fail, simply because they are misdirected! But he whose strength is in God will not labor in vain. Such shall be called "trees of righteousness;" that is, their righteousness will be increasing with steady growth, as does a tree; and being the planting of the Lord, they will bring forth much fruit, and God will be glorified in their lives. w.

AN IMPORTANT QUESTION.

A LATE number of a Roman Catholic newspaper has the following:—

"The *Gospel Messenger* asks: 'What do we believe?' Well, it's a hard matter to say. A diligent search through the columns of the *Messenger* fails to discover anything very definite in the way of a religious belief. But then that is not unusual with Protestant papers."

The charge is too true. The idea has obtained of late in religious circles that pronounced belief on religious subjects—it does not matter often of how much importance—is downright bigotry. If one criticises error, he is uncharitable and narrow. One may have thoroughly studied a doctrine, and rejected it, because it is contrary to the plain teaching of the Bible; but then he is prejudiced. Yet in all these instances he may only be true and faithful.

Some religious papers may be read from year to year without finding any pronounced opinion upon many of the most important doctrines of God's word. The columns are filled with a goody-goody, wishy-washy stuff that can't stand alone, furnishing neither timber with which to build nor food by which to grow.

Noah knew his mission. Moses knew his. Elijah, Ezekiel, and Paul knew theirs. John the Bap-

tist was clear and positive. He knew who he was not, and who he was. "I am the voice of one crying in the wilderness, . . . as said the prophet Isaiah." John 1:23. The great Teacher of all spake with authority.

God give us teachers, whether in press or in pulpit, who have the courage of their conviction, with conviction founded on the eternal Rock of truth, God's holy word as it is in Christ Jesus. Souls are perishing for truth. God's "people are destroyed for lack of knowledge."

THE LAW IN THE GOSPEL.

ROMANS 1:16, 17.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed, from faith to faith; as it is written, the just shall live by faith."

THE apostle had just before stated that he regarded himself a debtor to all mankind, and that he was willing to preach the gospel even in the proud city of Rome, because, says he, "I am not ashamed of the gospel of Christ." The reason why he was not ashamed of the gospel, was that it is "the power of God unto salvation." Men glory in power; if they have none of their own, then they attach themselves to someone who has, and exult in the power with which they are connected. The man who has the greatest power, or who thinks he has, has none of that apologetic air which characterizes the weakling. The ambassador in a foreign country feels boldness, and has a sense of pride in proportion to the greatness of the Government which he represents. Of course Paul's feeling was entirely different from the pride or self-exaltation of the ambassador of an earthly court; but as the ambassador of Christ, he felt that he had nothing to be ashamed of. The power which he represented was the power of God. Why should he be ashamed? Yet it is a fact that many who profess the name of Christ are ashamed and afraid to declare it. Must it not be because they have never experienced the power of the gospel in their own hearts? When one has actually felt "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," he cannot be ashamed of it.

But the seventeenth verse contains another reason why he is not ashamed, or, rather, an evidence that the gospel is the power of God, namely, "for therein is the righteousness of God revealed." What is the righteousness of God? and how is it revealed in the gospel? These questions should be settled here, for the expression, "the righteousness of God," is one upon which a great deal depends in the book of Romans. Pages upon pages have been devoted to this question by commentators, who have learnedly discussed the original; but the reader who depends solely upon the Bible for an answer will find it very easily.

In Deut. 6:25, after rehearsing the ten commandments, Moses says, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." This follows from the fact stated in Ps. 119:172, where the psalmist says: "My tongue shall speak of thy word; for all thy commandments are righteousness." Since all the commandments of God are righteousness, it is evident that those who do them will be righteous; for "he that doeth righteousness is righteous, even as He [Christ] is righteous." 1 John 3:7.

But the ten commandments are not simply righteousness in the abstract. They are the expression of the righteous character of God. Says the Lord, through the prophet Isaiah:—

"Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall

vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:4-7.

Those who know righteousness are the ones in whose heart is the law of God; and this righteousness God calls "my righteousness." That the commandments of God are an expression of his righteousness, may be shown in another way. The apostle Peter says: "As he which hath called you is holy, so be ye holy in all manner of conversation [conduct]; because it is written: Be ye holy, for I am holy." 1 Peter 1:15, 16. This is what God requires of us—to be holy, as he is. But the wise man says: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. Now since he requires holiness of all, and the keeping of the commandments is the whole duty of man, it follows that the keeping of the commandments constitutes holiness.

The proposition that in the gospel the righteousness of God is revealed from faith to faith, which is only stated here, is fully elaborated in the epistle later on, so that a few words on it may suffice at the present time. First, the righteousness of God—the law of God—is revealed in the gospel, because the gospel carries the law on its very forefront. Without the preaching of the law there can be no preaching of the gospel. The gospel is God's remedy for sin, which is the transgression of the law. All men are sinners, but all men do not realize that fact; for many who are wretched, and miserable, and poor, and blind, and naked, think that they are rich and increased with goods. Rev. 3:17. Now it is evident that before such will listen to the counsel to buy the eye-salve, the gold tried in the fire, and the white raiment, they must be shown their condition. They that are whole need not a physician, but they that are sick; but they who are sick will not send for a physician until they are convinced of their illness, and shown that they need help. So it is useless to preach the gospel as the way of salvation, without showing the need of salvation; and the law of God is the only thing that points out sin.

But it is with a deeper meaning than this, that the apostle says that in the gospel the righteousness of God is revealed. The opposite of sin is righteousness; and so when God remits—sends away—sin, he does it by putting righteousness in its place. Where once was sin, now appears perfect righteousness, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 3:22. The righteousness of God is declared for the remission of the sins of all who believe in Jesus. He cures the disease by putting health in its place. The righteousness which is brought to the believing sinner through the gospel, is the same thing exactly as the righteousness of the law, for it is witnessed by the law (Rom. 3:21); but it cannot be contained except in Christ, who, as the Word of God, is the embodiment of the law.

This gospel righteousness is the righteousness of which Paul speaks in Phil. 3:9, where his desire is that when Christ comes he "may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." The fact that God cannot deny himself, proves that he can have but one righteousness; and therefore the righteousness of his law, and the righteousness which the gospel imparts,—the righteousness which is of God by faith,—must be the same righteousness. So we have the law before the gospel, the law in the gospel, and the law in the life as the result of believing the gospel.

According to the *Leeds Mercury*, there are in England and Wales 250 religious denominations, with 47,000 places of worship. There are 38,000 ministers, and the church and chapel officials number about 170,000. Communicants number about 3,000,000. The annual cost of all this is about £16,000,000 (\$80,000,000).

NOT "LAW OR LOVE," BUT LAW AND LOVE.

UNDER the heading, "Law—or Love?" the *Christian at Work* of February 28 says:—

"How pitiable the spectacle presented of Christians called into liberty, going back to the slavery of literalness, as witnessed in the observance of Saturday as their rest-day, many even going so far in their literalness as to drop the smile and recreation and mirth at sunset because 'the evening and the morning,' and not the morning and the evening, formed the Genetic day. And then what sticklers for the bare letter of the decalogue we meet with—as if those ten laws laid down for the primitive Hebrews were the Alpha and Omega of the Christian duties to-day—as if perfect love was not as far above these ten specific commands as heaven is above earth."

Terribly afraid of literalness, some people are, especially if it is literal compliance with any divine commandment. But we notice that these same persons who make so much ado about the observance of the literal day required by the commandment, are very strenuous about the observance of Sunday, even going so far as to advocate the enforcement of Sunday observance by civil law. Now a query arises: If it is so terrible a thing to yield literal obedience to a commandment, what will they do when they get their much-desired Sunday law? Will they then consider it their duty to keep Monday? or do they think that only God's laws ought to be treated with contempt, and that human laws should be kept strictly?

Notice the admission that the observance of Saturday is literally in conformity with the fourth commandment. But the people who deprecate literal conformity to the commandment, are very regular in their observance of Sunday, and, as we have noted, advocate literal conformity to a civil Sunday law. From this we must conclude that the great requisite with them is to be at variance with the terms of the commandment. So long as people do not do exactly as the commandment says, they are satisfied.

That this is not a harsh conclusion, is evident from the latter part of the paragraph quoted. Deprecating compliance with the letter of the decalogue, it says: "As if perfect love was not as far above these ten specific commands as heaven is above earth." That is to say that perfect love ignores the letter of the commandments. Thus the practice in regard to the fourth is consistently carried to all the ten precepts. The first commandment says, "Thou shalt have no other gods before me;" but perfect love, according to the *Christian at Work*, would scorn to be tied down to exact conformity to any such commandment, and would make gods of its own. The sixth commandment says, "Thou shalt not kill;" but, soaring far above servile obedience to the letter of the commandment, perfect love would lead a man to take the life of the first person he met. Why not? If it is so very pernicious a thing to keep the letter of the fourth commandment, it must be as bad to keep the letter of any other commandment. So, according to this theology, the only way a person can perfectly comprehend God is to steal, kill, commit adultery, and swear falsely. This, according to the *Christian at Work*, marks the free man. Surely not in vain did the Lord say, through his prophet:—

"Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and bear incense unto Baal, and walk after other gods whom ye know not, and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" Jer. 7:8-10.

We have no fellowship with the love that is so "perfect" that it ignores the simple, direct commands of the Lord. Said the psalmist, "The law of the Lord is perfect, converting the soul." Ps. 19:7. Obedience to a perfect law will make a perfect man, and nothing else will; but obedience can be rendered only in Christ. God is love; the ten commandments are only an emanation from him—the expression of his perfectly righteous character; and so the ten commandments are only a law of love.

So the beloved disciple says: "This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Perfect love can be manifested in no other way than in perfect obedience to the requirements of God, both in letter and in spirit. If the commandments are not kept in letter, they are not kept at all; for a man cannot keep the spirit of the sixth commandment and at the same time murder his neighbor. The *Christian at Work* has made a mistake in terms. To deliberately reject the plain letter of God's commandments for ways of one's own, is not perfect love, but perfect selfishness.

THE SABBATH OF THE LORD.

THE CHRISTIAN DISPENSATION (CONTINUED).

THE new covenant, confirmed by the death of Christ, is God's means of saving men from the transgression of his law. It is the last testament of Christ to men. It includes in itself all promises and blessings. Its object as regards character, is to write indelibly God's law in the hearts of men. Jer. 31:31-34; Heb. 8:8-12. Whatever Sabbath law was binding on men when that covenant was sealed by Christ's death, is eternally binding. Whatever law was not binding at that time never can be. As a will cannot be altered in any way after the death of him who made and sealed it, so the testament of Christ cannot be altered in any way. Heb. 9:16-20; Gal. 3:15. "No man disannuleth or addeth thereto." An addition made to a will one hour after it is confirmed by the death of the maker, is just as fraudulent and illegal as though it was made a thousand years after. The seventh-day Sabbath was in force when the new covenant was confirmed by the death of Christ; it forever remains in force. The first-day Sabbath, even though it had been introduced the day after the crucifixion (which it was not), comes in too late to receive legal recognition. There is evidence of divine foresight that it is not once mentioned previous to the time when the last will and testament of Christ was sealed with his own blood. If through the new covenant, mercy was to be revealed for pardon of first-day sabbath transgressions, and grace for strength to observe it aright, it would certainly have been mentioned before that covenant was sealed. This silence is an emphatic negative of the Sunday sabbath. But the seventh day, or the Sabbath of the Lord, remained in force; for not one jot or one tittle of the law of which it was a part was to be changed. Matt. 5:17-19.

We will now briefly examine some further evidences in regard to the Sabbath and Sunday.

1. The first day of the week is mentioned just eight times in all the New Testament. Six of these instances are as follows: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19. Let the reader note these points: (1) All these texts refer to the same first day of the week, the day on which our Saviour rose from the dead. (2) In no instance is the day referred to as a Sabbath or a holy day unto the Lord in any way. (3) The day before that first day was the Sabbath; and it is so called by Matthew, seven years after the crucifixion (Matt. 28:1), by Mark thirty years after (Mark 16:2), by Luke thirty-two years after (Luke 23:56; 24:1), by John sixty-six years after (John 19:31; 20:1). Thus we see that Inspiration clearly distinguishes between the days as late as 97 A. D., by giving to the first day of the week no other title, while retaining the hallowed name of the day just before, the seventh day. (4) The first day was not regarded as a Sabbath by the disciples, for two of them went to Emmaus that day on business, seven miles distant from Jerusalem (Luke 24; Mark 16). They did not meet together to celebrate the day, as we showed in our last; for they did not believe that Jesus had risen from the dead (Luke 24:37; Mark 16:24).

2. The next occasion when Jesus met with his disciples was "after eight days" from that first day of the week. By no honest argument can this be shown to be the next Sunday. After eight days is certainly nine or ten days after; and counting that

Sunday on which he rose as one, after eight days would carry us over to the next-week Monday. The next meeting of Jesus with his disciples was on a fishing occasion, and this *might* have been on the first day of the week, as the time is not revealed. John 21. There is certainly no evidence of Sunday sacredness here.

3. The first day of the week is next mentioned in Acts 20:7, and is the only Bible account of a religious meeting on that first day. But notice: (1) It was the evening of the first day, answering to our Saturday night, according to the Bible mode of reckoning time (Gen. 1, and other texts). That it was evening is shown by the many lights (Acts 20:8). (2) Paul preached, healed the young man, ate supper, and then preached till day-break, Sunday morning (verses 9-11). The apostle then starts out upon a journey of *nineteen* miles across the isthmus to Assos (verses 11-13); while Luke and his companions toiled all that day in rowing around the promontory which separated the two towns, a distance of about fifty miles (verse 13). Certainly neither Paul, Luke, nor his companions regarded the first day as holy. The day would probably never have been mentioned had it not been for the notable miracle then performed, and also to show that the apostle and Luke did not regard the day as a sacred rest-day.

4. The next and last mention of the first day of the week is 1 Cor. 16:2. That text merely states that the church at Corinth and the churches in Galatia had been instructed that each member was to "lay by him in store," or *store up*, as God had prospered, for the poor saints at Jerusalem. The text does not even hint at first-day sacredness or assemblies. After the Sabbath was over, the week past, they were to lay by themselves what they could afford to give. All versions and translations of authority present the same idea, to "lay by himself, treasuring up," at home. This certainly did not mean placing in a public fund.

5. Paul gave much instruction to the churches, but he never mentioned Sunday sacredness in any way. He does solemnly state to the Ephesian church: "I kept back *nothing* that was profitable unto you," and "I have not shunned to declare unto you *all* the counsel of God." Acts 20:20, 27. Yet we have no word that the apostle ever observed or taught to be observed a first-day sabbath.

6. The Sabbath was recognized by Jesus as an existing, sacred institution as late as the invasion of Judea and the destruction of Jerusalem, A. D. 70. In speaking of that event, he says, "But pray ye that your flight be not in the winter, neither on the Sabbath-day." Matt. 24:20. In winter they would greatly suffer, which would be a physical loss; on the Sabbath they could not well worship God in a hasty flight, and would thus meet a spiritual loss. This shows the regard Jesus had for the Sabbath, and the necessity of its being reverently held by the people thirty-nine years after his death, hence for all time.

7. The same high regard for the decalogue, which is so marked in the teachings of the Master, is shown in the writings of the apostles. Paul declares that the law reveals sin (Rom. 3:20; 7:7); that it is not made void by faith (Rom. 3:31); that it is holy, just, good, spiritual (Rom. 7:9-14); that the reason why men do not submit to its claims is that they are carnal (Rom. 8:7). James taught that it was binding in every particular; that the transgression of one commandment showed rebellion against the Lawgiver as much as transgression of all; that by that law we are at last to be judged (James 2:8-12). John declares that love to God is manifested by willing obedience to his commandments (1 John 5:3); and that he who claims to know God and yet transgresses known precepts, is a liar, and the truth is not in him (1 John 2:4).

8. The apostle Paul made the Sabbath a regular day of preaching and religious worship. At Corinth he associated with Aquila in tent-making, and preached every Sabbath for one year and six months (Acts 18:1-11). This was the apostle's custom (Acts 17:2), not in synagogues alone, but in by-places (Acts 16:13); not to Jews alone, but also to

Gentiles (Acts 13:42, 44); and this Sabbath so kept by Paul, and called Sabbath by Inspiration, was the seventh-day Sabbath, the same as was kept by the Jews (Acts 15:21).

The word of God furnishes no evidence for first-day observance; but what greater evidence could be asked than is supplied for the Sabbath of the Lord? Can an individual ask clearer, stronger, more positive evidence? Is not the grace of Christ to save from the transgression of the fourth commandment as well as the others? Is it not safe to follow in the footsteps of the Master? Can we not honor God's law and magnify the grace of Christ by turning our feet from transgression to obedience of all the divine precepts?

We will consider in our next the change and restoration of the Sabbath. M. C. W.

"CHRISTIAN ENGLAND."

"CHRISTIAN ENGLAND" is often referred to as the pioneer nation in all missionary operations. She is now and then held up as a model by National Reformers, because she connects religion with the State. She is the "Christian" nation *par excellence* of today. Of course, National Reformers do not believe that England is radical enough or goes far enough in her legislative efforts to Christianize the world, but she has no Sunday newspapers, has strict Sunday laws, and such things go far to exalt a nation in the eyes of those would-be rulers. Still others besides this class believe that nearly all the missionary effort which has been put forth in Asia and her surrounding islands, has been done through the British Government, or with its co-operation.

It is doubtless true that many times the English Government has opened the way; many times she has protected missionaries; but her object has never been the Christianizing of the races nor the enlightenment of the heathen. English missionaries have gone to heathen lands by the score,—devoted men, some of whom have laid down their lives for the Master. But the effects of the Government's selfish policy has been seen in the blighting influences of rum in India and the opium trade forced on China.

In the February number of *Our Day* is an article entitled, "Pagan Idols of English Make," by F. Clement Ambrose, which reveals another dark picture of "Christian" England's dealing with the heathen. The writer truly states that for years missionaries were excluded by the East India Company; "and only within a life-time has this English wall to keep the Word out of India been broken down." Many of the idols of India are of English manufacture. The writer says:—

"It is not an unusual occurrence for an East Indian from Liverpool, just through the Red Sea and the shadows of Sinai, to touch at Madras and Calcutta, then tie up at Rangoon, at each wharf landing a missionary from her cabin, and unloading a crate of graven images from her hold."

That the gods which are "the work of men's hands" come of Christian parentage—nominally so, at least, is "one of the knottiest strings the mission worker has to unsnarl on her way to the pagan heart."

Mr. A. then gives what the native says to the lady teacher who would point him to the way of life, and which we give below in a little more readable English:—

"You English trade-men sell me a small wood god for two anna [four cents]—say him a smart god, deucey good fellow! Den you missionary folk tell me, No; wood god is a stick,—a poor stick,—true God is spirit—wonder power—he wrote a book, the book, Book of life! Now, how Tah Ding know which is white-faced lie—big man as sells lots of gods for rupee, or you queer little manning [woman] as give away God for no rupee, Book too, and smile when man take em?"

Many a ship which goes out from England is laden with Bibles and brandy! And this is the civilization which is Christianizing the nations of the earth! These are the factors which are to produce the millennium and usher in the ideal National Reform régime! Truly God is merciful and forbearing to withhold so long his wrath from the wicked

of the earth, who profess his allegiance and cause his name to be blasphemed. The only power on which to depend, is His power. Dependence on the nations of earth is like leaning on broken reeds. England is no worse than other powers. None of them are Christian. M. C. W.

SYLVESTER, CONSTANTINE, AND THE LORD'S DAY.

(Concluded.)

WHAT about the statement of Nicephorus, that Constantine also ordered that the day of the sun should be called the Lord's day? I am free to say that I never attached much importance to this statement, even before I had instituted any examination of the claims of Nicephorus to be considered a reliable historian. I had studied the life and character of Constantine sufficiently to cause me to doubt the correctness of the statement, let it come from whom it might. All the evidence goes to show that Constantine was never a devoted worshiper of the Lord; that he held Apollo, the sun-god, in reverence during his whole life. His edict in behalf of the venerable day of the sun was in honor of Apollo, as the highest Christian authorities testify. To the time of his death he held the office of high priest of the pagan rites. His veneration for Sunday was in regard to its dedication to the worship of the sun, and that only. There is absolutely nothing in the history of Constantine to justify the belief that the statement quoted from Nicephorus is true.

It was Nicephorus who first ascribed the words of Leo the Philosopher, in which he reversed the law of Constantine in regard to Sunday labor, to Leo I., of Thrace. These were the words that Justin Edwards gave to Pope Leo the Great. I say Nicephorus was first to make this statement, because he is the first authority for that statement of whom I have any knowledge, and I have no knowledge that anyone made the statement again until several centuries after his time. This mistake in regard to the decrees of the Leos, is inexcusable in Nicephorus, because he had the means at hand to verify his assertions, namely, the Code of Justinian, in which the decree of Leo I. was to be found.

In this I am taking for granted that Nicephorus did make the statement. Elliott (*Horæ Apocalypticæ*) quotes a Doctor Maitland who says that Nicephorus said so; but as no reference is given to book, chapter, or page, I have been unable to verify it. I examined Nicephorus by the table of contents under every word where I thought possible to find it, as Constantine, Sylvester, Dominic, diem, etc., but could not find it. I also examined considerable that he wrote about Constantine, but did not find the remark in question. I accept, however, the assertion that Nicephorus did say so, and proceed to inquire as to the probability of its correctness.

First, we must guard against confounding this Nicephorus with Nicephorus, patriarch of Constantinople, about the beginning of the ninth century. He also wrote a brief church history, embracing only the period from A. D. 602, the time of the death of Maurice, to A. D. 769. Calistus Nicephorus is supposed to have lived about the beginning of the fourteenth century, but the actual time is unknown. The "Encyclopædia Britannica" says:—

"For the first four centuries the author is largely dependent upon his predecessors, Eusebius, Socrates, Sozomen, Theodoret, and Evagrius, his additions showing very little critical faculty; in the later period, his labors, based on documents now no longer extant, to which he had free access, though he used them also with small discrimination, are much more valuable."

Inasmuch as the works to which he had access are not now extant, and he used them without discrimination, as others also testify, how are we to determine that his later writings are much more valuable? Of this we can better judge when we more fully understand his character as a writer. The above quotation says he depended upon preceding historians for the events of the first four centuries. But I think it is not difficult to show that he drew

as largely from imagination and from monkish legends as from the historians named. Certainly he did not draw the statement in question from either of these. It was derived from some other source; and what? who can tell?

The "Real Encyclopedia" of Herzog says:—

"Nicephorus has, as is well known, made no great name for himself by his church history. Good language and dextrous representation have won for him the name of an ecclesiastical Thucydides, during the time when a collection of fables and impossibilities stood just as high" (as a church history).

It goes on to say that Nicephorus spoke slightly of his predecessors, and promised to improve on them by strict adherence to truth; but that the expectation raised by these promises was not at all met by the work itself. The work of Dowling, already referred to, "Critical Study of Ecclesiastical History," says:—

"Though he amply partook of the superstition of the age in which he lived, and paraphrased the writers from whom he derived his information in the affected and extravagant style characteristic of the later Greeks, he has transmitted some important facts of which we should without him have remained in ignorance. He was eloquent, diligent, and inquisitive, though destitute of judgment and discrimination." Pp. 92, 93.

And still the query will arise, How are we to know that they are facts, seeing that no writer but himself has left them on record, and seeing that he was destitute of judgment and discrimination, and dealt largely in fables and legends? The Cyclopædia of McClintock and Strong speaks thus of him:—

"The last of the Greek church historians, and the only one their church produced in the middle ages. He is frequently denominated the ecclesiastical Thucydides, because of the elegance of his style, and the theological Pliny, because of the superstition and credulity which are betrayed in his writings. . . . His work is of great interest, as it is the only contribution to church history which appeared in the East, from the sixth to the fourteenth century. It is, however, generally condemned in modern times as a compilation of fables and absurdities."

The authors of the "Magdeburg Centuries" have shown their appreciation of Nicephorus in the following manner. Speaking of the wonderful things ascribed to Sylvester, such as the baptism of Constantine for the cure of his leprosy, for which the emperor donated to him the city of Rome with lands surrounding, they add: "We will mention nothing here of the wonderful conversion of the Jews, by means of a bullock, to be sure; the restoration to life of one killed by a Jewish sleight-of-hand performer; we wish that boasting style of narration to be sought by those who delight in it, in Nicephorus."—P. 139.

The reader can hardly fail to be interested in the following as a specimen of history. It is from the account by Nicephorus of the baptism of Constantine, the healing of his leprosy, the donation, etc., etc., all of which is to the glory of the Roman bishop:—

"For in this very night, in the enjoyment of his rest, he received a vision, for Peter and Paul, the chief of the apostles, appeared to him and said: O Constantine, we are Peter and Paul, sent to you by the Lord God, that we exhibit to you a sign and indication of healing. They exhorted him that he should inquire for Sylvester, the head of the saints of that city, with whom is a fish-pond, in which if he should bathe, very soon all his disease should cease; and from that grace he should have children innocent and free from the corruption of that disease."

"When sleep left him he called for his physician, who for a long time had stood a long way off, and told him he had no longer need of human help, for help had come by a most high hand. Then when he came to Sylvester he told him that he wished him to consider with reverence and veneration, that the gods, under the name of Peter and Paul, had visited him. And Sylvester said, O emperor, there are not many gods, but one, and Peter and Paul are not gods, but indeed servants and apostles of God, who, because of their faith and devotion, had been in great favor, holding the first place among the saints."—Book 7, chap. 33, p. 286, edition Basel, 1553.

He then proceeds to recount at length those things which all know to be only fables. According to this, Constantine was baptized at the time of his first knowledge of the Christian religion; whereas it is well known that he was baptized in Nicomedia, near the very close of his life. To the chronicler of these

fables and legends of the Dark Ages, we are indebted for the statement that Constantine ordered that Sunday should be called the Lord's day.

These stories, told by Metaphrastes and Nicephorus, served an excellent purpose to give honor to the day of the sun, when the words of Sylvester and Constantine had such weight among the benighted and credulous church people. And were it possible to separate the truth from fables in the whole field of church history, who can tell how many statements, now passing for historical truth, would be shown to be fabulous and fraudulent? And yet professed Protestants, of this age of light and Bible privileges, too often leave the word of God, and find their duty in following the customs and traditions of those ages of darkness and mysticism! How necessary at this time to listen to the word of inspiration: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

The word is a lamp to our feet, and a light to our path. Ps. 119:105. It is sufficient for our every need, for it is given that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:17. He who adds to it or takes from it, does so at the risk of eternal life. Rev. 22:18, 19.

Now in regard to this, we may conclude as we did in the case of Sylvester. Seeing that "Christian princes" were fully agreed with councils and popes to do honor to this day, we can but think that if Constantine had made an order that the title of the venerable day of the sun should be exchanged for that of the Lord's day, his successors in the throne of the empire would have paid some respect to, or taken some notice of, that order. Some of them would doubtless have given the day that title in their edicts. But they did not. This fact is well stated by Doctor Heylyn, thus:—

"So for the after ages, in the edicts of Constantine, Valentinian, Valens, Gratian, Honorius, Arcadius, Theodosius, Christian princes all; it hath no other name than Sunday, or *dies solis*; and many fair years after them, the synod held at Dingulosium, in the lower Bavaria, Anno 772, calls it plainly Sunday."—*History of the Sabbath, Part 2, chap. 2, sec. 12.*

Here I leave the whole subject with the reader, believing that all who want proof for the basis of their belief, will reject as spurious both the statement of Metaphrastes and that of Nicephorus, in regard to orders by Sylvester and Constantine requiring that Sunday be called the Lord's day. Probably no such orders were ever given by any authority in either Church or State. The practice of calling it so grew up gradually, and it was never recognized as being by any authority, either divine or human. Had there ever been any recognition of such authority, there would have been more uniformity in the practice. But, for many centuries, the edicts of emperors and kings uniformly called it the day of the sun; while councils called it indifferently both Sunday and Lord's day. The title Sunday, however, would be more correctly written *Sun's day*, as this agrees with the Latin from which it is rendered.

J. H. W.

THE 2,300 DAYS OF DANIEL 8.

In our past examination of this prophecy, we have learned that the seventy weeks, and consequently the 2,300 days, or years, of this chapter date from B. C. 457. We now propose to examine briefly the dates of the several events which, according to the prophecy, were to fall within the first part of the 2,300 years, namely, within the seventy weeks. These events are thus enumerated in the prophecy:

"Seventy weeks are determined [cut off] upon thy people, and the city of thy sanctuary; that sin may be restrained, and transgressions have an end; that iniquity may be expiated, and an everlasting righteousness brought in; that visions and prophecies may be sealed up, and the holy of holies anointed. Know therefore and understand: From the edict which shall be promulgated, to return and rebuild Jerusalem, there shall be seven weeks. Then it shall be fully rebuilt, with anxiety in difficult times. Thence, to the Prince Messiah, there

shall be sixty-two weeks. And after sixty-two weeks the Messiah shall be slain and have no justice. Afterwards he shall waste the city and the sanctuary by the prince that is to come. And his end shall be in straits; and to the end of the war desolation is appointed. And for one week he shall confirm a covenant with many; and in the middle of the week he shall abrogate sacrifice and offering; and in the temple there shall be the abomination of desolation, until the ruin which is decreed rush on after the desolation." Dan. 8:25-27, Houbigant's Translation.

As before stated, we have already learned that the edict to restore and to build Jerusalem was promulgated B. C. 457. Seven weeks, or forty-nine years, from this time, namely, B. C. 408, was marked by the restoration of the street and wall of Jerusalem. Prideaux shows conclusively that this work was completed in that year, which was the fifteenth of Darius Nothus; and that the wall was built "in troublous times" appears from the fourth chapter of Nehemiah.

Referring to the restoration, which, according to Prideaux, occurred in 408, the Scripture says: "Thence, to the Prince Messiah, there shall be sixty-two weeks," or four hundred and eighty-three years from B. C. 457, the starting-point. Messiah and Christ mean "anointed" (see margin of John 1:41); and that the anointing of Jesus was at his baptism, which occurred in A. D. 27, we learn from Luke 4:18; Acts 10:30; Matt. 3:16. Before this time Jesus was not the anointed, but immediately after the descent of the Spirit at his baptism, and the forty days' temptation which followed it, we find him entering upon his public ministry, and upon the occasion of his first visit to Nazareth, where he had been brought up, he read and applied to himself the scripture which said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." Luke 4:18. Reference is also made to the same fact in Acts 10:38 and Matt. 3:16, previously referred to.

After the beginning of Christ's ministry, one week, or seven years, of the seventy weeks, or four hundred and ninety years, still remained. Of this week the prophecy said: "And for one week he shall confirm the covenant with many; and in the middle of the week he shall abrogate the sacrifice and offering." The latter he did by the offering of himself, as is expressed in the preceding verse: "And after sixty and two weeks the Messiah shall be slain and have no justice." This, as all know, was literally fulfilled in the trial and crucifixion of Christ. Three years and a half from A. D. 27 carry us to the spring of A. D. 31, the time when, according to the best authorities, our Lord was crucified. Then the veil of the temple was rent in twain, signifying that the earthly sanctuary was no longer a holy place, and though sacrifices continued to be offered by those who had rejected the Saviour, they were without signification.

The covenant referred to is of course the new covenant; its terms were preached for three and one-half years by the Lord himself, and by those whom he sent out; it was then sealed by his blood, and during the latter half of the seventieth week it was further confirmed to the Jews by those immediately commissioned by Christ, the Mediator of the covenant. Or, more properly speaking, it was confirmed by the Lord through his apostles. This is the idea conveyed by Mark 16:20, where we read of the apostles that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

The end of the seventy weeks, or four hundred and ninety years, brings us to A. D. 34, about which time the apostles turned from the Jews to the Gentiles. Upon this point Doctor Hales says:—

"Eusebius dates the first half of the passion week of years as beginning with our Lord's baptism, and ending with his crucifixion. The same period precisely is recorded by Peter, as including the duration of our Lord's personal ministry: 'All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, until the day that he was taken up from us,' at his ascension, which was only forty-three days after the crucifixion. Acts 1:21, 22. And the remaining half of the passion

week ended with the martyrdom of Stephen, in the seventh, or last, year of the week. For it is remarkable that the year after, A. D. 35, began a new era in the church, namely, the conversion of Saul, or Paul, the apostle, by the personal appearance of Christ to him on the road to Damascus, when he received his mission to the *Gentiles*, after the *Jewish Sanhedrim* had formally rejected Christ by persecuting his disciples. Acts 9:1-18.—*Hales' Chronology*, Vol. 1, page 100.

Thus it appears from our very brief consideration of the eighth and a portion of the ninth of Daniel, that the prophecy concerning the seventy weeks is one of the most remarkable ever given. It not only made known the fact that Christ should die, but it also gave the very time of his anointing, the length of his personal ministry, the date of his crucifixion, and the length of time that his immediate followers should confine their preaching to the Jews. That all these things were fulfilled in the manner indicated and at the very time foretold, is an unanswerable argument that Jesus was the Messiah, and that the Scriptures are divinely inspired. Infidels have recognized this fact and have sought to show that the book of Daniel was written after the events took place which it professed to foretell, but Sir Henry Rawlinson has proved beyond a doubt that the prophecy of Daniel could have been written only at the time that it professes to have been written, namely, in the latter part of the Babylonian Empire and early in the Medo-Persian. Intelligent skeptics have ceased to deny this.

The remainder of the 2,300 years, and the events connected therewith, must be left for another article.

C. P. B.

The Sabbath-School.

Old Testament History.

SUGGESTIONS FOR QUARTERLY REVIEW.

(Lesson 13, March 30, 1889.)

1. How many plagues came upon Egypt because of Pharaoh's refusal to let the Israelites go?

2. How many of these were imitated by the magicians?

3. What effect did the work of the magicians have upon Pharaoh?

4. What similar thing will take place in the last days?

5. What power is behind all opposition to the truth?

"Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8:44.

6. What was the character and disposition of Pharaoh?

7. What effect did the plagues have upon him?

8. How was he confirmed in his obstinacy?

9. State the instances in which God showed his special care for his people.

10. When, how, and why was the passover instituted?

11. Of what was the deliverance from Egypt a type?—*Of the deliverance of God's people from the bondage of sin and this wicked world, to the heavenly Canaan.*

12. Show that Christ was the real leader of the Israelites.

13. Relate the circumstances of the giving of the law.

14. Why was the law given amid such terrible majesty?

15. What is the only other event that can compare with the giving of the ten commandments?

16. What great wickedness did the Israelites do while Moses was in the mount with God?

17. What was the nature of their idolatry?

18. What form of idolatry has from the earliest ages drawn men from the worship of God?

ADMONITION, COMFORT, HOPE.

PAUL, in speaking of God's dealings with Israel, says that the things "happened unto them for examples [or types]; and they are written for our admonition upon whom the ends of the world are come." 1 Cor. 10:11. In Romans 15:4, he says that whatsoever was written in the Old Testament was "written for our learning, that we through patience and comfort of the Scriptures might have hope."

Then, certainly, if we use these lessons on "Old Testament History" aright we cannot fail to be benefited thereby. Let us look at some of the lessons which the past quarter has taught us:—

1. God does not forget his people. The Lord had promised Abraham, Isaac, and Jacob that their seed should inherit Canaan. He had foretold the time when the promise should be fulfilled. Gen. 15:13-16. The patriarchs died in faith believing it. Joseph gave the children of Israel a practical lesson of faith when he gave commandment concerning his bones. Heb. 11:22. Israel no doubt professed to believe Joseph. He was a prophet of God. His very remains, resting in Egypt among them, were continually saying that God would deliver his people. But when oppression came, when their sons were slain, when Moses, whom God had chosen to lead them out, was forced to flee, the outlook must have been very dark indeed. And it looked but little better when he, having returned, a sun-browned shepherd with his simple crook, seemed to double the wrath of the king upon them by his demands that Israel should go. Ex. 5:21; 6:9. The very deliverer seemed to make their bondage greater. The people evidently thought that Moses was only self-sent, as before. But God had not forgotten his people. That darkest hour was the herald of the day. Their extremity was God's opportunity. Their helplessness as the least of all nations (Deut. 7:7) could best manifest to the world God's power and glory. And Moses with his shepherd's crook and the presence and power of God, was mightier than all the dazzling glory, power, and wealth of Egypt, earth's mightiest nation. Then and thus he delivered that the world as well as Israel might know that Jehovah was God; that, like Jethro the Midianite, they would acknowledge, "Now I know that Jehovah is greater than all gods; for in the thing wherein they dealt proudly he was above them." Ex. 18:11.

2. God's mercy and forbearance to Pharaoh. He first demanded of Pharaoh to let Israel go that they might serve their God. Ex. 5:1; 8:20; 10:3. The very justice of the request indicated the character of Jehovah. He did not demand that the Egyptians should serve him, contrary to their desire or conscience. He only demanded that his own people, who had toiled for the Egyptians so many years unrecompensed, who had through one of their number preserved the land, should serve him. But Pharaoh, haughty and intolerant, would not grant this simple demand of simple justice and equal rights.

The Lord then shows his power above that of Egypt in the miracle of the rods being turned to serpents. Pharaoh rejects this evidence. No life has yet been taken, not an Egyptian has been injured. God is pleading with the haughty king. Then begin the miracles of mercy, called plagues. They were plagues to the wicked; but if Pharaoh and his people had heeded them, they would have proved messengers of mercy. They were designed to

show not only the power of Jehovah above all gods, above all the operations of nature (hence the Creator), but they also manifested the broken reeds on which Pharaoh was trusting,—the gods of Egypt, which were no gods. But Pharaoh would not learn; he set his stubborn heart against all mercy, till the Spirit of God left him forever, and God's mercy and power were manifested in Egypt's destruction.

Let us be admonished by this lesson to heed the first demand of the Lord, to obey the smallest precept, to be faithful now, instead of waiting for greater evidence, or a better time. Had Pharaoh been willing to grant the first request, he would have opened his heart to receive instruction, and would have been saved forever had he remained faithful. But he would not. His example is a solemn warning against hardness of heart and stubbornness of disposition.

3. God's provision for his people and their unbelief. God is infinite in knowledge, wisdom, and power. He knew how he would deliver his people, how he would open the Red Sea, how he would sweeten the bitter water or cause the sweet to flow from the riven rock, how he would supply food for his people, before he sent Moses to deliver them. But every step of the way some manifested their unbelief. They feared at the Red Sea, and thought it was better to serve the Egyptians; they murmured at Marah because of the one bitter thing among so many blessings; they longed for the flesh pots, when just before them, at the time needed "the corn of Heaven" would be given; and finally, after a solemn pledge to obey God's awful voice, they deliberately turned back to the bondage of the Egyptian idolatry.

The seeming delay of deliverance, and the supposed obstacles that arose, were only to try their faith. Faith should have said, as it did say at the Red Sea, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day." Ex. 14:13. Moses knew by faith in God's word (Ex. 14:3, 4) that God would deliver them, only he knew not how. Moses knew that God would give them bread and water, if he did not know the way in which it would be done. God had pledged his word and his power to deliver his people, and Moses knew that they would be delivered.

God tries our faith in ways as strange to us as these were to Israel. Murmur not, "fear not little flock." Does the Red Sea lie before you? If you are walking in God's light, if you are following Christ, the Pillar of Fire and Cloud, God will open the way. Have you come to the bitter waters of Marah? The Lord has the remedy to sweeten them; let faith apply it. Just beyond are the living wells of Elim. Is your path a desert, parched and dry? He will give you water from the living Rock. And all through your journey it will go with you. He will strengthen you to endure all the ills and woes which he does not remove.

4. There was a great threefold lesson in the giving of the manna. First, it showed God's power to provide whatever his people needed in every place, however barren that place might be of nature's products or resources. Secondly, it pointed out the true Sabbath of the Lord for forty years, so that all who believe his word might never doubt its holiness, nor question whether any other day than the seventh might be the Sabbath. Thirdly, he tried their faith and loyalty. He gave them food; he gave them drink; their raiment waxed not old; and having these, they should have been content. Certainly what more could they have asked on a mere journey to the "land of milk and honey"?

But do not many rebel even as did they? Are not many longing for the flesh-pots of Egypt or the feasts of Baal on their professed journey to the heavenly Canaan? Are we pilgrims on a journey, or dwellers in the land? If we are truly journeying to the "better country," the land of milk and honey, "having food and raiment, let us be therewith content." Christ, the supplier of food, the fountain of living water, will go with us, a Leader, a Helper, a Saviour, the fullness of comfort and hope; and his presence will ever afford us the shadow of the great Rock in a weary land.

M. G. W.

Notes on the International Lesson.

BLIND BARTIMEUS.

(March 24.—Mark 10:46-52.)

In studying this lesson, the student should compare the account of this miracle given by Mark with that given in Matt. 20:29-34 and Luke 18:35-43. Those who do so will observe an apparent discrepancy between Matthew's account and that of Mark and Luke. Matthew says that there were two beggars, while Mark and Luke mention but one, namely, Bartimeus. This is probably owing, it has been suggested, to the fact that he was the more conspicuous of the two on account of his persistency, and it appears also that he was the spokesman both for himself and for his companion. Mark makes a similar omission (Mark 5) in his account of the casting out of the devils at Gadara; he speaks of only one demoniac, while Matthew mentions two.

WHAT may appear to some to be another difficulty is the fact that while Matthew and Mark agree that this miracle occurred as Jesus was coming out of Jericho, it would appear from Luke's account that it took place as Jesus was entering the city. Commenting upon this, Dr. Pentecost says: "The discrepancy is not of serious moment. . . . It is not material whether the blind man was healed as Jesus went in or as he came out of the city; the important fact is that he was healed." It has also been suggested that Bartimeus first sought to attract the Saviour's attention as he was entering Jericho, and that failing to secure a hearing he went to the opposite gate of the city, and there waited till the Saviour came out, when he renewed his supplication and was healed. Matthew and Mark record only that which took place after he left the city, while Luke notices the prayer of the blind man as Jesus was entering Jericho, passes over the interval in silence, and records the healing as he was leaving the city. This would comport well with what we know of the energetic character of this poor blind man.

BUT the important point in the narrative is the lesson which it contains of earnest, persistent prayer. If, as seems probable, Bartimeus failed to attract our Lord's attention as he was entering Jericho, and so sought another opportunity, his case certainly affords a striking example of importunity. He was not only blind, but he was poor and friendless; he believed, however, that Jesus could restore his sight, and he was determined that nothing should keep him from laying his case before the great Physician. To him, it was the all-important thing. Some of the multitude followed Christ hoping that he would establish a kingdom, and that they might derive some pecuniary benefit from it; others followed him from curiosity; but this poor blind man thought only of recovering his sight, and he would not be turned from his purpose. The more he was rebuked for his outcries, the more he sought to attract the attention of the Saviour. He felt that if he let that opportunity pass, he probably never would have another, and he cried mightily, "Jesus, thou Son of David, have mercy on me;" nor did he cry in vain; for "Jesus stood still and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."

"SEEK and ye shall find; knock and it shall be opened unto you," is the divine injunction and the divine promise. Our Lord is well pleased with importunity. He wants to bestow his blessings, but he will not give them to those who would have no sense of their value. Only those who know the value of spiritual things will value the blessings

which Heaven has to bestow. What would the man who does not feel his guilt care for pardon? or the man who does not feel that he is sick care for healing? God does not want us to humble ourselves before him to taunt us with our condition, but that we may realize our need of the blessings which we seek. He would have us feel that we are soul-sick before he heals us; that we are morally polluted before he cleanses us; that we are spiritually blind before he gives us sight; and that we are sinners before he pardons us. C. P. B.

The Missionary.

MORE BLESSED TO GIVE.

Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine,
It shall serve thee and thy brother.

Love divine will fill thy store-house,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving,
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
—Elizabeth Rundle Charles.

LABOR AT ST. HELENA, CALIFORNIA.

WE came to St. Helena January 30 and began labor in this church immediately upon our arrival, and continued uninterruptedly until February 28, at which time we held our last meeting, after having baptized thirty-six in the St. Helena Creek. During the meetings in this place, the Lord certainly came near to the hearts of these brethren, showing them their sins, and helping them to put them away by repentance and confession. There has been no fanatical or spasmodic moves made during these meetings, but there has been a deep, settled conviction of wrongs done, and a faithful, persevering effort to correct them wherever the injury has been committed. We are gratified to know that those who have been for a long time unsettled about the management of our Health Retreat, and have permitted themselves to indulge in criticisms discouraging to the management, and injurious to the institution, are now heart and soul its friends. Some difficulties that existed in the church, which were of a most unpleasant character, have been removed, and those suffering from them have been saved from death.

At a business meeting held February 27, some changes were made which seemed most necessary. Brother Atwood and Brother Pratt were re-elected as elders of the church, with Brother J. Fulton, who serves as the first elder. This was done that Brother Fulton might feel free to perform the duties of such an office at the Retreat, where it seems such duties are most required. There is a good missionary spirit in the church. Eighty-three missionary boxes were taken, many of which were dedicated at once. We have reason to believe that God has set his hand to help this church, and will continue the work until they are entirely sanctified by his truth. We left St. Helena for Healdsburg February 28, stopping one night on the way to hold service with the church at Calistoga.

E. P. DANIELS,
WM. INGS.

LOCKWOOD, MONTEREY COUNTY, CAL.

SINCE camp-meeting last fall, I have been trying to cultivate this portion of the field allotted to me by the Conference. I arrived here October 16, and found Brother and Sister Edwards, who were keeping the Sabbath before I moved away from here, still firm in the faith, and trying to do what they could to help on the good work. I found the good seed sown by Brother Thurston still germinating, and one person had begun keeping the Sabbath.

I knew before I came that there was not only a strong prejudice against the truth, but also against myself. The words of our Saviour are as true to-day as when spoken 1,800 years ago, in Judea, "A prophet is not without honor save in his own country and among his own people." Not that I am a prophet by any means, but here is where I followed the humble occupation of a farmer; and if my Saviour felt the chilling influence of that principle in the hearts of his fellows, it would be nothing strange if one so poorly qualified as myself should realize it also. However, I believed that God had some precious souls even here who were looking for precious truth, and would receive it though it were brought to them in a broken vessel. I felt, as did others, that if there was a work done here it would be all of the Lord. Realizing this, I besought aid from One who is able to help in every time of need, and who heareth even the young ravens when they cry. As a result of that aid granted, we were able to organize a Sabbath-school on Sabbath, January 5, with fifteen members, which has now continued for two months with unabated interest.

There are also at this time twelve who are trying to keep the commandments of God and the faith of Jesus, eight of whom have signed the covenant, and nearly all are wishing baptism, which I hope they may soon have the privilege of receiving. I am in hopes also of being able to report a Tract Society organized. Truly we may say, "Behold what God hath wrought!" National Reform has also received due attention, and the petitions in opposition to the Blair bills have been thoroughly circulated, and we are still pushing the work.

GEO. E. HOLLISTER.

A CROOKED RULER.

"THE Bible is so strict and old-fashioned," said a young man to a gray-haired friend, who was advising him to study God's word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teachings, and do not bind one down to the Bible."

The old merchant turned to his desk, and took out two rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life, do not take a crooked ruler."—*Christian Worker*.

DIFFICULTY is the very school of culture and progress.—*O. Dewey*.

The Home Circle.

RECOMPENSE.

THERE is no day but has its share of light,
And somewhere in the dark there shines a star at night.
There is no cloud, however black and grim,
That does not touch the sunlight with its outmost rim.

There is no sorrow borne without its gain,
No perfect joy that was not ushered in with pain.
There is no woe that can outlast the years,
No smile so sweet in life as that which follows tears.

We learn to do without our own because
There is some recompense in all of nature's laws;
No sun can rise until the sun has set;
No life be lived that has not somewhere known regret.

This thought, my friend, take with thee for the days;
God were not God if man could fathom all his ways.
And as thy day goes down its western slope,
Know, next to faith, his greatest gift to thee is hope.
—Marion Manville.

THE WONDER-BALL.

DORA lay on a bed of pain. This active, frolicsome girl had suddenly been doomed to the shaded light, the tedious quiet, and the physical suffering of the sick-room. A fall on the ice while skating had done the mischief. It was very hard, harder because of her full health and high spirits, for she sorely missed the fresh air, the company of her mates, and the world's bright things generally.

"Poor gay bird," the doctor said, "she has a broken wing, indeed. She will flutter and struggle for her freedom for a while, but by and by she will be patient and make the best of it."

By degrees the extreme pain diminished, and that was relief. To have the curtain lifted a bit and a chink of light let in was another step in advance; then her brother was allowed to see her, then a friend or two for a few minutes at a time. This was encouraging, but very slow.

"Is the skating good yet? and do you have lots of fun?" she asked wistfully of the two little friends who had come in to sit a half hour with her after school.

"Oh, lots of fun! How do you bear it lying here all day?" said Alice. "It must seem fearfully long and dreary."

"It does, sometimes," sighed Dora. Then, brightening, "But mamma has promised me I may invite some of the girls to tea if I keep on gaining. I have always had the promise of a party when I was twelve years old, and that will be in two weeks."

"Can you get up and stand on your feet then?" cried Alice, joyfully.

"Oh, no! but I can see the rest play, and I am to have as many girls as I am years old."

Caryl saw something peeping out from under Dora's pillow.

"What is it?" she asked.

"I've been learning to knit," said Dora, "and there's nothing amuses me so; it's almost better than stories."

They examined the pink and blue strip she spread out before them on the white bed-cover, and asked what it was for.

"Nothing," she said, "only just to be busy."

"Why don't you knit an afghan?" asked

Caryl, who was an industrious, housewifely girl. "I know a lovely stitch."

"I shouldn't know what colors to choose—or anything," said Dora; "and it would take so long."

"I can show you. I'll bring mine for you to see. I am making it for Aunt Gretchen, who is an invalid."

The thought pleased Dora almost as much as that of the party. It would be something to beguile her many long, lonely, restless moments.

When Caryl and Alice had said good-night, and gone out upon the street, Caryl burst out with great excitement, "Oh, I have such a splendid idea, I could hardly keep it to myself till we got away!"

"What is it? what about?" asked Alice in some amazement.

"A present for Dora—a birthday present. My Aunt Gretchen has told me of a gift the Germans make which they call a wonder-ball. Let's make one for Dora!"

"How can we? I don't know how."

"I'll tell you. You know the German women are great knitters. They get a quantity of bright wool for any purpose they have in mind—say an afghan. Each friend buys a gift—a small one is best—and they get together and begin to wind the yarn. A gift is at the center of the ball. Around this is enough of the yarn to hide it entirely, when another gift is added, and so on, until all the presents are included and the yarn wound."

"How very curious! How are they gotten out?"

"They are knitted out. The one who receives the wonder-ball is requested not to unwind any faster than the actual knitting requires."

"Oh, I see! There is always a present to come as long as the ball lasts."

"Yes. You can see how interesting it makes it. There's no telling how many things are wound up in it, and as soon as you've reached one you are nearly crazy to get at the rest."

"We'll make one! we'll make one!" cried Alice. "Won't poor Dora be delighted?"

An afternoon was set for the winding, and after school a flock of the twelve girls who had received Dora's invitations to her birthday tea-party met at Caryl's house, who, as the most experienced one, had been asked to buy the wool.

Each had a little box with her card tied upon the top with a ribbon. Caryl had chosen wools of the brightest, most attractive colors, and by the time they were all wound, and the gifts inclosed, it made a ball almost as big as a bushel basket.

"How shall we carry it, and where will she keep it?" cried one.

"Mamma has a large scrap-basket she says we may have," said Caryl. "I'll put pretty ribbons on the handles and make it look festive. Bob will take it over for us on his sled."

Dora was gaining fast of late, and though she could not leave her bed, she found great pleasure and diversion in the birthday preparations. When the hour for the party arrived, her little friends came in in a body, bearing the wonder-ball among them. Dora laughed more like her old self than she had before in weeks. She was dazzled and de-

lighted with the thought of having a series of unknown presents ahead.

"I presume I'll get about one a week, if I work hard," she said.

"More than that, if you like to knit as well as I do," said Caryl.

"I surely shall like to now. I can hardly wait to begin."

There was a pair of white ivory needles stuck in the ball, and while the other children played games, Caryl took a seat by Dora's bed, set up the knitting, and showed her how to begin. It was a very pretty stitch, and she forgot about her helplessness while she practiced it. The party was pronounced delightful, but when the guests were gone, they left behind them a wonderful source of pleasure.

"The very name sounds as if it came from fairy land," said Dora.

The bit of knitting Caryl had set up Dora kept for a pattern, and the next day she began upon the afghan in earnest.

"I lay awake in the night and thought what I could do with it when it's done," she said to her mother. "You know poor little Biddy Ryan. She is worse sick than I am, and of course can never walk, since she is paralyzed. If the girls think it right, I shall give it to her."

The first present that was unwound, after many busy stitches, was a beautiful gold thimble. It had Caryl's name on the card.

"She means I shan't be lazy," cried Dora, holding it up, delighted.

According as its little owner was industrious or idle, did the wonder-ball unroll its treasures. Each had a surprise of its own; in one was a loving note; with another was a bit of original verse; with another a painted card. It lasted weeks and weeks, for Dora's mother would not allow her to confine herself too closely to the knitting. By the time the last gift was unwound, she had so gained in strength she could sit by the window and watch for her friends' visits. They came and helped her join the strips and make the fringe, and the day Caryl's brother came to carry it for her to little Biddy Ryan for her birthday present, Dora took her first step since her fall.

"I wish everybody could have as good a time being sick as I have had," she said. "The doctor thinks the wonder-ball cured me, for it made me so contented. And how proud Biddy Ryan will be of her bright coverlet! I wish the wonder-ball might cure her, too."—Selected.

THE HIGHEST STRUCTURE EVER BUILT.

ONE of the principal features of interest at the Paris Exposition next summer will be the Eiffel Tower, which is fast approaching completion. It is being constructed of iron, and will rise to a height of 984 feet. As the greatest height yet reached in any structure is that of the Washington Monument, 555 feet, some idea can be formed of the great distance upward that this tower will go. This tower will weigh, when completed, 7,000 tons, and will cost 4,500,000 francs [about \$810,000].

One object of its construction is to light the Exposition grounds. There is talk of supplying it with electric lights of 19,000,000 candle-power. Four such towers, with a car-

capacity of 50,000,000 each, it is thought would light the whole city of Paris. The tower will be supplied with elevators which will land passengers 971 feet from the earth. It is an interesting fact that the great Paris Exposition sends to America for elevators to carry passengers the first 420 feet of its height. Otis Brothers, of New York, have the work in hand, and already have shipped most of the outfit.

Some idea of the magnitude of the machinery may be formed when it is stated that the hydraulic cylinders for the elevators in our largest New York buildings are one foot three or four inches in diameter, while those for the Eiffel Tower are three feet two inches. The remaining height will be reached by some other system of elevator than the hydraulic, not yet determined upon. The Otis cylinders have been tested by a pressure of 400 pounds to the square inch, the required pressure being only half that amount. There will be two elevators, with a capacity for fifty passengers each, and they will run up the incline of the sides.—*N. Y. Evangelist.*

IN SALVADOR.

In two plazas the market is held every two or three weeks alternately. This change of place allows of their thorough clearing and airing, it being impossible in their crowded condition to do so otherwise. Women alone vend the wares, and in the absence of market house or sheltering roof, they shade their positions by a piece of matting placed on horizontal poles supported by four uprights. All these are cleared away in the general bi-weekly flitting.

When the hundreds of market women have unawares bundled their traps and stolen away to the other market-place, the effect produced in one's mind is comical on seeing not a vestige of yesterday's busy scene in the deserted open space. The baskets they use for marketing are open and round, without handles. The large ones are carried on the head, and the small ones are poised gracefully on the uplifted hand. The weight some of the women can carry on the head is astonishing. I have seen them walk away in this manner with a quantity of corn that would have been no small load for a mule's back, and the cheerful, musically intoned, "*Adios, pues,*" in greeting to a passing acquaintance, indicated a mind unruffled and contented. Many of them are handsome and comely in figure and face, their beautiful eyes not sparkling, but introspective, and like lamps that burn low and clear.

The women of all classes dress neatly, and in a manner suited to the climate and to their means. The *mozas* appear on Sunday in a plain white dress. A broad, long scarf falls from the head, the ends being passed under and over the arms. The *señoras* wear shawls placed on the shoulders in the usual way, leaving the head bare. Comparatively few wear hats; they use parasols to shade from the sun, but not always—they do not seem to be afraid of the sunshine. I scarcely recollect seeing a single mantilla, which is supposed to be the regulation part of the Spanish ladies' dress, all the time I was in Central America. It is very animating to see the women thus dressed, and in colors corresponding to the bright sunshine streaming across the broad plaza to the church.—*Sel.*

Health and Temperance.

THE DELECTABLE SAUSAGE.

SAUSAGE was formerly, and is now among farmers, made almost exclusively of pork; and among those who use flesh meats indiscriminately, there are few who do not prefer this highly seasoned viand. But many do not eat pork. On the part of some, their condition of health will not permit; on the part of others, it is discarded from their dietary from principle, as being in the nature of the case unfit for food. They judge rightly. For this reason, its use was prohibited in the Jewish theocracy. But in the desires of many who have repudiated the swine, there still lurk earnest longings for the flesh-pots of Egypt. They remember the ham, and the spare-rib, and the sausage, and their souls loathe the vegetables, the fruits, the grains.

But sausage is not easily made; so a resort is had to the butcher shops, which now not only keep fresh meats, but "corned-beef," boiled corned-beef (we have forgotten the technical names), bologna, and hamburg sausages. "Made of good beef?" asks the customer. "Oh, yes; bought from a reliable dealer; and then we never keep only that which is good here," says the bland, ruddy-faced butcher. And the peppered and salted and saged and savoried, delectable sausage is purchased, sent home, fried, eaten,—prolific seeds of indigestion and dyspepsia, providing that the ingredients which enter the wonderful composition are normal and healthy. But, O sausage-lover, pause a while to learn and meditate upon what the ingredients of that delicious dish of yours is composed.

For some time past the *Examiner*, of San Francisco, has been, metaphorically speaking, ventilating the butcher shops and slaughter-houses of that city; and for this we freely commend this enterprising journal. In its issue of February 19, it reveals, what many who have given the matter investigation have known for a long time, the kinds of meat used for sausages. We give a little of the testimony:—

"Inspector Crummey recently said: 'There are not nearly so many of these little calves coming into the city now as there were some months ago, as I have made a number of seizures, and the dealers are becoming a little wary. But while I am watching on the wharves for unhealthy meat, diseased dairy cows are coming in from other quarters. Meat is being sold in the butcher shops of the city which is really unfit for dogs to eat, rotten sausages are being manufactured, and the law against selling unhealthy meat violated in every quarter.'

"A great part of the diseased meat sold today is disposed of in the shape of sausages. Of course, after meat is chopped up there is no way of telling whether it is healthy or not without a microscopical examination, and so if condemned at all, it must be before it gets to the factory.'

"One of the oldest butchers in San Francisco was interviewed by a reporter, and said:

"I have been in the meat business in San Francisco since 1849, and therefore know something about it. The *Examiner* is right when it says that thousands of pounds of diseased meat are sold in San Francisco every day. I know this to be a fact from my own experience, both as a butcher and as a meat

inspector. I have seen dozens of cattle in one drove in the corrals of Butchertown with their heads swelled entirely out of shape from "big jaw." I have seen the same kind of cattle, in fact, cattle from the same band, dressed and hung in the slaughter-house for sale. They are sold to whoever will buy them—often to men who think they are perfectly healthy. But an experienced butcher can tell every time whether they are diseased or not from the general appearance of the carcass more than any peculiar manifestation of the disease.

"Hundreds of cattle, killed during transportation and trampled and bruised by the other cattle, until they are a lacerated and bleeding mass, are taken from the cars, hauled in wagons to Butchertown, where they are dressed and sold. Their destination then depends altogether upon their appearance. If in fair condition, they are bought by retailers and contractors; but if *badly bruised* or *decomposed* they are taken to the *sausage factories*. These places are filled with the *worst quality* of meat.

"All of the refuse from butcher shops and slaughter-houses, all of the diseased meat which cannot be otherwise disposed of, and, in fact, everything that has the appearance of meat, is bought by the sausage factories. Here it is dragged around upon the dirty floor or in filthy boxes, chopped up in machines which are never cleaned, stuffed into casings which were never cleaned, smoked in the filthiest vapors, polished up with the greasiest and dirtiest kind of rags, and finally sold as something choice.

"This isn't the worst of it, though. It is the class of cattle they kill that is so nefarious. They are the worst old dairy cattle that can be found, and are literally rotten with consumption. They are killed and then peddled around the city to retailers and sausage factories.

"Enough diseased meat comes from Butchertown to poison the whole city, and much of it is sold in the best markets of San Francisco, and you needn't think the butchers are so green they don't know what they are selling. I was passing through one of the best markets in the city the other day, when I saw hanging on the hooks, exposed for sale, what the butchers call a "stiff," that is, the carcass of an animal which was never butchered, but which died a natural death. Any butcher can tell these as far as he can see them. I remarked to the proprietor of the place, "That is a stiff there." He answered, "Yes, but I ain't going to cut it up." But I would be willing to wager all I possess that it was cut up just the same, and, furthermore, sold to some of the best families in the city."

Those whose appetite is strong and whose will is weak, whose fastidiousness is only shocked at what they absolutely see and know, will, in spite of this revelation, continue, we suppose, to partake of the bruised, diseased, putrid-meat sausages, bologna or otherwise; but he who regards life and health and the eternal fitness of things will dispense forever in wish or act with the abominable food. After all, who could desire more than nature has provided in this climate in vegetables, grains, fruit, milk, and eggs, without the taking of life.

M. C. W.

"CONTENTMENT is a good thing until it reaches the point where it sits in the shade and lets the weeds grow."

"THERE is a slowness in affairs which ripens them, and a slowness which rots them."

News and Notes.

RELIGIOUS.

—The United States and Canada have about 140,000 Sunday-schools.

—Rev. Sam Jones, the Georgia evangelist, is holding revival meetings in San Francisco.

—John D. Rockefeller has given \$100,000 to the American Baptist Educational Society, payable at the rate of \$10,000 per month, and subject to the condition that the giver be advised in advance as to the use to be made of his money.

—Prince Bismarck is one of the trustees of the Young Men's Christian Association at Berlin, and the emperor has given 5,000 marks for the new association building, about to be erected on Wilhelm's Strasse. This can, however, scarcely be taken as positive evidence that either the prince or the emperor are Christians.

—The presbytery of Detroit of the United Presbyterian Church has formally decided to withdraw from that denomination and to unite itself with the presbytery of the Presbyterian Church in the United States. It is further announced that twenty of the twenty-three United Presbyterian churches of Michigan will take like action. "This action," says the *Christian at Work*, "has been made probable, indeed almost inevitable, from the repealing by the United Presbyterian General Assembly of the prohibition against the use of the organ; there is now no question of principle separating the two bodies, and it looks as if the United Presbyterian Church were destined to virtually disappear as a distinct denomination, though a number of churches opposed to the organ will undoubtedly adhere to the 'united' name and organization."

SECULAR.

—Vienna is a city of 1,300,000 people.

—Bloodshed is feared on the Isthmus of Panama.

—The French Cabinet has rescinded the decree of exile against the Duc d'Anmale.

—Ex-President Cleveland has quietly settled down to the practice of law in New York City.

—March 8 the village of Wabash, in Cass County, Neb., was almost entirely destroyed by fire.

—An advertisement in the *Riverside, Cal., Press* offers land "for sale cheap—only \$725 an acre."

—Louisville, Ky., suffered from a large fire on the 8th inst. The loss aggregates about half a million.

—Benjamin Franklin's watch is owned by a gentleman of Lancaster, Penn., who says it still keeps good time.

—Four hundred tons of honey were shipped last year from Los Gallos Creek, in the San Joaquin Valley, this State.

—Recent advices from Africa state that Henry M. Stanley is safe, and that he has started on his journey to rejoin Emir Pasha.

—Edison's incandescent light patents have been declared void in Canada for non-compliance with the Canadian patent laws.

—King Milan, of Serbia, has abdicated in favor of his son Prince Alexander, a youth of eleven years. A regency has been established.

—A professorship of physical culture, with an endowment of \$2,000, is to be established at Amherst, in memory of the late Henry Ward Beecher.

—It is stated from Panama that it has been discovered that the juice of the magney plant is a certain remedy for hydrophobia in men and dogs.

—Exceedingly rich gold discoveries are reported from Lower California, and hundreds from the southern towns of this State are flocking to the new El Dorado.

—March 7 the Minnesota House of Representatives refused by a vote of fifty-nine to thirty-nine to submit to the people an amendment in favor of prohibition.

—General Legitime, of Hayti, has sent a telegram to European Governments announcing that the rebellion in Hayti has been crushed and demanding recognition of his Government.

—The official returns of the late Presidential election show that the vote cast for the Prohibition party in Maine was one to 47½; in Iowa, one to 113½; in Kansas, one to 43½; in Connecticut, one to 36; in New York, one to 43½; in Indiana, one to 53½. The vote in the Northern States was 213,603; in the Southern States, 34,985; total, 248,588.

—A horse farm of 120,000 acres near Cheyenne, Wy. T., is said to be the largest in the world. It requires 200 miles of wire fencing, with 65 men to look after the horses, which number 5,000.

—March 5 the Reading (Pa.) Iron Works, which operate blast furnaces, rolling, sheet, tube and pipe mills, forges, and machine shops, employing over 2,500 hands, failed for over \$1,000,000.

—Diphtheria of the most virulent type is said to be epidemic in Cranberry Township, Venango County, Pa. In nearly every case where the disease has been allowed to get a start, it has resulted fatally.

—A recent Shanghi dispatch says that a marked increase in hostility to foreigners is noticeable throughout China. The native soldiery at Chefoo are suspected of plotting to attack the foreign settlement.

—A dispatch from Zanzibar says that a fight took place between Arabs and Germans on March 3, and that the Germans re-occupied Bagamoyo without loss. Bushiri, the Arab leader, was wounded.

—The annual report of the Imperial Patent Office shows that Germany performs her part in the present era of inventions. During the last three years 29,764 patents were applied for, and 11,813 actually registered.

—Admiral Krantz, the French Minister of Marine, has ordered the immediate commencement of work on the port defenses of Toulon, Cherbourg, and Brest, for which an expenditure of \$122,000,000 has been authorized by the French Chamber.

—The English bark, *Port Gordon*, 122 days out from a port in Scotland, laden with fire brick and pig iron, for Tacoma, was totally wrecked on the 27th of February, on the North Pacific coast, forty miles below Cape Flattery, and four lives were lost.

—Waterloo, Iowa, has elected a poor cobbler as mayor of that city. His candidacy was regarded as a joke until the Knights of Labor and the railroad-shop men began voting for him. When the votes were counted he was found to have over 100 majority.

—Five thousand letters were seized recently in the office of the French Patriotic League. A cursory examination shows that a large number of letters are from subalterns and field officers in the army, and indicate the adherence of the writers to Boulangeism.

—What looks like the beginning of an extensive exodus of colored people is reported from Raleigh, N. C. The railroad fare from that place to Kansas has been reduced to \$11, and it is thought that thousands of the colored population will emigrate to that State at an early day.

—It is stated that the Manitoba Railroad is to be extended to Puget Sound. Its terminus will be Steilacoom, on the sound, twelve miles southwest of Tacoma. The proposed route is almost an air line from Butte City to the sound and will be several hundred miles shorter than the Northern Pacific road.

—The French Government has forbidden large deputations to visit General Boulanger's house, and ordered officers not to salute or recognize him in any manner in the Bois Boulogne. The opinion is quite general in this country that the French authorities could scarcely have done a more foolish thing than this.

—Isaiah V. Williamson, the venerable millionaire philanthropist, died at Philadelphia on the 7th inst. A short time ago he set apart \$12,000,000 of his fortune to establish an industrial school for boys. His entire fortune is upward of \$20,000,000. He was never married, but was celebrated for his many charities.

—It is stated that Professor Hastings, of the Sheffield Scientific School, after long experimenting, has succeeded in so combining two glasses, the composition of which is a secret, that chromatic aberration in a telescope has been corrected. This will make telescopes from 10 to 30 per cent more powerful, and all new telescopes will probably include Professor Hastings' principle.

—The extent of the poverty which prevails in London may be appreciated from the fact that an appeal was recently published from a single society for aid in furnishing 50,000 meals "for poor little starving children" during the winter. The meals to be furnished are not expensive, since it is stated in the appeal that each pound contributed will pay for no less than 250 separate meals.

—The *Bremen Volks Zeitung*, Berlin, has been seized for having published an attack upon Bismarck. The police profited by the occasion to make a general search of the offices of the paper. The directors protested against this action and appealed to the law. The court supported the police. The newspapers of various parties, including the *Cologne Gazette*, approve the protest of the *Volks Zeitung*.

—The London *Times* says that it is reported that the Czar intends to abolish the governor-generalships in the southern provinces of Russia. Since the murder of the late Czar, in 1881, these governors-general have been invested with absolute, dictatorial powers, and the proposed change, which would bring back the provinces to the old system of administration, would be a great relief to the population.

—West Virginia has three claimants to the office of governor, namely, General Goff, Governor Wilson, and President Carr, of the State Senate. Goff claims the office by virtue of election; Wilson, being governor, claims that it is his duty to hold over till the Legislature, whose duty it is to declare his successor duly elected, while Carr claims to be governor *ex-officio* in virtue of being president of the Senate.

—A report has been published in Germany to the effect that the German corvette *Olga* bombarded Mataafa's camp. The captain of the American man-of-war protested, but seeing the protest disregarded he opened fire on the *Olga*. A shell burst between her decks, doing much damage. The *Olga* then directed a torpedo at the American ship, blowing her up, with all hands. The report is not credited in this country.

—In the British Commons, on the 7th inst., Lord George Hamilton, First Lord of the Admiralty, stated that the Government proposed to build eight first-class men-of-war, of 14,000 tons each, and two of 9,000 tons, nine first-class cruisers, twenty-nine smaller cruisers, four of the Pandora type of cruisers, and seventeen sharp-shooter type of torpedo vessels. The total tonnage of all these vessels will be 318,000 and the total cost, £21,500,000.

—John Ericsson, the inventor of the *Monitor*, died in New York on the 7th inst. Mr. Ericsson was born in Central Sweden in 1803. From an early age he betrayed the peculiar bent of his genius, and when 13 years old was put in charge of a section of a ship canal which was being surveyed by the corps of engineers in which he was a cadet. Later in life he became an officer in the Swedish army. In 1826 he went to England, where he remained till 1839, when he came to America.

—Benjamin Harrison was inaugurated President of the United States on the 4th inst. The following day he sent to the Senate the names of the members of his cabinet, as follows: James G. Blaine, of Maine, Secretary of State; William Windom, of Minnesota, Secretary of the Treasury; Redfield Proctor, of Vermont, Secretary of War; Benjamin F. Tracy, of New York, Secretary of the Navy; John W. Noble, of Missouri, Secretary of the Interior; John Wanamaker, of Pennsylvania, Postmaster-General; W. H. Miller, of Indiana, Attorney-General; Jeremiah Rusk, of Wisconsin, Secretary of Agriculture. Vice-President Levi P. Morton also took the oath of office the same day.

Obituary.

FLECK.—Died near Beaverton, Washington County, Oregon, January 31, 1889, of cerebro-meningitis, Freddie C. Fleck, son of J. D. and Sarah E. Fleck, aged 13 years, 4 months, and 19 days.

Freddie suffered much during his illness, and was unconscious the last few days.

Remarks from Heb. 9:27, 28, by the writer.

W. C. WARD.

KLASE.—Died at St. Helena, Cal., February 27, 1889, of consumption, Sister Isabell E. Klase, aged 58 years, 1 month, and 13 days. Sister Klase was born in Montville, Ohio, but removed while still young to Wisconsin, where she was married. In 1877 she went to Battle Creek, Michigan, where she resided till 1884, when she came to California, and, being in feeble health, went to the Rural Health Retreat for treatment. In the course of a few months she was so far restored as to be able to assume the management of the culinary department of that institution, a position for which several years' experience in the Sanitarium in Battle Creek had admirably fitted her, and the duties of which she continued to discharge till some five months previous to her death.

Sister Klase was esteemed by all who knew her as a most estimable Christian woman, and those who were with her in her last hours testify that she died firm in the faith of a soon-coming Saviour, and with the blessed assurance that she was accepted of God. She leaves two grown-up children, a son and daughter, besides numerous relatives and friends, whose sorrow because of her death is greatly assuaged by the knowledge that she sleeps in Jesus. The funeral services were conducted by Elders J. Fulton and H. A. St. John, the latter of whom spoke words of comfort to the sorrowing friends from 1 Cor. 15:55-57.

(Review and Herald please copy.)

Publishers' Department.

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OHIO WORKERS TAKE NOTICE.

THE State Depository of the Ohio Tract and Missionary Society will be removed at once from 440 Floyd Street, Toledo, to 1103 Case Avenue, Cleveland, Ohio. This will be my address.

L. T. DYSERT.

NOTICE TO MISSIONARY WORKERS.

PLEASE stop sending the SIGNS to any of the following names, as this office has received notice that the papers are refused, unclaimed, or sent to the wrong post-office:—

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TENTS FOR CAMP-MEETING.

THOSE wishing to rent tents for the Central California Camp-meeting will please send orders at once to J. N. Loughborough, Pacific Press, Oakland, Cal. The rent of tents is the same as usual: 10x12, \$4.00; 12x16, \$6.00; 14x19, \$7.00.

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CENTRAL CALIFORNIA CAMP-MEETING.

THE annual camp-meeting for Central California will be held (D. V.) at Fresno, from Tuesday, April 2, to Monday, April 8. This will be preceded by a workers' meeting, to commence March 27. It is desirable that as many of our people as possible come to the camp, so as to have the benefits of the workers' meeting. In addition to the usual features of the workers' meeting, there will be one hour each week-day devoted to practical instruction in hygienic cooking. We wish to state that those who will impart this instruction in cooking have attended a thorough course at the School of Domestic Economy in Battle Creek, Mich.

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The Abiding Sabbath and the Lord's Day.

THE \$500 AND \$1,000 PRIZE ESSAYS.

A REVIEW.

The above is the title of a pamphlet recently issued. In its pages the author reviews the two most recent and without doubt the best contributions to the defense of Sunday, popularly called the "Lord's Day." The first of these essays was written by Rev. George Elliott, and took the \$500 "Fletcher Prize," offered by the trustees of Dartmouth College for the best essay on the "Perpetual Obligation of the Lord's Day."

The other essay was written by A. E. Waffle, M. A., and was awarded a \$1,000 prize by the Committee of Publication of the American Sunday-school Union.

We state thus definitely the source of the essays reviewed that all may see their importance. Certainly if there was any argument in favor of Sunday, we should expect to find it in these prize essays. Elder Jones in his *Review* takes up their arguments and assertions, and shows very plainly how several times the authors have *proved what they did not want to prove* at all—namely: The Seventh-day Sabbath is still as binding on all as when the law was given.

This *Review* will be read with interest and profit by all, and those who have friends that are interested in the Sabbath Question should see that one of these pamphlets is placed in their hands.

WORDS OF APPROBATION.

Elder R. A. Underwood, President Ohio Conference, says:—

"The 'Abiding Sabbath' should find its way to every home in the land. It certainly will have a wide circulation. May God bless it on its mission. The quotations from Mr. Elliott's essays set forth the divine origin of the Sabbath, its object, universality, and inseparable relation to the moral law of ten commandments, of which it is a part, and its binding obligation upon all mankind; also the clear distinction between the Sabbath and the ceremonial rites, or laws, in words of sublime, convincing power. Yet he, like all who feel it their duty to prop up the Sunday-sabbath with the fourth commandment, contradicts his own position. Elder Jones has made a clean-cut, sound argument."

Elder J. N. Loughborough, President California Conference, says:—

"I have just completed a careful reading of Elder Jones' *Review*. In this he attacks the main pillars of their argument for a Sunday-sabbath, and at the same time he gives an epitome of the argument for the true Bible Sabbath. He shows clearly that notwithstanding all the efforts of the \$500 and \$1,000 essay men to establish Sunday as the Sabbath, it stands, according to their own admissions, without any Scripture command, or any divine warrant. This *Review* clearly shows what is the true 'Abiding Sabbath,' the day of God's own appointment. This book of Elder Jones' should have a very wide circulation, and be read by all."

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Sun * Worship * and * Sunday

Is alone worth the price of the book.

The chapter on "The Apostolic Church" consists largely of quotations from Scripture, showing that grave errors both of faith and practice existed in the church even in the days of the apostles, so that the early existence of a practice proves nothing as to its correctness.

Then a chapter is devoted to each of the Fathers, and to his writings. The Sunday argument, so far as it is drawn from the Fathers, is completely demolished by the citation of other testimony from them in favor of some of the grossest evils of the Catholic Church.

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As all are constantly meeting quotations from the Fathers in behalf of Sunday. In these cases it is only necessary to show that the same Fathers believed in purgatory and prayers for the dead, to nullify their testimony.

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, MARCH 18, 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.

DR. MAXWELL, of Swatow, China, says of the people of that country that "there is a great misapprehension as to the number of people who can read. It is absolutely certain that there are not twelve millions who can do so, and it is certain that they will never read the Bible except it is supplied in their own vernacular."

OUTSIDE of the thousands of churches in London there are 500 missionary workers. Each missionary calls on 500 families every month. They visit the slums and rum-holes, and are subjected to many dangers. During the warm season open-air meetings are held every day and night on the streets and in the parks. The class of people who attend these meetings are people who never have seen the inside of a church.

A LETTER from London to a recent number of the *Churchman* says:—

"One well-meaning M. P., Mr. Francis Peek, is about to ask Parliament to enact a measure to prevent police, railway men, omnibus men, etc., from working more than six days a week, and enforcing in other respects a stricter regard for the Lord's day [Sunday]; but it is perhaps to be feared that such attempts to 'enforce Sabbatarianism' will only provoke other parties to get repealed what they term 'obsolete statutes at variance with the spirit of the age,' which have helped hitherto to uphold a public decorum."

Agitation for legislation in favor of Sunday is becoming world-wide. It is an ill omen of the times.

CONCERNING the affairs of the American Board the *Missionary Herald* for March says:—

"The receipts from donations for the first five months of the financial year are about \$6,400 less than those for the corresponding months of the preceding year, and the receipts from legacies are about \$34,200 less; so that the total receipts fall short by over \$40,000. The call, therefore, with which the year began, for an additional \$150,000 beyond the receipts of last year, is a call now for nearly \$200,000 additional."

This is rather an alarming showing; and the *Herald* asks, "What does it mean?" Reports from the American Home Missionary Society and the Presbyterian Boards show about as large a falling off in receipts during the same time.

THE Los Angeles *Tribune* of February 25 contains a report of a sermon preached by the Right Reverend Bishop Murray, of New South Wales, Australia, in Los Angeles, February 24, 1889. After speaking of the prosperity of Roman Catholics in Australia,—stating that they numbered about one-fourth of the entire population of Australia and New Zealand, or about 750,000,—he referred to the necessity of individual and family prayer, so as to make a "prayerful, God-loving country." The report continues:—

"He urged this as a medium for making government less antichristian, for the Legislators representing a religious community would enact laws, certainly not in opposition to the laws of God. Following up this same line of thought, he took another step and affirmed that only on a firm religious basis can a government stand, if it would be strong, powerful, and morally secure from misgovernment, from weakness and corruption. 'And any creed,' he said, 'is better than none. Give me the Church of England, or the Presbyterian, rather than that government with no religion.'"

This is another straw which shows the direction of the religio-political current in our country. Herod and Pilate were made friends over the persecuted

and maltreated Christ; can we wonder if a proud and emasculated Protestantism joins hands with Roman Catholicism to persecute the followers of Christ in these days?

THE *Churchman* says that "the Archbishop of Canterbury and the Bishop of London have been provoked to write to the *Times* against the N. Y. *Herald's* Sunday issue in that city." They regard this new departure with "much concern, involving, as it does, the loss of the weekly day of rest to all who are employed in connection with that paper." But these prelates ought to know that there is more Sunday labor put on a Monday morning issue than is on the Sunday morning paper. The reason why the Sunday paper is opposed there, is, we suppose, something akin to the reason why it is opposed here,—it is a competitor of the churches; men read it instead of going to church. But Bishop Temple mentions lawn-tennis parties, and Thames boat-racing, which are prevalent, and he hints that this is so even among the church people. The protests have not much edge to them. Their chief effort at the present will be to advertise the *Herald*, and that will suit Mr. Bennet.

"FACTS FOR THE TIMES" is the name of a useful work for sale at this office. It is made up of extracts from ancient and modern writers bearing upon a wide range of Bible subjects. It is not designed to detract from the authority of the Bible in any way, but to show what good and great men of the past believed, or were compelled by force of evidence to admit, concerning some of the great doctrines of the Bible. It clearly shows that many of what are called "new doctrines" are old, and have been held by respected men of other generations. It also shows the difference between the religious teaching of to-day and that of previous times. Extracts and comments from different writers to the number of nearly one thousand are given on remarkable fulfillments of prophecy, difficult Scripture texts, natural phenomena, facts connected with our country's history, statistics of population, intemperance, war, and crime, condition of the religious, political, and physical world, and many other subjects of interest. The book is also of assistance many times in helping the reader to come to correct conclusions on many important subjects, and to lead him to the "old paths" of truth. It contains nearly 300 octavo pages, well bound in cloth. Price, post-paid, 50 cents. Address the Pacific Press, Oakland, Cal.

WOULD that modern clergymen were as willing to make as much of the apostle Paul's sacrifices and labors as they are of his vacations (?). We clip the following from the *Churchman* of March 2:—

"A very sensible thing has been done by the bishop of Carlisle in laying the foundation of a fund for providing a holiday rest for clergymen who are unable to meet the expense out of their own pocket. Clergymen live a life of emotional and moral excitement which is more wearing than is generally supposed. The smallest parish, and most remote cure, have responsibilities which are more than human. St. Paul, at a most trying and exciting period of his life, broke away from his companions and his work and took that pleasant, lonely walk from Troas to Assos."

How little it takes to satisfy men, when they wish to be satisfied! An unwarranted inference, a perverted text of Scripture, is then a sufficient basis for a theory. That church which professes to trace its succession from St. Paul, must needs find something in the apostle's life to justify vacations and holidays for clergymen. His whole life is scanned, his holidays noted, and an instance cited; and that instance was a nineteen-mile journey on Sunday from Troas to Assos after the apostle had preached all night! Acts 20. We would suggest as examples of vacation Paul's labor at Corinth (Acts 18:3), his trip to Rome (Acts 27 and 28), or, his night and day in the deep (2 Cor. 11:25). What a change would take place if ministers of Christ were as willing to make as much capital out of the sacrifice of Christ and his apostles as is here made out of a holiday (!)! Souls would then be saved. Political power would not be needed to bolster up a perverted system.

F. CLEMENT AMBROSE, in an article in *Our Day*, of February, condemns England most unmercifully for shipping her idols into India—and justly, too. But he cannot let it rest there. He says: "The governing race in India flatters the marketable goods, and profanes the God of the missionary by forgetting to remember the Sabbath-day to keep it holy. There is no Sunday in its calendar of public works."

Now we suppose if England made such a calendar, if India only had a Sunday law, the idols she furnishes India would be considered only toys. The worship of idols is the transgression of the law of God, because it substitutes the images for God. The putting of Sunday in the place of the Sabbath is directly contrary to the command of God. It is just as unwarrantable a substitution as that of the images, and we opine would have as little effect in converting the nations to true Christianity. It might compel the form, however, as that is the principal thing with these Reformers.

THE Christian is called to fight; and one of the essentials in the character of a good soldier is courage. It comes from the Latin words, *cor*, heart, and *ago*, to act. It is heart action. Fear causes the heart to cease its beating, but courage is the heart acting in its regular manner. The word implies a sense of strength and confidence. A man who is not confident in his strength, or his supposed strength, cannot possess courage. His heart cannot act normally. It flutters, or ceases to beat. Courage also implies threatened danger, strong, wily foes, and seeming defeat, at times. Were the way always smooth and safe, did our foes immediately surrender, did success ever attend us, we would need no courage. Anyone could be brave and confident under such circumstances. But the path of the soldier of Christ is the opposite of all this. The roughest of ways, the strongest and subtlest and most sleepless of foes, sometimes defeat through lack of wisdom or watchfulness. None but the courageous can conquer.

But the Christian may have courage. Faith lays hold of God's strength; so it does not matter how weak the individual, his confidence is not in his own power to cope with his enemies, he is "strong in the Lord and in the power of his might." And when by faith he is clad in the best armor, serving in the best cause, under the mightiest Captain, with unlimited resources and strength, surely the Christian may be of "good courage." "Be of good courage and He shall strengthen thine heart." Then, with God's strength, thou shalt "be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For Jehovah shall be thy confidence, and shall keep thy foot from being taken." Prov. 3:24-26.

ANNUAL MEETING.

NOTICE is hereby given that the annual meeting of the Society of the Seventh-day Adventist Church of Oakland will be held Wednesday, April 3, 1889, at half-past seven o'clock P. M., at the house of worship of said society, S. E. corner Twelfth and Brush Streets, in the city of Oakland, Cal. The object of the meeting is the election of a Board of five Trustees, and the transaction of such other business as may be presented.

W. N. GLENN, Sec.

Oakland, March 18, 1889.

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