

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.

VOLUME 15.

OAKLAND, CALIFORNIA, SECOND-DAY, APRIL 8, 1889.

NUMBER 14.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

THE *California Prohibitionist* is authority for the statement that Berryvale, in this State, has a population of 75, and 15 saloons.

MORE than 30,000 children of school age in the city of Chicago are said to be addicted to the use of strong drink. "What will the harvest be?"

A BILL recently before the Wisconsin Legislature to prohibit the teaching of German in the public schools of that State was called up and defeated two days before the time set for its consideration.

"TOBACCO," says the *Prohibitionist*, "is the next enemy the reformers of our country must engage. It has now come to be so that a person cannot walk along the streets without having offensive smoke puffed into the face at nearly every step.

NOT long since a Western church in need of a pastor, telegraphed to a Boston commercial agency to look up the record and capacities of a pastor in that vicinity. The result of the inquiry and of the information given to the pastorless church has not been announced.

THE Pope, acceding to the desire of the Canadian Episcopacy, has issued a brief in which he has decided the amount of the restitution to the Jesuits by the Canadian Government as follows; \$160,000 to Jesuits, \$100,000 to Catholic bishops, and \$140,000 to a Montreal university. Like obedient vassals, the Canadians have voted the sums claimed.

THE action of Switzerland looking to the fortification of St. Gothard, is significant, inasmuch as it shows a settled belief on the part of that Government that war between France and Germany is only a question of a short time. Of course the object of the proposed fortification is to prevent the Germans from marching through Swiss territory in the event of a war with France.

A YEAR or so ago the labor unions of New York succeeded in getting a law enacted in that State forbidding the employment of convict labor. The result is that the prisons have become a heavy burden to the tax payers, and not only so, but they are beginning to turn out insane paupers. In one of the prisons two young men have gone insane and been sent to the hospital, and others are sure to follow.

THE *Congregationalist* tells of a recent revival in Boston for which tickets were issued bearing the words: "Not good for any church-member unless accompanied by one who is not." Our contemporary suggests that if such a barrier were interposed at the doors of every church, the assembly rooms of the saints would present a rather vacant appearance.

IT is announced that the University of Southern California has concluded a contract with Alvan G. Clark, who made the Lick 36-inch telescope lens, for a 40-inch lens for the telescope, with which it is proposed to equip the observatory endowed by E. F. Spence, the Los Angeles banker. The observatory will probably be located on Wilson's Peak, a lofty height in Los Angeles County, near Pasadena.

IT is stated that Rev. Henry M. Scudder, missionary to Japan, is disturbed because of the opposition which has recently sprung up in this country to the union of the Congregational and Presbyterian Churches in the Mikado's empire. In a long letter to the *Evangelist* he explains the situation, remarking that the union movement is purely Japanese, and that almost all the missionaries sympathize with it.

IT is thought that the influence of the Catholic Church in Pennsylvania will for the most part be against the adoption of the proposed prohibitory amendment. Archbishop Ryan is said to favor high license rather than prohibition. Those Catholics who have taken the pledge may support the amendment, but as the liquor business of the State is largely in the hands of Catholics the majority of that communion will probably oppose prohibition.

A CORRESPONDENT of the *Congregationalist* says that he has directly learned from the very best authority that a distillery firm within three miles of the Massachusetts State House, has a contract to furnish 3,000 gallons of rum daily to the African trade, for the next seven years. This would be equivalent to almost one million gallons annually. If Massachusetts were to adopt constitutional prohibition, that distillery might find it rather difficult to fulfill its contract.

A UNITED PRESBYTERIAN writes to the *Christian at Work* from Colorado protesting against the statement that the action of the Presbytery of Detroit, of the United Presbyterian Church, uniting with the Presbytery of the Presbyterian Church, was made probable, indeed, almost inevitable, from the repealing by the United Presbyterian General Assembly of the prohibition against the use of the organ. He says: "While the General Assembly has repealed the rule against the use of organs, yet that by no means takes away all the differences between this church and the Presbyterian. This was the least of the differences. The principal issues now separating the two churches are the use of a scriptural psalmody, the opposition to secret oath-bound societies, and restricted communion, in opposition to what is known as open communion."

CONFIDENCE.

In thee I trust, on thee I rest,
O Saviour dear, Redeemer blest!
No earthly friend, no brother knows
My weariness, my wants, my woes.

On thee I call,

Who knowest all.

O Saviour dear, Redeemer blest,
In thee I trust, on thee I rest.

Thy power, thy love, thy faithfulness,
With lip and life I long to bless.
Thy faithfulness shall be my tower,
My sun thy love, my shield thy power,
In darkest night,
In fiercest fight.

With lip and life I long to bless
Thy power, thy love, thy faithfulness.

—Frances Ridley Havergal.

THE CHRISTIAN'S CALLING HONORABLE.*

BY MRS. E. G. WHITE.

I HAVE heard persons say, "I cannot think of such a thing as becoming a Christian. I would have to give up all my pleasures if I embraced religion." But I want to know what pleasures would have to be renounced to become a follower of Christ?—The poor, fleeting pleasures of the world. How many scores of people have come from places of amusement smitten with death! How many have contracted disease, and have stained their souls with sin in ball-rooms and banquet halls. This is wonderful liberty indeed that men are so reluctant to relinquish for the sake of gaining Heaven.

I have heard others say: "Oh, I can't come down to be a Christian. I would have to sever my connection with my associates. My mind is of too exalted an order to take any pleasure in the simplicity of the religion of Christ. I cannot afford to come down to the humble life that is described in the Bible as necessary to fit one for eternal life." The Lord of Heaven, the Majesty of worlds, he who marshaled the stars in their courses, and called them all by name, he who made the everlasting hills, and put in them their treasures of gold and silver and precious gems, he who clothed the fields with verdure, has invited you to come out from the world, to separate yourself from its sinful pleasure, and he promises that if you will do this he will be a Father unto you, and you shall be his sons and his daughters.

What an honor it is thought to be, to be noticed by a king or queen of earth! I was in

* Sermon at Washington, D. C., January 25, 1889.

London at the time of the queen's jubilee, and I saw the great preparations that were made to do her honor. All the verandas and windows that overlooked the street where her retinue was to pass, were rented for enormous prices by those who desired to catch a glimpse of her majesty as she passed by. What a privilege it was thought to be to touch her hand at the reception. But the King of Heaven has said that we may be his children. He says, "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." We may be members of the royal family of Heaven, and bear the royal name.

During the jubilee, the queen's name was on every lip. How I desired that Jesus might be as highly honored, and his name be spoken with as much praise. How I wished that the people might behold the King of glory! The whole city was full of the bustle of preparation for the coming of England's queen; but I wished that the same joy and earnestness might be manifested in preparing for the coming of Christ, the King of glory. Oh, that men might manifest as great eagerness to proclaim their loyalty to the Prince of Heaven as they manifested to proclaim their loyalty to Queen Victoria!

I want to be a Christian, an heir of Heaven. Men talk of the mansions of earth, but I will talk of the mansions of Heaven. Jesus has promised to come again and receive us unto himself, and he will take us to the mansions that he has gone to prepare for his people.

I have respect unto the recompense of reward. I will not dishonor my God, by thinking it is unimportant, or a dishonor, to be a Christian. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold, flowing waters that come from another place be forsaken?" Shall we leave the Fountain of living waters that spring up unto eternal life, for broken cisterns that can hold no water? Shall we turn away from the prospect of Heaven for the fleeting pleasures of earth? I have seen enough of what men call perfection here below. Seekers for pleasure are only drinking at broken cisterns, that can hold no water. The glories of the unseen world attract my soul. The life hid in Christ, the privilege of being one with him as he is one with the Father, of being loved, if obedient, as God loves his Son,—all these claim the entire service of my life and affection. "Praise God, from whom all blessings flow." Talk not to me of your blessings outside of Christ. They are empty, worthless.

The servants of God, by an interested effort, have found the field that conceals the treasure. They have found jewel upon jewel, and treasure upon treasure. The simple disciples of Christ have furnished us with examples in wisdom such as the world cannot give. Mighty men of God have digged in the mines of truth, and have brought forth precious gems. Those who prayerfully study God's word will find it infinite, exhaustless.

We are to eat the flesh and drink the blood of the Son of man. Jesus told his disciples that this meant that they were to live upon his word. The more we know of his truth, the more we shall desire to know.

There will be an eternity before us, in which to explore the mysteries of God. It will be the delight of our Lord to lead us in green pastures, beside flowing waters, and unfold to the redeemed the mysteries of redemption. Let me be a stranger and a pilgrim here. Let me toil and be weary, but let me know Jesus and his love, and I will not complain. Was not my Lord weary? Was not he a stranger? Did he not say to his disciples, "Come ye yourselves apart into a desert place, and rest a while"? Often his disciples had to take him by force away from his labors lest he should fail because of weariness. At night he sought the mountain, and poured out his supplication with strong crying and tears, not for himself, but for us.

Will you not give yourself to him now? Why do you delay? Is it gold you want? Can you not wait for an immortal inheritance? The streets of the New Jerusalem are paved with gold. Its walls are of jasper and precious stones. Is it honor that you desire? Can you not wait a little? Jesus will crown his children with glory, honor, and immortality. It is enough. My soul feasts on his love.

Consecrate your lives to Christ. Take your children and patiently educate them that they may have pure and holy characters. Tell them the blessed story of the cross of Calvary. This is the great, central theme of all wisdom. Teach them to bear the cross; for in bearing the cross the cross will bear them. It is the pledge to them of the crown of glory that will never fade away. Said the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Lift up the man of Calvary. Talk of his love, tell of his power. All the universe is watching to see if you prize the gift of eternal life that has been purchased for you at an infinite cost. Everyone that casts himself at the foot of the cross, giving his soul into the keeping of a faithful Creator, testifies his willingness to bear the contempt of the world. But the redeemed soul can say with Paul: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Therefore lift your minds up out of doubt and darkness by contemplation of the spiritual and eternal. Your King is exalted in the highest heavens, and you should exalt him below by reflecting his divine image. Let your faith lay hold upon his merits. Are you a sinner against him? Hear what his promise is to those who repent of their rebellion: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Oh, that the veil might be swept aside, and you might get a clear view of the King in his beauty! How the world would pale and fade before you!

I once had the privilege of speaking to twenty thousand people, and, oh, how glad I felt that I could honor Jesus before that immense throng! Only a little while longer, and we shall see him as he is, and be made like him. He is coming with clouds and with

great glory. A multitude of shining angels, "ten thousand times ten thousand, and thousands of thousands," will escort him on his way. He will not wear that simple, seamless robe, but robes of glory, white, "so as no fuller on earth can white them;" and on his vesture and on his thigh a name will be written, "KING OF KINGS, AND LORD OF LORDS." He will come to raise the dead, and to change the living saints from glory to glory. Who will be able to stand at that day? Who will be ready to say, "This is our God; we have waited for him, and he will save us"?

Make your peace with him to-day. Put your case into the hands of the great Advocate, and he will plead for you before the Father. Though you have transgressed the law, and must acknowledge your guilt, Christ will present his blood in your behalf, and through faith and humble obedience you may stand acquitted at last. God will be your friend when the final trump shall sound. Christ has enjoined upon his people the necessity of watching and praying, lest he come unexpectedly and find them unprepared.

The glory of the eternal world has been opened before me. I want to tell you that Heaven is worth winning. It should be the aim of your life to fit yourself for association with the redeemed, with holy angels, and with Jesus, the world's Redeemer. If we could have but one view of the celestial city, we would never wish to dwell on earth again. There are beautiful landscapes on earth, and I enjoy all these prospects of loveliness in nature. I associate them with the Creator. But I know that if I love God, and keep his commandments, there is a far more exceeding and eternal weight of glory reserved in Heaven for me. Beautiful as are the scenes of earth, they can bear no comparison to the glories of the eternal world. Says the apostle, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." God desires us to contemplate heavenly things. He desires us to behold the matchless charms of the divine character, and by beholding we shall become changed into the same image, through the power of his transforming grace.

THE JERUSALEM OF TO-DAY.

BISHOP JOHN H. VINCENT, in an article on the "Social and Religious Life in Modern Jerusalem," in the *Independent* of March 7, does not present a very flattering view of what was once "the joy of the whole earth." He says:—

But nowhere do misconceptions of Christianity find firmer hold than in this very city where the Son of God walked among the sons of men. In this place, full of sacred associations, whence the fountain of divine truth sent forth its streams, exist the most corrupt forms of Christianity, illustrating the fact that it is the half-truth or the distorted truth which works most harm to men. An African bishop in an early century, when he ordained an elder, in answer to the question where he should go, said, "Go where there is most devil." A missionary movement on this principle would make directly for Jerusalem; for

the purest forms of religious theory and life are most needed where perversions of truth in false systems of doctrine and conduct most abound.

El Khuds (the holy) presents to-day the most melancholy picture to be seen on the planet,—a picture of religions full of hatred and malice, in which are warring sects, each one of which claims to have an “unbroken succession” from apostolic days, and to be the “only” representative of the true church of Christ on earth. In the Church of the Holy Sepulcher, Mohammedan scimitars and rifles keep guard over these precious representatives of the so-called “church” of Him who “came to bring peace on earth and good-will to men.”

It is in Jerusalem that we have the ripened fruit of the sacerdotal and sacramentarian theory which puts emphasis on places and things and modes, and on physical *taction* as means of spiritual life. In the Church of the Holy Sepulcher one sees the very apotheosis of the tractarian idea, where nearly all that is distinctively Christian is lost, and all that is pagan retained, and where, amidst flickering candles, clouds of incense, bursts of music, and the discordant rumblings of greasy priests, one longs to hear the key-note of a true Christianity from *His* lips, who, under the shadow of Gerizim, said to the woman of Samaria: “The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.” “God is a spirit; and they that worship him must worship him in spirit and in truth.” There is no place on the planet where men more seriously need the simplicity and power of the gospel of Jesus Christ than in this holy city of Jerusalem.

RELIGIOUS INTOLERANCE IN RUSSIA.

RUSSIA is apparently determined to suppress as much as possible all religions within her mighty domain that will not bow to the orthodox church. Czar Nicholas, the grandfather of the present ruler, and seemingly his model in political and ecclesiastical government, declared as the program of his rule: “One country, one language, one religion.” Russia is full of non-conformists; its sects number almost legion. But the leading ones are the Lutherans of the Baltic provinces, the Stundists of Central Russia, and the Armenians in the East. It is upon these that the heavy hand of tyranny is laid.

The Stundists have long been the object of persecution, and but recently the leader of the Protestants of Armenia was banished to Siberia, his chief offense having manifestly been the translation of the Bible, the propagation of a biblical Christianity. In the Baltic provinces the agents of the orthodox church have made sad havoc among the Lutheran peasantry. Oppressed by terrible taxation, and protected in scarcely any rights, they have been won over to the orthodox church by the promise of freedom from taxation, freedom of military duty, land grants, and money. And when won they neither receive what has been promised nor can they return to their old church.

To leave the orthodox church and join another, is in Russia a grave criminal offense. Even to urge a man to leave the orthodox church, is punished by imprisonment of two

years. Pastor Brondt, a leading Lutheran minister, received back into his church several members who were sorely conscience-stricken for having deserted the faith of their fathers. He was banished to Siberia for this action. The University of Dospal, one of the best in Europe, is made the special object of attack, and a decree has been promulgated that within a certain period all the lectures there must be delivered in Russian. This is to be done notwithstanding the fact that the great majority of students and professors do not speak this language.—*Christian at Work.*

INTO THY HANDS, MY GOD.

BY JULIA B. CADY.

INTO thy hands, my God, I gladly fall,
Resigning there my life, my will, my all;
Do as thou wilt, O Lord, for I am thine;
Whatever thy blest will is also mine.

Into thy hands, my God; for there, at length,
Through my poor weakness shall I find thy strength;
Thy grace shall triumph over all my sin,
And Christ's dear blood shall make me pure within.

Into thy hands, my God,—those hands of love
Which sweetly reached and drew me, from above;
Those hands which countless daily mercies give,
Those hands by which I every moment live.

Into thy hands, my God,—my Father's hands;
Near them a living Saviour pleading stands.
Oh, love! he pleads for me—how can I fear
With such a Father, such a Saviour, near?

In thy dear hands, my God, there let me rest;
Send pain or sickness if thou seest best;
Do as thou wilt—thy love I cannot doubt,
For perfect love casts fear and sadness out.

Safe in thy hands, my God, a little child,
I look to thee, through Jesus reconciled;
I dare, for his dear sake, to call thee mine;
For this sweet bliss I would all else resign.

Into thy hands, my God, I cast my will;
Bid every murmuring, restless thought be still;
My only wish, while on the narrow road,
Tranquil to lie in thy dear hands, my God.

KEEP UP, CHRISTIANS.

As I was riding along in the south of France one day, I saw a pair of fine birds overhead. The driver called out in the French tongue, “Eagles!” Yes; and there was a man below with a gun, who was wishful to get a nearer acquaintance with the eagles; but they did not come down to oblige him. He pointed his rifle at them, but his shots did not reach half way, for the royal birds kept above. The higher air is the fit dominion for eagles! Up there is the eagle's playground, where he plays with the callow lightnings. Keep there, eagles! Keep there! If men can get you within range, they mean no good to you. Keep up, Christians! Keep up in the higher regions, resting in Jesus Christ, and do not come down to find a perch for yourself among the trees of philosophy.—*Rev. C. H. Spurgeon.*

EVERY duty, even the least, involves the whole principle of obedience; and little duties make the will dutiful, that is, supple and prompt to obey. Little obediences lead into great. The daily round of duty is full of probation and of discipline; it trains the will, heart, and conscience. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of Heaven.—*H. E. Manning.*

THE CROSS THE WAY TO THE CROWN.

CHRIST came from the highest exaltation to the lowest humiliation. He was “in the form of God,” but was “found in fashion as a man.” Down all the length of that long ladder which reached from the highest throne in heaven to the lowliest cottage in Nazareth, the Saviour came. He was “in the form of God.” That was his own by right. No one could have found fault if he had continued to hold on to his own. He was a great King on a throne. But he saw his subjects “plunged in deep distress.” They were “poor, wretched, blind.” “There was no eye to pity, no arm to save.” And so he came himself, a loving King to his helpless subjects. All the way down the ladder he came. He was “found in fashion as a man.” But he steps down lower. “He took upon himself the form of a servant.” But this is not enough. Down still farther he comes. He humbled himself more, “and became obedient unto death.”

“Did e'er such love, such sorrow meet?”

But this was not all. Below his feet there is yet one round. It is the lowest of all. Will he take it? He hesitates. He prays in the garden. He resolves. And he steps down. He dies upon the cross—the cross of shame.

“O God, what love, what love was that
When Jesus died on Calvary!
Took from my hand the bitter cup,
And drank its dregs for me, for me!”

And there the gulf is bridged. Its first pier was erected upon the highest battlement of Heaven. Its last upon the lowest strata of human lowliness. And from that to this a great bridge is stretched; and upon it is written, “Our Lord Jesus Christ, who, though he was rich, yet for our sakes he became poor.” But he arose from the dead and is set “far above all principality and power and might and dominion, and every name that is named.” And again the chasm is spanned. Upon this structure is written, “He humbled himself; . . . wherefore God hath highly exalted him.”

It is not alone by his inherent and eternal right as King and Monarch that Christ has established himself Lord of all. That was his. That is his. He is Lord by right of his inherent power and majesty. But he is King of millions of willing subjects through the power which he gained by coming down from his throne to the lowest depths of humility to secure his people's good. He came to the crown by way of the cross. Like the image produced by the lens, the ladder by which he descended from his exaltation seemed to be inverted. We saw him coming down, round after round. But he was, in reality, going up. When we saw him at the bottom he was at the top. He was never so much a King as he was on the cross. And so the cross is the wisdom of God and the power of God. He sits Monarch, “not by might nor by power,” but by the constraining energy in self-renunciation. He will not subject the world by armed battalions nor learned philosophies. His weapons are not carnal. But they are mighty and powerful. It is love, unquenchable, unparalleled, undying, unmerited.—*Rev. C. J. Pope.*

“To pity distress is but human,” says Horace Mann; “to relieve it is Godlike.”

LOOK UP AND NOT DOWN.

BUNYAN'S unfailing instinct showed itself nowhere more clearly than in his introduction of Giant Despair into the immortal allegory of man's progress through life. Many of the giants with whom men have to contend select as their victims the weakest and the meanest, and are satisfied if these alone become their prey; but Giant Despair is not content with inferior men; he lays his hand quite as often upon the most aspiring and noble, finding in these a sensitiveness, or refinement, or tenderness of feeling, which makes them susceptible to his power. Many a man has been slain by Despair, who would never have succumbed to any other enemy. And the most singular thing about the power of this giant is that it lies mainly in an illusion skillfully thrown over its victims. Often a little longer fight, a little more courageous resistance, would have placed the strugglers forever beyond the reach of Despair.

Nothing is ever accomplished by despair. It means always and only rout and defeat. No man was ever spurred by it to attempt to change the fortunes of the day or to recover a lost position; no man was ever inspired by it to raise himself out of the mire in which he had fallen and renew a struggle in which he had been beaten; its one word is surrender; its only end, final defeat. Many have borne up in the midst of their despair, and while under the shadow of it recovered that which they had lost; but this swift reversal of fortune has always been due to some ray of hope which has bid the wounded heart pluck courage out of danger and light out of darkness. For despair is, at bottom, cowardly; a brave man dies, but never surrenders; a brave ship sinks, but never strikes her colors. The surrender of despair has always a cowardly element in it. It is not a question of the odds against one; it is simply a question of having courage enough to hold out to the end, whatever that end may be. In most cases despair is an illusion, and not a reality; in other words, it bases its demand for surrender on a preponderance of forces which do not exist, or which further resistance may scatter into thin air. Many a man has turned in the midst of his despair to make one struggle more, and has suddenly found himself a final victor in a field which he had supposed hopelessly lost. Many a man looks back in his life to some experience which held for him the bitterness of despair, and sees that it was the beginning of his great prosperity. There is a truth in the old adage, that it is darkest just before the dawn, and a greater truth in the still more ancient adage, that man's necessity is God's opportunity.

In all great struggles an hour of something like despair inevitably comes, and that is the decisive hour in the whole conflict; if they who fight yield to the illusion of defeat, then the battle is permanently lost; but if in that moment the pressure of what appears to be final disaster makes their purpose all the clearer, and their will the more resolute, then despair itself becomes the forerunner of success. Its dark and terrible lessons are seen to be the inevitable preparation through which the soul of a man or of a nation wins its hardest triumphs. The world has nothing to learn from the gospel of despair, except

to shun it. To listen to it debilitates, demoralizes, and defeats. It is the song of the siren which has a certain pathetic and appealing note, but which leads always to wreck and death. The greatest natures are never preachers of despair. There is a sanity in them which saves them from the touch of this disease, and which makes them always the teachers of hope. A world which has a God over it, and a life which has a God in it, has no place for despair. Loss, calamity, grief, are not excluded, but these do not bring the message of despair. Despair comes only when there is no longer any hope, and no possible issue out of adversity but permanent and eternal loss. Despair may be the necessity of atheism; Christianity, which makes the cross of shame and death the symbol of triumphant immortality, has no place for it. "For sudden the worst turns the best to the brave."—*Christian Union*.

SECOND ADVENT DOCTRINE AN INCENTIVE TO HOLINESS.

THE beloved apostle who sat at the feet of Jesus, who leaned upon his breast at the supper, who was with him in the Holy Mount when there was exhibited a miniature of the glorified kingdom to come, when writing upon the subject of the second advent, and the transformation of the sons of God into the physical likeness of Christ, said that "every man that hath this hope"—*i. e.*, of seeing Jesus and being made like him—"purifieth himself, even as he is pure." Persons who expect a long life to enjoy,—a long period of time to elapse before they are called to render an account of their stewardship,—are more liable to live carelessly than one who fully expects to be called in a little time to meet the Lord in Judgment. I know of nothing from which a sinner shrinks with so much dread as a meeting with the God against whom he has sinned.

It is not only the dread of meeting an offended God which excites men to holy living, but the implanting of the desire and expectation of seeing the One who has loved them "so," "Him whom, having not seen, they love," prompts one to holy living for the sake of pleasing Him.

The very teacher designed to teach men to live soberly, righteously, and godly, to deny themselves of all ungodliness and worldly lust, "teaches them to look for the blessed hope and manifestation of the glory of the great God, and our Life-giver, Jesus, the Christ."

Peter, after describing the second advent, and the scenes connected with it, said, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness!"

Not only does the second advent incite people to holy living, but it excites them to activity in the work of saving others. It has been claimed by some that the doctrine of the second advent near is injurious, inasmuch as it destroys missionary zeal, and is the means of causing Christian workers to relapse into a state of inactivity. But such an idea is absolutely incorrect; the more imminent the danger, the more anxious are people to hasten to the rescue.

There is nothing so crucifying to the world

and inspiring to missionary zeal, as an unshaken faith in the near advent of our Lord; it is the one thing needful in this present worldly state of the church, to awaken them to a sense of their condition,—needful to feed the flock of God. It is meat in due season. Churches are suffering for it; individuals' hearts are longing for its invigorating sweetness; the entire world is in need of it. Brother, let thy voice be lifted up to proclaim it.

Let ocean in its mightiness proclaim
With thunderings clear—
Let hill-tops sound aloud the glad acclaim,
The Lord, our Christ, is near.

—*Quar. Jour. of Prophecy*.

KEEP.

THERE are certain things in the word of God that we are commanded to *keep*. We will therefore give some texts in which the word "keep" is found, especially what God has commanded us to keep.

Gen. 18:14: "For I know him, that he will command his children, and his household after him, and they shall *keep* the way of the Lord, to do justice and judgment." Ex. 20:8: "Remember the Sabbath-day to *keep* it holy." Ps. 34:13: "*Keep* thy tongue from evil, and thy lips from speaking guile." Prov. 4:20, 23: "My son, attend to my words; and incline thine ear unto my sayings. Let them not depart from thine eyes; *keep* them in the midst of thine heart, for they are life unto them that find them, and health to all their flesh." "*Keep* thy heart with all diligence, for out of it are the issues of life." Prov. 6:20: "My son, *keep* thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck; when thou goest it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." Prov. 7:1, 2: "My son, *keep* my words, and lay up my commandments with thee. *Keep* my commandments and live; and my laws as the apple of thine eye."

Ecc. 5:1: "*Keep* thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil." Ecc. 12, 13: "Let us hear the conclusion of the whole matter: Fear God, and *keep* his commandments; for this is the whole duty of man." Matt. 19:17: "If thou wilt enter into life, *keep* the commandments." Luke 11:28: "But he said, Yea, rather, blessed are they that hear the word of God, and *keep* it." John 8:51: "Verily, verily I say unto you, If a man *keep* my sayings, he shall never see death." John 14:23: "Jesus answered and said unto him, If a man love me, he will *keep* my words; and my Father will love him, and we will come unto him, and make our abode with him."

1 Cor. 11:1, 2: "Be ye therefore followers of me, even as I am also of Christ. Now I praise you, brethren, that ye remember me in all things, and *keep* the ordinances, as I delivered them unto you." Eph. 4:3: "Endeavoring to *keep* the unity of the Spirit in the bond of peace." 1 Tim. 5:22: "*Keep* thyself pure." 1 John 5:21: "Little children, *keep* yourselves from idols." Jude 21: "*Keep* yourselves in the love of God, looking for the

mercy of our Lord Jesus Christ unto eternal life." Rev. 22:7: "Behold, I come quickly; blessed is he that *keepeth* the sayings of the prophecy of this book."

All these sayings God has told us in his word to *keep*. Now, where has he ever said to quit keeping these things? Nowhere; nor at any time. These are plain passages of Scripture, God's word to us; hence it is the doctrine of Christ. Therefore, let us abide in it. "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." 2 John 10.—*J. F. Corn, in the Good Way.*

DIVINE ABILITY.

"But our sufficiency is of God." 2 Cor. 3:5.

ALL persons trust in some thing or some power outside of themselves to do what they do in life. Many trust in others or in some condition of life for a future life. Some trust in social position, some in wealth, some in man, and many in good works. Our text says, "Our sufficiency is of God." Wealth may rust and decay; it may take wings and be gone in a moment; social position and man may fail us; good works may prove a ladder too short to reach the tree of life, but God can never fail. "Our sufficiency is of God."

What is God able to do for us? Let us read 2 Cor. 9: 8: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Then if God is able to do this, what difference does it make how weak and inefficient we are? He makes up all our lack. As a good brother used to say, "The Lord and I are as strong as the Lord and anybody else." Then do not go about empty, bare, and barren, talking of your weakness, but trust in his great strength who is able to do these things for you.

Again, we have God's ability mentioned in Eph. 3: 20. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." You never can reach the height of that promise, or its depth, its length or breadth. Do you know what it means? A poor widow in Israel in the days of Elisha the prophet was in trouble. Her husband, dying, had left her in debt. The creditors were coming to take her two sons to be bondmen. In her distress she looked to the Lord. "What have you in the house?" said the prophet. "Not anything but a pot of oil." "Borrow all the vessels you can of your neighbors, borrow not a few." She did, and began to pour out the oil in her humble home, alone with God and the two boys. How wonderfully the oil ran that day. At last the vessels were all filled and the oil stayed. "Sell that thou hast, pay thy debt, and live then upon the rest." She only asked for present need, and got it supplied and some for future use. She realized a little of what this promise means. So did the lame man at the gate Beautiful. A penny or two was all he asked, but Peter in the name of

Jesus bids him be made whole, and he walks and leaps and praises God.

Again, let us read 2 Tim. 1: 12: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Why try so hard to keep yourself, to keep your religion? Let it keep you. "Kept by the power of God through faith," says Peter. Then commit your all to him and let him keep you and it. He can take care of the home, the family, the business, our all, better than we can, because he is able. Let him. Here is a text for an unsaved one. Heb. 7: 25: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Then come to him and be saved. "Thou shalt call his name Jesus, for he shall save his people from their sins." He does not save in sins, nor does he let us keep our sins. No, he takes us out of sin, and sin out of us so completely that all who are "in Christ Jesus are new creatures." Praise his name! And he can save now, to-day, in a moment. . . .

"But I am so weak I am afraid that I shall not hold out." Here is a promise of God's ability for you. Jude 24: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." "Able to keep you from falling," then you need not fear to start on the journey to the kingdom of God. He will hold you up. "The Lord upholdeth all that fall." Ps. 145: 14. What does this mean? If you stumble he will catch and uphold you. Then trust him. It is for us to start; he will carry us through.

Finally, he is able to make us like himself. Phil. 3: 20, 21: "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Yes, Jesus is not only able to save from sin, to change the heart, to make us new creatures in him, but his ability to save touches the physical nature. God has undertaken to save the whole man and he will do it. Let us, then, trust in his ability, ever remembering, as he has told us, "Without me ye can do nothing," and do not forget that "our sufficiency is of God."—*Selected.*

"CALM me, my God, and keep me calm,
Soft resting on thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest.

"Calm in the hour of buoyant health,
Calm in my hour of pain;
Calm in my poverty or wealth,
Calm in my loss or gain."

CHRISTIANITY as an idea begins with thinking of God in the same way that a true son thinks of his father; Christianity as a life begins with feeling and acting toward God as a true son feels and acts toward his father.—*Parkhurst.*

Too many people figure their gifts to the Lord like the man who had been giving one-tenth of his income and was so well pleased that he decided to give one-twelfth.—*Public Opinion.*

SANCTIFIED COMMON SENSE.

TACT is both a mental and a moral virtue. It consists partly in clear perceptions of the relations of things, which is purely intellectual, and partly in nice regard for the feelings and rights of others, which is distinctly moral sentiment. Tactless men are always persons of imperfect perception, men who never see things as they are, but through some spectacles of preconceived notion; they are almost always men of blunt feelings, careless of the rights and comfort of others. A minister without tact is a sight to make the careless laugh and the judicious grieve. No man can do more harm by blundering than can he. No man is brought into contact with so many people of different temperaments, opinions, plans, habits of life. His intimacy with men and women is equaled only by that of the family physician, and perhaps not even by his. He is with his people in the privacy of their homes, in sickness and health, in prosperity and adversity. He can derange the delicate social machinery by lack of tact as easily and as fatally as an unskillful hand can derange the works of a fine watch. His capacity for doing harm is almost without limit, and that without any vicious intent or immoral conduct on his part, but merely by saying and doing the wrong thing at critical times. How important, then, that he of all men should seek to develop this quality of tact in dealing with men; that he should so far as possible avoid mistakes, but above all seek to learn from the blunders that he does commit so as never to duplicate them.—*The Examiner (Baptist).*

LOVE ESSENTIAL.

THE love which every child brings with it is in itself the strongest indication of the needs of childhood. Love is like sunshine; without it there can be no harmonious growth or development. As well expect a fruit tree to bear delicious fruit in a cellar as to expect a child to grow up into symmetrical manhood or womanhood without love. As invariably we appropriate the sunniest nook in the garden to the nursery, the sunniest room in the house to the nursery, so must the warmest and sunniest apartments of the heart be given to the little ones. Nurtured in an atmosphere of love, their various powers expand in unconscious but harmonious beauty.—*N. Y. Tribune.*

A CONSECRATED CHRISTIAN LIFE.

THE following is an extract from a letter received the other day from a very intelligent young lady. It serves to illustrate a very important truth:—

"I have always attended church and have heard a great many sermons, but never until now did I understand how to become a Christian. I have always thought that one had to experience certain feelings; but instead, I now see that it is but to take Jesus Christ at his word, and he saves. Now, with God's help, I am purposed to live a consecrated Christian life."—*Selected.*

Do not fret. It only adds to your burden. To work hard is very well; but to work hard and worry too is more than human nature can bear.—*Mrs. Nannie A. Brown.*

The Signs of the Times.

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

E. J. WAGGONER, }
ALONZO T. JONES, } EDITORS.
SPECIAL CONTRIBUTORS,
S. N. HASKELL, } M. C. WILCOX,
J. H. WAGGONER, } G. C. TENNEY.

OAKLAND, CAL., SECOND-DAY, APRIL 8, 1889.

HOLDING THE TRUTH IN UNRIGHT- EOUSNESS.

ROMANS 1:18.

"For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

God is love; yet "he reserveth wrath for his enemies." The gospel of Jesus Christ is a gospel of peace and love; but all who reject it will be "punished with everlasting destruction." 2 Thess. 1:8. Not only so, but the gospel itself reveals not only the righteousness of God, but also the wrath of God against those who spurn that righteousness. Said Christ: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. The wrath of God, which is revealed against unrighteousness, is not a light thing. "In his favor is life;" consequently in his wrath there must be death. So we read that those upon whom the wrath of God abides, "shall not see life." John 3:36.

God is "of purer eyes than to behold iniquity." Sin is foreign to his nature, and cannot be tolerated. But the punishment meted out to the wicked will not be solely because of their personal sins, that is, not simply because they themselves are wicked, but because by their wickedness they have hindered others from being good. Sin is contagious. It is not only a blood disease, making corrupt every part of the individual in whom it has a place, but it affects all who come in contact with the one so diseased. Says the wise man: "One sinner destroyeth much good." Eccl. 9:18.

An erroneous opinion generally prevails in regard to the expression, "who hold the truth in unrighteousness." It is usually regarded as applying to wicked men who have the true doctrines of the Bible, but do not practice them; but this is not the idea. The word here rendered "hold" means, primarily, to hold back, withhold, check, restrain, hold down. It implies more than simple possession; it conveys the idea of shutting up in prison, restraining the liberty, or crushing out. The Vulgate has *detineo*, to hold off, keep back, detain. The idea is that the unrighteousness of men prevents the spread of the truth. Wickedness hedges up the way of truth.

A good illustration of this is seen in the case of Jesus at Nazareth. When he first spoke to the people, their hearts responded, and they were forced to acknowledge the truth. But soon envy, jealousy, and evil passions assumed control, and drove out the good impressions that had been made. Then they began to say, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us?" Their thought was, "What can this man tell us? we knew him when he was a boy." And then the record says: "And he did not many mighty works there because of their unbelief." Matt. 13:58. They might have received wonderful blessings, but they would not. They most effectually held, or shut up, the truth by their unrighteousness.

It is utterly impossible that a man should long possess the truth while pursuing an unrighteous course. Indeed, we may say that it is impossible that he should have the truth at all, while living in the commission of deliberate sin. For Christ is the truth, and the whole truth; whosoever has not Christ, has not the truth; and the man who lives

an ungodly life has not Christ. It may be said that an ungodly man may possess a correct theory of truth. That is so, but a theory will not save him, neither will a mere theory advance the cause of truth. The truth which makes free is the truth as it is in Jesus.

The word of God unhampered will grow and multiply. It will enlarge the one who has it. It must manifest itself. Said the prophet Jeremiah: "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. 20:9. But if the prophet had persisted in his first intention, and had refused to speak, that word which was as a burning fire shut up in him, would soon have gone out. The word of God is like a fire; but if a fire is confined, and not given vent, it will soon go out.

"Therefore we ought to pay the more earnest heed to the words which we have heard, lest at any time we should let them slip." Heb. 2:1. The margin has it, "run out as leaking vessels." This shows that it is a wrong view of Rom. 1:18 which makes it teach that a man may possess the truth of God, and still be an ungodly man. He may have the truth, and may have been set free by it; but if he fails to give earnest heed to it, he will soon lose it all. The man who doesn't give heed to the truth which he knows, will soon lose it. He may retain a mental conception of the theory of the truth, but he can no more be said to be holding the truth than a man who has an articulated skeleton can be said to be holding a man.

That the idea that we have presented is the one that was in the mind of the apostle, is still further evident from what follows, namely, that the heathen once knew God, but lost that knowledge because they did not act in harmony with it. And when the truth has once leaked out of the heart, that person is an agent, it may be unconsciously, in the hands of Satan, to prevent some other one from receiving it. For "no man liveth to himself." w.

THE DIVINITY OF CHRIST.

(Continued.)

THE fact that Jesus is spoken of as the only begotten Son of God should be sufficient to establish a belief in his divinity. As Son of God, he must partake of the nature of God. "As the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:26. Life and immortality are imparted to the faithful followers of God, but Christ alone shares with the Father the power to impart life. He has "life in himself," that is, he is able to perpetuate his own existence. This is shown by his own words when, showing the voluntary nature of his sacrifice for man, he said: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John 10:17, 18.

That Christ is divine is shown by the fact that he receives worship. Angels have always refused to receive worship and adoration. But we read of the Father, that "when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." Heb. 1:6. If he is to receive worship from angels, it follows as a matter of course that he should receive worship from men; and we find that even while here on earth, in the likeness of man, he received worship as God. The prophet John thus records the adoration which Christ will finally receive equally with the Father:—

"And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

If Christ were not God, this would be idolatry. The great indictment against the heathen is that they "changed the truth of God into a lie, and worshiped and served the creature more than the

Creator." Rom. 1:25. It matters not what the position of a creature may be, whether a beast, a man, or an angel, worship of it is strictly forbidden. Only God may be worshiped, and since Christ may be worshiped, Christ is God. So say the Scriptures of truth.

It is hardly necessary, with all this array of testimony, to speak of the pre-existence of Christ. One of the strangest things in the world is that men professing to believe and reverence the Bible, will claim that Christ had no existence prior to his birth of the Virgin Mary. Three texts only will be quoted here to disprove this theory, but texts which will be quoted later, on another point, will just as fully prove the pre-existence of Christ. The first text is in the prayer of Jesus, on the night of his betrayal. He said: "And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John 17:5. We don't know what could be plainer, unless it is the statement that he made the world. John says that "all things were made by him, and without him was not anything made that was made." John 1:3.

But stronger still are the words of the prophet, who foretold the place of the birth of the Messiah, in these words: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. He who would dispute the pre-existence of Christ, in the face of these texts, would deny that the sun shines at midday, if it suited his notion to do so.

In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father; yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole thing away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the *only begotten Son* of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since this is so "it pleased the Father that in him should all fullness dwell." Col. 1:19.

Some have difficulty in reconciling Christ's statement in John 14:28, "My Father is greater than I," with the idea that he is God, and is entitled to worship. Some, indeed, dwell upon that text alone as sufficient to overthrow the idea of Christ's divinity; but if that were allowed, it would only prove a contradiction in the Bible, and even in Christ's own speech, for it is most positively declared, as we have seen, that he is divine. There are two facts which are amply sufficient to account for Christ's statement recorded in John 14:28. One is that Christ is the Son of God. While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ's personality had a beginning. Then, too, the statement is emphatically true in view of the position which Christ had assumed. He "emptied himself, taking the form of a servant, being made in the likeness of men." Phil. 2:7, Revised Version. He was "made a little lower than the angels, for the suffering of death." Heb. 2:9. In order to redeem men, he had to come where they were. He did not lay aside his divinity, but he laid aside his glory, and veiled his divinity with humanity. So his statement, "My Father is greater than I," is perfectly consistent with the claim, made by himself as well as by all who wrote of him, that he was and is God. w.

(To be continued.)

THE next General Assembly of the Presbyterian Church in the United States will meet May 16, in the Fourth Avenue Presbyterian church, New York, of which the Rev. Dr. Howard Crosby is pastor. The question of organic union is expected to arouse much discussion.

THAT WONDERFUL FIRST DAY.

THE following is a part of a leading editorial that appeared in the *Occident* just before last Christmas. We have never seen anything that more fully exhibits the weakness of the claims for the first day of the week as a day above other working-days, than it does:—

"As we do not know the exact date of our Lord's birth it would have been well if, instead of the twenty-fifth of December having been chosen as the time for commemorating the advent, there had been selected, say, the first Sunday after the twentieth of December. It seems especially appropriate that Christmas should come on the day of Him whose birth we celebrate. What added impressions to the sacredness of the day would be given, what increased delight to think of the birth, the resurrection, the ascension, and the coming again in glory as each on the first day of the week. The resurrection and the ascension we know were on this day; the coming again in like manner we may reasonably infer will be on the Lord's day; and so, too, may we not rightly infer that this day was divinely selected for the [first] advent?"

There is a specimen of large conclusions from small premises. The writer starts out with the acknowledgment that nobody knows the date of Christ's birth, and the wish that, since any celebration of it is all guess-work anyway, the first day of the week had been chosen, and winds up with the conclusion that Jesus was born on Sunday. In that case, the wish is father to the thought, just as it is in all Sunday argument. We can readily understand how a little girl can attribute to her doll all the wants and actions of a living child, and can care for it with as much solicitude as a mother could for her babe; and we can understand how a boy can ride his father's cane with as much enthusiasm and real enjoyment as though it was a real horse; but it is passing strange how grown men, with their reasoning faculties fully developed, could regard Sunday with increased reverence and delight, simply because they might suppose that Jesus had been born on that day, knowing all the while that it was not so.

But what a wonderfully elastic day that first day is. We have long been familiar with the theological sleight-of-hand performance by which two evenings more than eight days apart (John 20:26) were both made to be the first day of the week. That is, we have been familiar by sight only, for we have never been able to comprehend how it was done. We have also known for a long time that the credulous followers of the egotistical ignoramus who some centuries ago wrote under the pseudonym of Barnabas, regard Sunday as both the first and the eighth day of the week, which has only seven days; but we never before heard that both the resurrection and the ascension of Christ were on the first day of the week. How long will it be before the pleaders for Sunday will claim that every notable event in history took place on that day?

Just notice how accommodating that first day is. The resurrection of Christ is generally admitted to have been on Sunday. The writer of the book of Acts says that in a former treatise (the book of Luke) he had set forth all that Jesus began to do and teach until the day in which he was taken up, after he had given commandments unto the apostles, "to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days." Acts 1:3. Luke records the resurrection and the ascension of Christ, and he says that he was seen alive after his passion forty days. Now let any child that knows the days of the week, and can count on its fingers, reckon up and tell on what day the ascension must have been. He arose from the tomb very early in the morning of the first day of the week, so that five full weeks, thirty-five days, would bring us to the beginning of another first day of the week. The fifth day from that, completing the forty days, would fall upon the fifth day of the week, or Thursday. So that, stretching the forty days to their utmost limit, the ascension of Christ cannot be made to have come later than very early on Friday morning; yet the *Occident* has no difficulty in making it come on Sunday. The church festival of Lent is forty days long, yet the

Catholics with all their regard for Sunday, do not try the impossible feat of making it begin and end on that day. It always begins on Ash Wednesday, and ends on Easter Sunday. We should like to see the *Occident* solve its problem of making a period of forty days begin and end on Sunday.

So, then, we have Sunday not only the first day of the week, but also the eighth (?) and the fifth; and certain ones also tell us that it is the seventh as well. There is only half the week yet to be accounted for, and surely it will not be a difficult task, for those who have done this, to show that there is no day in the week but Sunday. Of course it is claimed that Christ always appeared to his disciples after his resurrection on Sunday, including the fishing occasion recorded in John 21, although the people who claim that his appearances to them were only on Sunday, do not seem willing to carry their adherence to apostolic example so far as to set apart the first day of the week as a fishing day.

The reader may have thought it extravagant when we said that but little remained for the Sunday folks to do to show that there is no day in the week but Sunday; and so it is extravagant; but it is no more than they have virtually done already. Thus: They claim Jesus showed his regard for Sunday, and put special honor upon it, by appearing to his disciples on that day after his resurrection. Now to make any point on this, they must necessarily claim that he did not appear to them on any other day; for if he met with them on other days beside Sunday, it would have lost its prominence. This claim they endeavor to make good by stretching a week out over eight or ten days, so as to make two events, more than eight days apart, fall on Sunday. But Luke says that Jesus showed himself alive to his disciples after his passion, "being seen of them forty days." Therefore he appeared to them every day between his resurrection and his ascension, just as would naturally be expected; and so our friends who think that they can prove that Jesus showed himself to them only on Sunday, have the Scriptures to help them out in their claim that every day in the week is Sunday. There are some unfortunate persons, known as tramps, who might, on that basis, hail with delight a law forbidding work on Sunday.

While the *Occident* was about it, we cannot see why it does not claim that the crucifixion also took place on Sunday. Then it would have had much more cause to regard the day as sacred. But why pursue the matter further? The fact that men of intelligence are forced to invent such childish excuses for the observance of Sunday, is as good an argument as can be asked for to prove that Sunday has no claim whatever to be regarded as a sacred day. For our part, we deem it far more satisfactory to observe the Sabbath which God has sanctified, and which does not slip around so much, but can always be found on the same day of the week—the seventh.

UNITY, BUT HOW?

THE *Catholic Review* of March 9 gladly acknowledges "that the increasing desire for unity, manifested among the various denominations of our separated [Protestant] brethren, is a most hopeful sign." It speaks of the large and increasing number among devout Protestants "who are convinced that schism is a sin," and that unity is necessary in order to comply with Scripture. The *Review* continues:—

"These good people acknowledge frankly that the endless divisions among Protestants are all wrong—a very great evil—but they live in hope of some future scheme of union which shall unite them all in one body. We insist that this is a vain hope, and that the only possibility of unity lies in a return to the Catholic Church, which has an infallible principle of unity, and which has preserved the true faith and the unbroken Christian traditions from the beginning."

After pointing out the difficulties to unity, the article closes thus:—

"Now, if, as is clear as the sun at noonday, union among Protestant sects is impossible, and if schism is a sin, what are you going to do about it?"

Many will no doubt do as the *Review* insists, "re-

turn to the Catholic Church," and accept of that unity which consists of permitting someone else to be conscience for them; but there is a better "scheme of union," and that is a return to the Scriptures of truth. There is union, soul-satisfying union, in God's word. It comes first by union with God through Christ, entire submission to God's will, and his word solely as the guide in all matters of faith. The Spirit of God will lead such into the unity of the faith, a unity not patched up, but union of heart and mind, where God's watchmen will "see eye to eye." And the only reason why there is not such union among Protestants is because they are *trying* to hold to the Bible while they are *determined* to hold to tradition. Thus they make void the commandments of God that they may keep their tradition. Holding to tradition, they logically ought to become Catholics; but if they will cut loose from all tradition contrary to truth, they may become united on "the commandments of God and the faith of Jesus." Rev. 14:12. What will they do? It is either Rome or the Bible.

M. C. W.

THE SABBATH OF THE LORD.

In past articles it has been conclusively shown that the Sabbath originated at creation; that it was the blessed and sanctified rest-day of the Creator; that it was made for the whole race; that it is in no sense Jewish any more than any other moral precept; that it was kept by the holy men of the patriarchal dispensation; that its character was emphasized as moral and immutable by being spoken with nine other moral precepts, and written on tables of enduring stone, by God himself; that it is in no sense typical or shadowy, but a memorial of God's creative power and love.

It has been shown that the law of which it is a part is perfect and complete in itself; that it was honored and magnified by Christ; that "one jot or tittle should in no wise pass from the law" till eternity should end; that therefore no change could take place in any precept of that law; that the apostles and early Christians honored the law, and the Sabbath; that it was lost to the church not through faithfulness to God, but through the great apostate system, the Papacy; and that the Scriptures predict a reform upon the law and Sabbath in these our days, just before Christ appears.

All these are facts; while, on the other hand, there is no support whatever for Sunday in the Scriptures. It is an institution wholly human, a part of that tradition the keeping of which makes void the commandment of God.

A prophecy of Rev. 14 was considered last week. We wish to here notice some predictions in "the gospel prophet." Isaiah, chapter 56, presents a prophecy of the closing years of probation, when God's "salvation is near to come" and his "righteousness to be revealed." God's righteousness, his holy law (Isa. 56:6, 7), as before shown, will be heralded to the world just before Christ comes (Rev. 14:6-14); and that coming will bring redemption. 1 Thess. 4:16. And when that coming is at hand, his salvation is near, or, what is the same thing, his redemption draws nigh. Luke 21:25-28. See also Ps. 50:3-6. The prophet continues: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2. Then, that no Gentile may say that it is a Jewish institution, God makes a promise to *strangers*, or those who are not of Israel, if they will only take hold of his covenant and keep the Sabbath. Verse 6. The last part of the chapter is a condemnation of the false shepherds of the last days.

In the fifty-eighth chapter of Isaiah, is another message of reform. It is connected with the fifty-ninth chapter, both relating to the time when Christ is about to put on the garments of vengeance and come to redeem his people. Chapter 59:17-20. The message is to the professed people of God. "Cry aloud, spare not, lift up thy voice like a trumpet, and show *my people* their transgression." Chapter 58:1. Yet they are seemingly unconscious.

of it. They seek God daily just as though they were doing righteousness, or keeping all his commandments. They seek God and fast for his blessing. But they do not seek him aright; they do not put away their sins; they do not seek the old paths. Jer. 6:16. But among the professed church of God are ever found those who will heed the warning of the Lord and turn from transgression. This is what the prophet says of that class which will heed this message:—

"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord." Isa. 58:12-14.

This is the closing work of the gospel of Christ (Rev. 14:6, 7), the restoration of the old paths, the building up of the testimony, the sealing of God's law among his disciples. Isa. 8:16, 17. Those who heed this message will seek out "the old paths" and "the good way," and will "walk therein;" they will turn their feet from his holy Sabbath; they will honor him by keeping all of his commandments, and the faith of Jesus."

One more text, and we close this series of articles. The Sabbath ends not with probation; it is not for a fallen world alone; it is a blessing throughout the eternal years of the earth restored:—

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon [month] to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

The message of Isa. 58 and 59 and Rev. 14 are being given to the world. For over forty years men who have come from all denominations, from every walk of life, have, by searching God's word, seen the light of his truth, the light of his law, the light of his gospel, and they have been compelled by honest convictions and force of evidence to keep the commandments of God and the faith of Jesus. Possessing the Spirit of Christ, they have been compelled to give this message to others, till truth has girdled the world. As men have borne this message into unknown parts, they have found that God has gone out before them. Others taught by God's word and Spirit alone are found who have come to the same conclusion.

On the other hand, Sunday, the child of Paganism and the Papacy, is being pushed forward, not by Scripture proof or the Spirit of God, but by strong human organizations, Protestant and Papal combined, who are seeking to intrench it in the strong citadel of State civil law, in order to compel its observance by all. We earnestly hope that our many readers may not be influenced by the sophistry of men to support or adhere to an institution which is opposed in letter and spirit to the holy law of God, which Christ died to honor and maintain. "Let no man deceive you with vain words."

God's law cannot be abolished; it is as enduring as his throne. Its principles are the reflect of his character. Upon it his Government is based. In its very nature it is unchangeable. The "man of sin," mighty in earth, has *thought* to change it, but it is only for a time. The time of Papal darkness and tradition is almost over. Long time has it existed. "How long, O Lord, how long?" arose again and again through the long and dreary centuries of Papal rule and ruin from dying martyrs and persecuted saints. But God remembered his people. Light came from the monk's cell, from the soldier's camp fire, from the scholar's study, from the peasant's cot,—from the open Bible the light flashed forth. All Europe was illuminated. The powers of evil could not stay the work. Thousands poured out their blood upon the altar of truth and light. It did

not quench but fed the flame. It was the beginning of the Reformat on from Pagan and Papal error.

That Reformation is not yet ended. One of its last reforms is the restoration of God's ancient Sabbath. "The old paths" are to be relaid; "the foundations of many generations" are to be built up; the "breach" in God's law is to be restored. The remnant church will be found keeping *all* of the commandments of God as well as all the faith of Jesus. Reader, will you be among that number? Build over against your own house. Turn to the old ways laid down in the word of God. Protestant, you stand on the Bible in principle, stand on it in practice. It will not pay to be deceived; "God is not mocked." Break from the superstitious fetters of an apostate church, and turn to the pure truths of the word of God. If you do this ere the last three-fold message shall have done its work, you will be numbered among those of whom it is said, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

Precious Sabbath! thou hast survived the wreck of nations, the turmoil of time, and the storms of ages. Thou didst first come from thy Creator fair and pure, not knowing the stain of sin. The beauties of a sinless Eden were about thee. No noisy strife, no clash of words, no oath profane, no din of labor, no sinful speech, broke upon the sacred stillness at thy birth in the Paradise of God. Thou wast consecrated by the rest of thy Creator, the happy songs of sinless ones, the glad praises of a sinless world. Thou hast seen the rebellion of the race, the curse of sin, the track of the serpent, the rise and fall of nations, the sufferings of thine Author. Thou, too, hast suffered from the hand of the enemy, been trodden under foot like thy divine Lord, wounded in the house of thy friends, crucified between two thieves. But thou shalt come forth again clad in eternal beauty. The coronet of immortality will be placed on thy brow. Thou shalt dwell forevermore in the earth made new—in the Paradise of God restored. Thou hast seen Eden lost; thou shalt witness it restored, nevermore to be marred by the blight of sin, but reflecting eternally the goodness and glory of thine Author and Preserver.

Be thou still our friend. Speak to us of God the Father, of God the Son,—Creator and Redeemer. Tell us of the glorious home before sin entered, of the love of God in giving that home. Cheer us with the promise of glorious rest by and by, when weary toil will be over, when the riches of grace ripen into the riches of glory, when the earth shall be filled with that glory as waters cover the sea, when the Lord God our Father shall dwell with his people, when tears shall be wiped from all faces, when there shall be no more death, when we shall "see the King in his beauty."

And then from month to month shall the redeemed meet in joyous festival in the city of God to partake of the fruit of "life's fair tree." From Sabbath to Sabbath will they meet in Zion's walls to bathe in the refulgent glory emanating from the Creator, and learn deeper, broader, higher, more satisfying lessons of the greatness and goodness of Him who washed them from their sins in His own blood. Like a rainbow arch the Sabbath spans the chasm made by sin; one end of the bow resting in Eden, fresh from the hand of Omnipotence, the other end, in Eden restored, while all through the dark valley of death, light from above has cleft the gloom and revealed to the faithful of all ages the perfect law and Sabbath of the Lord.

"Sweet day of rest!
With God's best gifts so richly blessed;
The verdant spot where all is dreary—
The fountain where the faint and weary
May drink, and wander on refreshed—
Sweet day of rest!"

M. C. W.

It is stated that Mrs. Cleveland is making an effort to raise money in New York toward building a new American Church in Berlin. Mrs. Rutherford B. Hayes has raised \$25,000 to endow an Ohio pew. Thirty-six thousand dollars has been raised so far, and nearly as much again is still wanted.

THE GOLDEN RULE APPLIED.

How a man can put the golden rule, "All things whatsoever ye would that men should do to you, do ye even so to them," into the same political platform with a demand for Sunday legislation, is more than we can understand; and yet this is what a writer in the *California Prohibitionist* of March 14 advocates. If Sunday observance is enforced by law, it will result in the oppression of Jews, Sabbatarian Christians, and others who deem it necessary to labor on that day. But the golden rule teaches that the Christian should do to the Jew or infidel as he would have the Jew or infidel do to him, were their positions as regards power and opportunity reversed. Those who keep the golden rule cannot compel anyone to keep any Sabbath. Therefore if any party holds to the Sunday-law theory, to be consistent they must relinquish and renounce the golden rule; or if they hold to the golden rule, they must, to be consistent, cease all efforts for Sunday legislation. The two cannot agree. The observance of the Sabbath is a duty coming between man and his Maker alone; the golden rule is a duty lying between men. A man can keep the golden rule and observe at the same time the Sabbath, but he cannot observe the golden rule and force his Sabbath on someone else. Cannot Sunday-law men and Prohibitionists see this?

THE DUTY OF WATCHING.

WHEN the subject of the second advent is presented, and the duty of watching for the coming of Christ is urged, some seek to excuse themselves from giving heed to it, saying that it is no more a duty, or no more important, now than it has been ever since the days of the apostles. But that this is an error has already been shown in our examination of the prophecies of Daniel. And not only so, but it is contrary to the general trend of the teaching of both the Old and New Testaments.

The second coming of Christ is not presented in the Scriptures as a vague something about which nothing is revealed, and which might have taken place at any time in the last eighteen hundred years. On the contrary, it is presented by Inspiration as a most stupendous, awful, glorious, well-defined, and clearly-revealed event which will follow closely the complete fulfillment of certain prophecies which will be well understood by the people of God living in the last days. That this is so is universally recognized by the inspired writers. In his first epistle to the Thessalonians, the apostle Paul speaks thus of the coming of the Lord:—

"For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 4:16-18; 5:1-4.

In this scripture the apostle plainly teaches that when the day of the Lord comes, some will be overtaken as by a thief; but he adds, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." But why will they not be thus overtaken? Evidently because they are watching—expecting the return of their Lord. "Yes," you say, "that is just what I thought; the brethren are Christians; and as Christians are always watching, as a matter of course they will not be overtaken as by a thief." But have Christians always been watching for the second coming of Christ? Let us see what the apostle says about it in his second letter to the

Thessalonian brethren. It seems that some, taking advantage of the expression in Paul's first letter, "Then we which are alive and remain," etc., had taught and written, in his name, that the Lord was to come in their day; but the apostle did not wish to be so represented, for he had taught no such doctrine, as appears from the following text:—

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?" 2 Thess. 2: 1-5.

The apostle had evidently preached to the Thessalonians from the time prophecies of Daniel. He had shown them how Christ came in exact fulfillment of the prophecy of the 2,300 days, how he was anointed in fulfillment of that prophecy at the end of the sixty-nine weeks, and how he was crucified in the midst of the seventieth week. He also told them of the "man of sin," the Papacy, and of the long period of persecution which we now know ended in 1798. He understood the prophecy, and taught that it would be understood by those who should be alive in the last days. The same is true of other inspired writers. In Joel 2: 1, 15-17 we read:—

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?"

This is a prophetic commandment which must be fulfilled, or else the Scripture fails. But this alarm could not go forth in the days of the apostles, for Paul said that the day of the Lord was *not* then at hand; this message then could not go forth till after the events had taken place of which the apostle wrote; and, as already seen, those events bring us down this side of 1798; therefore Joel 2: 1, 15-17 could not apply earlier than the present century; and until such time as that scripture did apply, it was not a Christian duty to look for the second coming of Christ, nor to regard it as an event near at hand. On the other hand, however, now that it does apply, as is abundantly shown by the Scriptures, it is the duty of God's watchmen to sound the alarm, and it is not less the duty of his people to heed the warning.

As we have seen, the apostle's prohibition has expired; the "man of sin" has been revealed and has sat in the temple of God, "showing himself that he is God;" the long, dark night of Papal persecution is in the past; and for years the solemn message has been sounding forth, "Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Shall we not, in view of these things, heed the admonition of the prophet:—

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3.

C. P. E.

EZEKIEL 40-48.

A CORRESPONDENT requests an explanation of the last nine chapters of Ezekiel, as to whether they refer to a temple which is to be built in the last days.

The following reasons will show most conclusively that this temple was not to be built in any period subsequent to the opening of the Christian dispensation, or, in other words, no such temple is ever to be built:—

1. In the temple and its service mentioned by Ezekiel, the Levites serve as priests. See chapters 42: 46; 43: 19; 44: 15. But when Christ was crucified and ascended on high, the law of the priesthood changed. Levi was no longer priest; but Christ became "a priest for ever after the order of Melchisedek." Heb. 7: 11-17. Please read these carefully. Also verses 22-24, which read as follows: "By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood." The margin of verse 24 reads, "But this man [Christ] because he continueth ever, hath a priesthood which passeth not from one to another," or, as the Revised Version (margin) reads, "hath a priesthood that doth not pass to another." When the priesthood of Christ ends, there is no more probation. That priesthood and the everlasting gospel are contemporary. Christ is the great High Priest (Heb. 8: 1), and the gospel is his gospel. Mark 1: 1. And though "an angel from Heaven preach any other gospel, . . . let him be accursed." Gal. 1: 8.

2. In the service of Ezekiel's temple, burnt-offerings, sin-offerings, and trespass-offerings of bulls and goats were to be made. Eze. 40: 39; 43: 19-25. But since our Lord Jesus Christ suffered death, the offerings of beasts, as acceptable to God, forever ceased. Their offering was but a symbol of faith in Christ, shadows pointing toward the substance. If they had been effectual or necessary, they would "not have ceased to be offered." Heb. 10: 3. So when Christ came as the Sacrifice to which all others had pointed, he said, "Sacrifice and offering [of beasts] thou [God] wouldst not, but a body thou hast prepared me." Verse 5. Those offerings were past forever; "for by one offering He [Christ] hath perfected for ever them that are sanctified." Verse 14. Again, "But this man [Jesus] after he had offered one sacrifice for sins for ever sat down on the right hand of God." Verse 12. To go back to the sacrifice of bulls and goats as effectual for the cleansing of sin, is a denial of Christ as Saviour; "for it is not possible that the blood of bulls and of goats should take away sins." Verse 4.

3. In the temple-service presented by Ezekiel, no "uncircumcised in flesh" could enter into the sanctuary of the Lord. Eze. 44: 7-9. But since Christ died upon the cross of Calvary, there is neither circumcision, nor uncircumcision; neither the circumcision of the flesh nor the uncircumcision of the flesh availeth aught so far as acceptance with Christ is concerned. 1 Cor. 7: 19; Gal. 6: 15.

It matters not whether a person is circumcised or uncircumcised, Jew or Gentile, if faith is possessed, he is accepted of Christ. Gal. 5: 6; 3: 26-29. Therefore the sanctuary of Ezekiel cannot be instituted in the last days; for, if it could, it would overthrow the work of Christ in uniting in one fold all who are his.

4. All the work presented by Ezekiel, if faithfully performed, would have the blessing of God, in fact, his very glory would be manifested as a sign of approval, and his life-giving power would be present to heal. Eze. 43 and 47. But as the offerings and services would be against the gospel of Christ since he was high priest, and as God has blessed this dispensation with the glory that excelleth (2 Cor. 3), therefore the sanctuary of Ezekiel could not exist at the same time. God could not approve of beasts as sin-offerings when Christ was pleading his own precious blood.

Certainly the above reasons (and more might be offered) are sufficient to show that the temple of

Ezekiel cannot; under God's plan, be set up in the last days. But it is asked, "What does it mean? When is it to be built?" We reply, Never. God offered it to Israel through the prophet on conditions. Those conditions are stated in the following verses (Eze. 43: 9-11):—

"Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them forever. Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And, if they be ashamed of all that they have done, show them the form of the house, . . . and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."

But were they ashamed? Let another, a contemporary prophet, reply (Jer. 6: 15-19):—

"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."

The prediction of Jeremiah shows how Israel of old heeded the blessings which God would have given them as revealed by Ezekiel.

But will not the prophecy be fulfilled? No; for Israel failed to comply with the conditions. A similar prophecy is found in Jer. 17. There the Lord promised that if Israel would turn and keep his Sabbath, they would be greatly prospered, and Jerusalem "would stand forever." Verses 21-25. But they failed to meet the conditions, and thereby forfeited the blessing and lost their place and nation. The principles on which God ever deals with peoples and nations is thus stated in Jer. 18: 7-10:—

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

Israel turned from the Lord, and the sanctuary and its blessings offered through the prophet Ezekiel were never given.

Another thought in this connection concerning the prophecies of the Old Testament pertaining to Israel. The New Testament declares that all who have faith in Christ are of the true Israel; and that the prophecies concerning Israel and their blessings can *only* be understood in the light of the New Testament. For proof of this, take one text among many from the epistles of Paul (Eph. 3: 3, 5, 6):—

"How that by revelation he made known unto me the mystery; "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel."

Certainly this is conclusive testimony. We hope that our readers will lay it up in their hearts and minds, that they may not be moved by the delusive age-to-come theories now leading away so many unstable souls. The word of God is yea and amen in Christ Jesus. M. C. W.

THE number of places of religious worship in England and Wales, certified, recorded, and on the register at the close of 1888, was 25,857, an increase of 630 in the year.

THE WAGES OF SIN.

In a recent sermon preached in Chicago, Dr. Henson (Baptist) expressed some views concerning future punishment, which have occasioned not a little comment. Among other things he said:—

"The preachers of the olden time sinned in their use of hell as a topic for homilies, in two ways—first, by holding it up as a motive, and, secondly, by depicting it in a material, gross manner. The result was that people were repelled by the apparent vindictiveness of the Deity."

The Doctor then expressed the opinion that modern preachers err by going to the other extreme, and offered the following view as the happy *via media*, which taking, the evils resulting from extreme views would be avoided. Mr. Henson said:—

"In hell we shall have bodies. The resurrection of the body implies place and implies physical torment. But physical is not the worst. It is only brutish men who think so. Mental pain, remorse, anticipation, that makes the body writhe as the worm writhes on glowing embers, is the worst, and this poor sinner will have to suffer. Thirst with no water to quench, hunger with no food to satisfy, a knife thrust into the heart, but to be thrust there again—endless, awful. This is the hell we have to meet. Death offers a release from life's treadmill, but there is no relief in hell. But God, who doesn't believe in hell any more than we do, warns us by the blood of Christ to reform and escape the terrible fate. God is not vindictive. Hell is a necessity, like our State prisons."

It requires a fine discrimination to discover any real difference between this view and that of "the preachers of the olden time," which Mr. Henson characterizes as "gross" and "material." Indeed, if there be any difference worth mentioning, his idea of repeated knife thrusts is the more revolting. But be that as it may, both these conceptions of future punishment are a libel on the divine character and a negative of the teaching of the Scriptures.

It is true that "the resurrection of the body implies physical" punishment—not "torment," as Dr. Henson puts it. The word of God expressly declares that "the wages of sin is death;" not what we call natural death, which is suffered alike by righteous and wicked, but the second death referred to by that name, Rev. 2:11; 20:6; 21:8, but more fully described in Mal. 4:1. There is more or less of physical suffering connected with the first death, and there is every reason to believe that there will be also with the second death, but that suffering is not the punishment. The punishment, "the wages of sin, is death." Rom. 6:23. Again we have the words of the Lord by the prophet Ezekiel: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Eze. 18:26. In this text we have the same truth stated as in Rom. 6:23, namely, that death is the punishment of sin. Here, too, the distinction is clearly made between the first death, which is the common lot of all men, and the second death, the wages of sin; but in both texts death is declared to be the punishment, and nowhere does that term mean eternal life in misery.

Mr. Henson deplors "the tendency to humanize everything" and "to regard depravity as a disease, and the sinner as one to be pitied rather than punished." He says: "It is one of the evils of the day that the advance of modern thought and the resulting skepticism has shamed people into believing hell to be a relic of superstition." And the hell of the popular theology of a half century ago is a relic of the worst kind of superstition. It is perverted truth—perverted till it contains only a single element of truth, namely, the idea of punishment after death, or, rather, after the resurrection.

C. P. B.

The number of Catholics in this country is usually stated at something over seven millions, but a late number of *America*, a Chicago journal, publishes figures showing that their numbers have been greatly under-estimated. It says:—

"The Catholic hierarchy in the United States has existed just one hundred years. The chancellors

of the various dioceses furnish figures in consequence of this centennial, which show that there are in round numbers 12,000,000 Catholics in this country. The New England and Middle States have 5,822,831, the Western States 5,117,565, and the Southern States 1,215,576. There are 8,118 priests, 7,353 churches, 1,480 chapels, 32 theological seminaries, 125 colleges, 549 academies, and 2,799 parochial schools, having 597,196 scholars. There are also 73 bishops, 13 archbishops, and 1 cardinal."

The significance of these figures lies in the fact that if they are correct one-fifth of the people of this country follow the leadership of the Pope. If they are "good" Catholics they owe their highest allegiance to the Roman pontiff. "If," says *America*, "they are not Catholics first and American citizens second, then they are not loyal followers of the Pope, according to the belief of that astute politician and seeker after temporal power."

The Sabbath-School.

Old Testament History.

THE ARK, ITS USE AND SIGNIFICANCE.

(Lesson 16, April 20, 1889.)

1. NAME the articles of furniture that were in the tabernacle? Ex. 25:10, 23, 31; 30:1.

2. According to what were they fashioned? "And look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:40.

3. Of what were they representations? "Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:21-23.

4. Have any of these articles been seen in the true tabernacle in Heaven? Rev. 11:19; 1:12; 8:3.

5. Describe the ark. "And they shall make an ark of shittim wood; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it." Ex. 25:10-12.

6. Tell what the covering of the ark was called, and describe it.

"And thou shalt make a mercy-seat of pure gold; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof." "And thou shalt put the mercy-seat above upon the ark." Verses 17, 21, first part.

7. What was upon the mercy-seat, or cover of the ark?

"And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end; even of the mercy-seat shall ye make the cherubim on the two ends thereof. And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubim be." Verses 18-20.

8. In what part of this tabernacle was God's presence specially manifested? Verse 22; Num. 7:89; 8:1.

9. What do we read of the real throne of God?

"The Lord is in his holy temple, the Lord's throne is in Heaven; his eyes behold, his eyelids try, the children of men." Ps. 11:4.

"The Lord reigneth; let the people tremble; he sitteth between the cherubim; let the earth be moved." Ps. 99:1. See also Eze. 1.

10. Since the tabernacle was a figure of the true sanctuary in Heaven, what must have

been signified by the ark with its covering, from which God spoke?—*The throne of God in Heaven.*

11. What was placed in the ark in the earthly sanctuary? Ex. 25:16, 21; Deut. 10:4, 5.

12. Remembering that everything about the earthly sanctuary was a representation of things in the heavens, what must we conclude from the fact that the tables containing the ten commandments were placed in the ark, from above which God spoke?—*That the law of God—the ten commandments—is underneath the throne of God in Heaven.*

13. What statements have we to this effect? "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." Ps. 89:14.

"Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." Ps. 97:2.

14. What are the commandments of God declared to be?

"My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119:172.

15. Whose righteousness are they? "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. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51:6, 7.

16. Since the law of God is the foundation of his throne, how enduring must it be? Ps. 36:5, 6; 111:7, 8; 119:160.

17. To what would the abolition of the law of God be equivalent?—*To the overthrow of the Government of God.*

18. Then is it conceivable that the law can be abolished or changed?

NOTE.

It is absolutely inconceivable that the law of God should be abolished, or changed in the slightest particular. It is the righteousness of God, and that cannot be different from what it is. It is his will, and God changes not. It is the foundation of his throne, his Government, and that cannot change, because he is "from everlasting to everlasting." There is just one thing that the Bible declares that God cannot do: "He cannot deny himself." He cannot be other than he is. And so it is absolutely impossible for the omnipotent God himself to change or abrogate his law, for in so doing he would deny himself; he would change his character, his will, and his Government, and would cease to be God. But this is inconceivable; and so we repeat that it is absolutely inconceivable that the law of God should be abolished or changed.

THE ARK OF GOD.

The very center of all the Hebrew worship was the ark of God. It is also called the ark of the testimony, the ark of the covenant, and the ark of the testament. It was an oblong chest three feet and nine inches long, two feet and three inches wide and the same in height. The ark was made of acacia wood overlaid with gold within and without. Its cover, called the mercy-seat, was of pure gold, upon each end of which were figures of angels, representing the cherubs who are near the throne of God in Heaven.

But what was there in this little box that should make it of so much interest? First, it contained the Constitution of God's Government for all time and all places,—the decalogue. It reflected forth the highest attributes of his character, absolute wisdom and holiness. The glory of a Government lies in the perfection and justice of its laws, and so this law

shed forth God's glory, manifested in the glorious shekinah. That law covers all human duty. The transgression of its least precept was sin, calling for the punishment of the transgressor. But in connection with this ark also shone forth, not only the glory of God's righteousness and justice, but the glory of his goodness and mercy in the sprinkled blood upon the mercy-seat. Mercy and truth here met together. God's mercy was extended to everyone who by faith laid hold of the virtue of the sprinkled blood. God's law is truth. Ps. 119:142. And when mercy was extended to the penitent sinner, his sins were forgiven, he was brought into harmony with the law. "Mercy and truth met together, righteousness and peace kissed each other." The ark was thus a symbol of God's love.

It was what the ark contained that rendered it such an object of interest and importance. It was what the ark contained that made it the center of all worship, gave it a place in the holy of holies, and veiled it in the glory of the Infinite. Everything connected with it was designed to show, not the holiness of the ark, but the holiness of the law it contained. The ark was holy only because the law was holy. Holiness was inherent in the law; rather, the law was holiness itself; but the holiness of the ark was derived. The holiness of the law was absolute and eternal; the holiness of the ark was relative and temporal. The commands and injunctions of God concerning the ark were to impress upon his people the holiness of his law. Let us examine some of the passages which pertain to this subject, with this in mind, and it cannot fail to give us more impressive ideas of the holiness of God's law.

1. This holiness of God's law is shown in the making of the ark. Men were especially fitted for that purpose. God filled them with the spirit of wisdom and understanding and knowledge that they might build just right. Ex. 31:1-7. Did not this also suggest the fact that the moral law, on account of which all these things were made, could only be kept by divine power? that man was just as dependent on God to build morally as mechanically?

2. Special ones were selected to carry the ark. These were the sons of Kohath, one of the sons of Levi. But they were not to touch it. It was first to be covered by the priests, and then the Kohathites were to bear it on their shoulders. Num. 4:4-15. A neglect to do this in the days of David resulted in the death of Uzzah. For, if they had not put it upon a cart, and drawn it by oxen, the ark would not have shaken. One disregard of a commandment of God led to another, and Uzzah was slain for his presumption. 2 Sam. 6:3-7. When David completed the transfer of the ark, the Levites themselves carried it; they then sought God "after the due order." 1 Chron. 15:1, 2, 12, 13. With more careful reverence and holier joy did the king and priests carry the ark from the house of Obed-edom than they felt when they left it there. They had clearer views of its holiness; they had complied with the requirements, and their joy was correspondingly great. 1 Chron. 13:8.

3. God honored the sacred law by the mighty miracles which he wrought in connection with it. Before that sacred ark, Jordan rolled back its swelling waters (Josh. 3:14-17); the walls of Jericho were leveled at its presence (Josh. 6:11, 20); taken by the Philistines, it twice compelled the inanimate Dagon to prostrate before it, while the people were plagued, in order that they might know the holiness and power of God. 1 Sam. 5. Benumbed as Eli's sensibilities were over the sins of his sons, the news of the capture of the ark caused his death. 1 Sam. 4:17, 18. On its return, the presumptuous men of Bethshemesh rashly looked into the ark and God smote them with great slaughter. 1 Sam. 6:19. They learned that they could not trifle with the holiness of God, and were compelled to acknowledge it. Verse 20.

4. The next we learn of it, it was taken to Jerusalem, on which occasion Uzzah was slain, to which we have already reverted. Solomon with great rejoicing placed it in the holy of holies in the magnificent temple which was built for God's worship. 2

Chron. 5:1-10. Here it remained till Jerusalem was destroyed by Nebuchadnezzar, when, according to one writer, it was removed by Jeremiah. 2 Maccabees 2:4-7 reads as follows: "It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremiah came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremiah perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God shall gather his people again together, and receive them unto mercy."

May a sense of the holiness of God's law abide with us; may our heart be made a dwelling-place for its holy principles, inwrought through the grace of our Lord Jesus Christ, that God's blessing may rest upon us, as it did of old upon the household of Obed-edom. M. C. W.

Notes on the International Lesson.

THE REJECTED SON.

(April 14.—Mark 12:1-12.)

THE figure of a vineyard was familiar to those to whom this parable was addressed. David, Isaiah, and Jeremiah had used this figure to represent Israel. Said the psalmist: "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river."

BUT notwithstanding all God's care for his vineyard, the chosen vine which he had planted yielded him no fruit. "What could have been done more to my vineyard," saith the Lord (Isa. 5:4), "that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes." The same idea is presented in Jer. 2:21.

THEN said the Lord: "I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste; it shall not be pruned, nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry." Isa. 5:5-7. Compare Ps. 80:12-16.

THESE texts apply especially to the earlier history of the Hebrew nation, that is, prior to and including the time of the Babylonian captivity, but the parable covers the entire history of that people as a nation. It is plainly stated in one of the texts quoted (Isa. 5:7) that "the vineyard of the Lord of hosts is the house of Israel, and the men of Judah." In the parable the lord of the vineyard is represented as sending again and again to the husbandmen of the vineyard for the fruits that he had a right to expect in their season, but he received nothing; the husbandmen caught the messengers and used them despitefully and sent them away empty; and some they killed. Finally he sent his son, and him they killed, saying that he was the heir and that the inheritance should be theirs.

THE application of the parable is simple. As already shown, the house of Israel and the men of Judah were the vineyard, God was the one who planted the vineyard, the husbandmen were the priests and rulers of the people, the servants which were sent from time to time were the prophets, the fruit which

the lord of the vineyard had a right to expect was fruit of righteousness, the son was, of course, our Lord Jesus Christ.

THE man who plants a vineyard has a right to expect fruit from it, and God had a right to expect fruit from the Jews. He had taken them from the land of Egypt, where they could not serve him because of their surroundings and because of the oppression of the Egyptians, and had planted them in a land of their own, where he surrounded them with the most favorable conditions, but instead of bringing forth fruit to his glory, they rebelled against him and caused his name to be blasphemed among the heathen.

AND there is in this a lesson for all who have taken upon themselves the vows of the Christian. Such are branches of the true Vine, and it is their duty to bring forth fruit. Said the Saviour: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:5, 6.

BUT again the parable teaches the great patience of the Lord; he waited long for fruit from his chosen people. "And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place." "Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand." "And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia." 2 Chron. 36:15, 17, 20.

THEN he restored them to their own land, but again he sought in vain for fruit; the whole history of the children of Israel from Egypt to their utter rejection and dispersion by the Romans was little but a history of backsliding and rebellion. But in the fullness of time God sent his Son, but they utterly rejected him and put him to death. We shudder at the wickedness of the Jews in crucifying Christ, and yet on every hand are multitudes who are sinning against even greater light than did the Jews, and still we pass along comparatively careless, having very little burden for those about us, and sometimes very little for our own souls.

THIS indifference would be impossible if we half realized the value of the sacrifice which God made in our behalf. The parable says: "Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

IN giving his Son, God exhausted the resources of his grace. He had nothing more to give. How then shall those escape who neglect so great salvation? Surely those who turn away from him have nothing to look forward to but wrath and indignation, for they have despised infinite wisdom, grace, and glory, for in Jesus Christ all the fullness of the Godhead dwells, and his is the only "name under heaven given among men, whereby we must be saved."

THE sentence against the Jews was faithfully carried out; the wicked husbandmen were destroyed, their city, Jerusalem, was also destroyed, and the vineyard has been given to the Gentiles. It is true now, as formerly, that, "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11), but it is also true that, "though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Eccl. 8:12, 13.

The Home Circle.

THE BURDEN.

To everyone on earth
God gives a burden, to be carried down
The road that lies between the cross and crown;
No lot is wholly free,
He giveth one to thee.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says, "Cast it on Me,
And it shall easy be."

And those who heed His voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands, and lay it at his feet;
And whether it be sorrow or defeat,
Or pain, or sin, or care,
Oh, leave it calmly there.

It is the lonely load
That crushes out the life and light of Heaven!
But, borne with Him, the soul, restored, forgiven,
Sings out through all the days
Her joy, and God's high praise.
—Marianne Farningham.

ELDER A'S SERMON TO MOTHERS.

ELDER A. had given out in the morning that the sermon in the evening would be to the mothers especially; and "if any of the fathers were present, and could feel their need of any of the crumbs that fell from the table, they would be welcome to fill as many baskets as they had a mind to carry home with them." So it came about that the place of meeting for the Jasper church was well filled the evening after Sabbath, January 19, 1889. A good many came out of curiosity; some came because they always came, rain or shine, unless sickness prevented, because they really loved the house of God and its services, and always had a hunger within, and received some good meat to feed upon, and who, if there was prayer and social meeting, were always ready with their prayers and with cheery, encouraging testimony. Of the latter class were Brother James Jewett and wife and their two daughters, Ruth and Rachel; Ruth played the organ, and Rachel had charge of the kindergarten division of the Sabbath-school, "real pillars" of the Jasper church they were considered to be, each one filling an important position, and felt by all (themselves included, though they did not know it, to do them justice) to be necessary to its life, growth, and prosperity.

Elder A. began his sermon by reading two texts, "one," he said, "for warning notes, and one for comfort and encouragement—so that the sound of the trumpet calling to war would not send any in fear away to tend flocks in the shelter of past good works, who should be ready at a moment's notice to volunteer to fight the enemy to the death.

"My first," said he, "you will find in Jer. 17:9, 10: 'The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.'"

He read these verses slowly, three times, and a hush fell on the congregation that was not all born of desire to hear every word the minister said. Some felt that it was the Spirit of God, and prayed in their hearts for its continuance throughout the entire meeting.

The minister then turned to Micah 7:18, 19: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities"—a pause; then again, "He will subdue our iniquities"—another pause, and in louder voice, and with smiling face upturned, with glistening eye fixed as if upon the Father's own face, once more, "HE WILL SUBDUCE OUR INIQUITIES; and thou wilt cast all their sins into the depths of the sea.' Who wants to run away from the rising up of the foes within when such help as this is promised? Who of this congregation will fearlessly unite to conquer the foes that their own deceitful hearts hide and harbor; who will be of the number to whom it is said, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne'?"

"Many a good mother, who by her husband and children is thought to be perfect, who is faithful as a wife, who is a loving, wise, and tender mother, kind and considerate in her own home, patient to a wonderful degree, a good manager of her household, punctual and fervent in her daily family devotion, and who is the envy of many a neighbor, is yet encased in such a heavy coat of mail, composed of self-love and self-approval, of pride and conceit, that the angel of God who hovers around her to record her doings reports with sorrow the record he makes of her daily life. And why?—Because her own heart has deceived her, and unconsciously she makes of her husband, her children, her home, even her household duties, idols before whom she worships much more constantly and sincerely than she worships Him who says, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself;' and she forgets for days together that it is as much her duty to love her neighbor as herself, as to yield homage to God in other things.

"Mothers, will you throw down your household gods? will you extend your usefulness? will you help your neighbors instead of hindering them by making yourselves stumbling-blocks in their way by your daily sins of omission rather than of commission? though both sins are chronicled against you in the books of Heaven, will you ask God for wisdom to direct you, and love to impel you, to the right deed of kindness, to the helpful hint that will assist your neighbors to bring about the same order and thrift they so often admire in your homes? Will you not remember that He 'from whom cometh every good and perfect gift' has said to you, 'Freely ye have received, freely give'? Oh, do not give that Pharisaical spirit room in your hearts any longer, that will lead you to survey your tidy house, your obedient sons or daughters, your well-cooked food and

tastefully-arranged table, your well-ordered home, with feelings of pride and secret exultation that yours is more perfect than your neighbor's. God loves order, and well-ordered households are well pleasing in his sight; he loves obedient children, but he would have you reverence the Source of all ability to bring about such a state of things; he would have you remember, if it be so, truly, that yours is a better ordered household than your neighbors, that it was he that vouchsafed to you good early training, that gave you calculative powers, love of order and neatness, tact to make the best use of all you have to do with, and he would have you be thankful for the gift, realizing it is a gift from God, given you to use for others than yourselves and your own families.

"I see those in this congregation whom I esteem highly for their Christian zeal and practice, whom I have heard extolled as model mothers, model housekeepers, model Christians, but of whom I am persuaded to believe if such were to-day 'weighed in the balance they would have been found wanting.' Why wanting?—Because opportunities to make 'covenant with God by sacrifice,' through tiny deeds of kindness for or toward their neighbor, have been let pass unnoticed or unheeded, thus bearing witness against themselves that of one part of the two commandments of love, upon which the whole law hangs, they were disobedient, and consequently not yet sealed as one of the company who in the day soon to come shall be found of Christ 'keeping the commandments of God and the faith of Jesus.'

"Will you awaken, mothers, and cultivate more patiently in your own hearts, and in the hearts of your children, the plant of love to man, which must bud and blossom, and produce perfect and ripened fruitage before the seal of God's acceptance can be set upon your foreheads? Do you believe the time is short, and that in a few short years at most (God alone knows how few) the Judge of all the earth will show his face upon the earth again? If you believe it, go home to-night and set yourselves resolutely to the task of watching every secret motive of every act; do this for one solitary day, and see if you will not yourselves discern myriads of self-admiring, self-satisfying emotions, that, like the locusts of Pharaoh's day, 'are ready to eat up every herb of the land, and fruit of the trees,' and are quite as fateful and disastrous to the fruits of the Spirit, and as unlike humility as night is to day.

"Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.' Don't think any of you that I mean Sister A, or B, or C, or any other sister, think only, What is for me? Do not try to fit any of these garments of filthy rags that I have been holding up to-night for the rightful owners to see and take from my hands, to anyone but your own self; try every one on your own shoulders; if you find any one or more that fits, wear it home, and until God in his mercy shows you how to grow so much in the grace and knowledge of Jesus that it falls off, never to fit again; and till in its place you shall have a robe of Christ's own righteousness. And, my sisters in Christ Jesus, don't forget who is to aid you in it all; who it is that 'will subdue our iniquities,'

and by and by, when the great work of atonement is finished, 'will cast all our sins into the depth of the sea.'

"We are told by one among us, to whom God deigns to sometimes speak for our benefit, 'that discouragement is of the devil,' so tomorrow if any, by turning the eye within, should find they had been snared by their evil, deceitful heart, don't let discouragement find room to set a foot for a moment. Think of what God has done for you; what his promises are to all who ask with faith believing; remember that 'this is his will concerning you, *even your sanctification*;' and know always, and at all times, and in all cases, that because of your misdoings he will not change his essence, which is love always, and continually, toward all alike who turn unto him. No motion of repentance in your heart but what is faithfully noted and approved by him; no attempt at reform of any kind, however feeble, made in humility and love, is left unaided by him; and you should rejoice rather than faint at every new consciousness of a fault; it is not the consciousness thereof that makes you more wicked, but it offers an opportunity for repentance and reform that never could become yours without it; consciousness of sin is but the glorious light of the Spirit of God shining into the darkened corners of your souls, and showing you the cobwebs of sin, that you may hasten to cleanse them away and leave purity and cleanliness in their stead.

"I see tear-stained cheeks in this congregation before me now, and I am sure angels will witness vigorous effort at self-examination in many a heart among this people; and may the Holy Spirit assist in the cleansing of the soul temples of all filthiness of both flesh and spirit.

"My sisters, arise! the time is short; set yourselves to the work of purifying yourselves 'even as He is pure' as you have never done. 'Tremble, ye women that are at ease; be troubled, ye careless ones; strip you, and make you bare, and gird sackcloth upon your loins.' 'The night cometh when no man can work,' and that night is just upon us! May God's blessing be upon you all. Amen!"

As one in a dream did Sister James Jewett go out of the house; for once she forgot to shake hands with old Auntie Stimson, the dear old lame soul, whose lamp was so well trimmed and burning that of all the garments the elder held out for owners, she never found one to fit her bent and tottering form; and so, joyful as ever, she waited for Sister Jewett's welcome, and could scarcely believe her ears when someone told her she had gone home.

"Suthin's wrong at home or Anna Jewett never'd ha' gone home without saying howdy to me; it does me good a whole week to get her warm hand-shake and greeting. Why, bless your heart, I never hear them two, James nor her, speak or sing but it makes me think I'm back to the good old times of '44, when we looked for the blessed Lord to come sure, and he didn't; but he's coming quickly now. Them notes of Elder A.'s sermon rung out sharp and clear, just as they made 'em ring who preached the Lord's coming them days, praise the Lord!" And more than one heart caught the strain, and praised the Lord too as they went home, more thoughtful than they came.

Sister Jewett forgot the extra shawl she always carried cold evenings to wrap baby James Jr. in, and was obliged to send back to her seat for it after they were otherwise all ready for the four and a half miles' ride home, but she had not forgotten the many garments that fitted her exactly, so she said in low tones to James as they rode along, "I am guilty, guilty, guilty; of what am I not guilty?"

"So am I! How many baskets full of crumbs I am carrying home! I wonder you know me, Anna, in these 'filthy rags' the elder threw over my shoulders; or have you seen them all the time?"

"Why, James, the sermon was to me, not you; I cannot wait, it seems to me, for to-morrow to come and bring me possible opportunity for removing one block of stumbling I threw in Mrs. Adkin's path yesterday afternoon just before the Sabbath began; one unheeded opportunity for covenanting with God by sacrifice, I may perhaps catch again; but for that one family I have let hundreds pass, I am certain. James, you do not know your wife at all; she is just beginning to know herself. God grant my case was not pending to-day, for I am 'wanting' everywhere."

"No, Anna, not in everything. Give God praise for all the help he has rendered you; and as the elder told you, 'take courage for the rest.' It was only yesterday I as good as lied to John Adkins. He wanted to know how I came always to have good potatoes and he never, only in an occasional hill. I told him, 'Oh, I guess you imagine I am more successful than you, that is all;' when, Anna, I am sure, and was then, that it lies in his manner of seeding and cultivating, and I wouldn't tell him lest he should catch up to me and come out as well as I. And this is but one instance of many similar cases with other neighbors than John. Then, I am proud as Lucifer of my wife, my daughters, of your management inside, of my own outside; and I am crowing inside half the time over the whole business, and taking all the credit to myself. If you are guilty, what am I?"

"James, we are both shamefully at fault; but thank God that time remains to turn new leaves, and, with his help, we will begin to-morrow by humble confessions at home first, for the girls' sake and each other, and then 'extend our usefulness' to our neighbors as much as possible."

On the back seat Ruth and Rachel sat silent; but when they had reached home and the lamp was lighted, both faces showed traces of tears, and when, on kissing them good-night, with one arm round each, Mrs. Jewett said, 'My girlies, sleep to-night, and come down early to help your father and nother begin the work of living new lives to-morrow,' Rachel said:—

"O mother, how do I dare to sleep when I have been so deceived and am so sinful! Won't you please ask God first to forgive me so I can sleep?"

"Ask him for me, too, do, mother; I am the worst of all," Ruth sobbed out.

And when Mr. Jewett came in from putting out the horses, he found his wife pleading with God, as he had never heard her before, for them all; and beside them he knelt too.

* * *

A BOY'S RESOLVE.

ADMIRAL FARRAGUT, one of the naval heroes in our Civil War, tells the following anecdote of his boyhood:—

When I was ten years old I was with my father on board of a man-of-war. I had some qualities that, I thought, made a man of me. I could swear like an old salt, could drink as stiff a glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards, and fond of gaming in every shape. At the close of dinner one day my father turned everybody out of the cabin, locked the door, and said to me, "David, what do you mean to be?"

"I mean to follow the sea."

"Follow the sea! Yes, to be a poor, miserable, drunken sailor before the mast; be kicked and cuffed about the world, and die in some fever hospital in a foreign land. No, David; no boy ever trod the quarter-deck with such principles as you have, and such habits as you exhibit. You'll have to change your whole course of life if you ever become a man."

My father left me and went on deck. I was stunned by the rebuke, and overwhelmed with mortification.

"A poor, miserable, drunken sailor before the mast. Be kicked and cuffed about the world, and die in some fever hospital. That is to be my fate," thought I. "I'll change my life, and change it at once. I'll never utter another oath; I will never drink another drop of intoxicating liquor; I will never gamble." I have kept these three vows ever since. Shortly after I had made them I became a Christian. That act was the turning-point in my destiny.

A GIGANTIC SCHEME.

Two years ago Heman Clark, the well-known contractor, broached a scheme for a great system of tunnels under New York City and the East and North Rivers, connecting the city with the suburban points. Little attention was paid to the plan, as it was considered too expensive to be practicable. Today Mr. Clark announces the completion of the arrangements for carrying out the great work. A capital of \$150,000,000 has been guaranteed, of which \$30,000,000 is considered sufficient to do the tunneling. The tunnels will be 150 feet below the surface, thus avoiding all buried wires, gas pipes, etc., and avoiding any difficulty with the rivers. The main tunnel will extend from the City Hall in New York to Fleetwood Park on the north, under Brooklyn to Coney Island on the east, and under Jersey City to Newark. There will be four tracks. Freight and passengers will be carried. The passenger trains will run at full express speed. Elevators will convey freight and passengers between the street stations and the tunnel. The plan for carrying freight will relieve the city streets of much trucking. Cars will be brought under the larger stores, and freight can be lowered directly to them. Negotiations are now pending with the city government for the required permission to begin work.—*Sel.*

"FAITHFULNESS in little things fits one for heroism when the great trials come."

News and Notes.

RELIGIOUS.

—The first wedding that ever took place in the Northwest in strict accordance with ancient Jewish rites, occurred in Milwaukee on the 17th ult.

—The Jews' free school at Spitalfields, England, is said to be the largest school in the world. It numbers 3,500 pupils—2,250 boys and 1,250 girls.

—The Pope's income for 1888 amounted to £504,000, of which £373,000 came from Peter's pence, £133,000 from interest on moneys invested out of Italy. The outlay of the Vatican amounted to only £340,000.

—Some statisticians assert that the net gain of new churches in the United States during the year 1888 was 6,434, the increase in the number of ministers was 4,505, while the increase in church-members was 774,861. The average gain for each day of the year was 17 churches, 12 ministers, and 2,120 members. Such figures should be well authenticated to receive credence.

SECULAR.

—Switzerland will fortify St. Gothard.

—France has doubled the duty on rye and rye meal.

—White Caps have begun operations in West Virginia.

—A new plot against the life of the Czar has been discovered.

—Emperor Francis Joseph will visit the Emperor William at Berlin soon.

—Black knot is devastating the blue plum orchards in some parts of Ohio.

—A fire at Ashton, Ill., destroyed twenty-one business houses on the 28th ult.

—It is estimated that the Riverside orange crop this year will be worth \$1,000,000.

—The king of Holland is insane and has been declared incapable of doing business.

—Yellow fever and small-pox are doing deadly work at Rio Janeiro, South America.

—Within a year 12,000 patients have been treated free at the German Poliklinik, New York.

—All work on the Panama Canal has ceased and the laborers have quietly left the isthmus.

—President Harrison's proclamation declaring Behring Sea a closed sea was a surprise to Canada.

—Emperor William has contributed \$150 to the new city hospital which is being erected in Baltimore.

—Street-cars will soon be running in the venerable city of Damascus, and the town will be lighted by gas.

—A piece of redwood bark three feet thick was brought to Visalia, this State, recently from the Frazer mill.

—The National Geographical Society puts down the population of Africa at about eighteen to the square mile.

—A number of coal mines near Pittsburg, Pa., have been shut down, throwing thousands of men out of employment.

—Mrs. Harriet Beecher Stowe is recovering her health, but her mind is shattered and mentally she is no more than a child.

—The destruction of 3,000,000 pounds of tea, in Chicago, a few days since, has caused an advance in prices of the lower grades.

—Another Cabinet crisis is imminent in France. The new Ministry, it is feared, will go to pieces over the discussion of the budget.

—Last year Iowa raised, on 7,797,090 acres, 321,629,962 bushels of Indian corn, the commercial value of which is placed at \$73,974,891.

—Five Chinese were landed at New York on the 28th ult., for the purpose of crossing the continent on their way to China. They came from Cuba.

—Col. Robert Lincoln has been appointed minister to Great Britain. The appointment gives general satisfaction both in this country and in England.

—The news from Hayti shows that disorder and violence still reign on the island. It is reported that another town has been bombarded and much property and many lives destroyed.

—March 26 the Spanish mail steamer *Mindanio* was sunk by a collision with the Spanish steamer *Visayas*. Thirty of the crew and passengers were drowned.

—March 26 the steamer *Ocotolan* foundered on Lake Chapala, near Guadalajara, Mexico, with a large excursion party on board. Over fifty lives were lost.

—An industrial training school is to be opened at Patterson, New Jersey, for young men who desire to become expert weavers, dyers, or finishers of silk fabrics.

—It is announced that the French Government has decided to prosecute General Boulanger on a charge of conspiracy with the leaders of the Patriotic League to accomplish a revolution.

—The Central Warehouse in Chicago was destroyed by fire on the 26th ult., with its contents, which consisted mostly of stores of teas, coffees, and merchandise. The loss was nearly \$1,500,000.

—According to the report of the statistician of the Agricultural Department there were produced in this country during 1888, 415,868,000 bushels of wheat, of which California raised 28,415,000 bushels.

—Murat Halstead, editor of the Cincinnati *Commercial Gazette*, nominated by the President for the position of minister to Germany, was, on the 30th ult., rejected by the Senate by a vote of 25 to 19.

—One of the torpedo boats of the French navy was sunk recently, and fifty-three more vessels of the same pattern have been ordered to stay in port until they have been reconstructed and proved seaworthy.

—After a careful investigation the New York *Sun* has come to the conclusion that 40,000 working-women of that city are receiving wages so low that they are compelled to accept charity, adopt lives of shame, or starve.

—Advices from Lima, Peru, state that the Verrugas bridge, the most famous of the bridges on the Oroya Railway, has been swept away by a flood. The bridge was 108 feet high, and the original cost was 400,000 soles.

—The Canadian Parliament has decided by a vote of 175 to 13 to allow the act of the Quebec Legislature granting the Jesuits \$160,000; Catholic Bishops, \$100,000; Montreal University, \$140,000 for property confiscated a century ago.

—The British sealing schooners seized three years ago in Behring Sea by United States revenue cutters for violation of treaty obligations, were sold at public auction by United States Marshal at Port Townsend, Washington, on the 26th ult.

—A late dispatch to the Cologne *Gazette* from Zanzibar says: "A party of 230 men landed from the German man-of-war *Schwalbe* and burned Kondutchi, after a conflict with the natives. Opposition to the Germans is everywhere decreasing."

—Aluminum is coming into use as a material for dental plates, for which it is especially adapted by reason of its lightness, its freedom from odor or taste, and the fact that it is not affected by food or the secretions of the mouth. It costs about one-sixth as much as silver.

—It is stated that the members of the Prussian imperial family have subscribed the cost of a present of several thousand American repeating rifles and a quantity of ammunition to the Prince of Montenegro. They are supposed to be intended for use against Serbia and in favor of Prince Karageorgevics.

—The alligator of the South, like the buffalo of the West, it is said, is likely soon to become extinct. The slaughter of the alligator for its hide, like the slaughter of the buffaloes for their hides, has been so great that it will be only a few years before the lonely lagoon of Florida will have lost its last survivor.

—The cost of maintaining public schools in New York State last year was \$14,980,841, an increase of \$1,200,000 over 1887. This money was for the education of 1,772,958 children of school age, of whom 1,033,269 attended school. The number of teachers employed was 31,726, at an average annual salary of \$419.75.

—Mrs. Lucy Parsons recently delivered an address to some 2,500 persons in Chicago, in which she said: "We want a revolution, whether peaceful or bloody makes no difference. A revolution must come." "I have but one object in life," said Mrs. Parsons, "and that is to make you discontented—to make rebels of you all."

—John Bright, the English statesman, died in London on the 27th ult. He was born at Greenbank, November 16, 1811, and was consequently in his seventy-eighth year. His public life did not begin until 1839, when he joined the Anti-Corn Law League and became one of its most brilliant supporters. He was eulogized in the House of Lords on the 28th by the Marquis of Salisbury.

—March 18 Chairman Britton, of the Inaugural Committee, handed to the commissioners of the district a check for \$26,000, this being the amount received from the inauguration over and above all expenses. The fund is to be invested and the interest devoted to relieving the distress of the poor in the city.

—A number of New York and Western capitalists have organized a corporation under the title of the American Meat Company, which proposes to engage in all the branches of the cattle and beef industry, from the raising of stock to the retailing of the product. The capital is fixed at \$25,000,000, of which \$15,000,000 have been already issued.

—The Russian Government is considering a measure for increasing the number of vessels in the navy. The plans under consideration involve the expenditure of 120,000,000 roubles (\$67,200,000). The plans include several additions to the Black Sea and Baltic defense fleets, as well as the strengthening of the cruising fleets. The work will probably be begun at an early day.

—It is reported that the emperor of Austria, whose health has been affected very seriously by the shock of his son's death, will soon seek rest and distraction from anxiety in foreign travel under the strictest incognito. He is expected to visit the queen regent of Spain and the Prince of Wales, who was Rudolph's most intimate friend, but no official notice of his presence will be taken.

—It is stated that a company has been formed in France, headed by a well-known Alsatian manufacturer, for the purpose of diverting the Guiers River to St. Christophe, where a fall of 200 meters would be thus obtained, representing a force of 4,000 horsepower, which would be utilized in developing electricity for the production of aluminum by a new process from the clay found in the district. It is asserted that by means of the process in question, aluminum, which is at present so costly, can be produced at a price that will very little exceed that of the cheapest metals.

—Probably the most remarkable bank robbery that ever took place was that perpetrated at the First National Bank of Denver on the 29th inst. The robber secured a private interview with the president of the bank and then compelled him to fill out a check for \$21,000; the cashier was then called in and the check cashed, after which the robber took his departure, and, though the alarm was immediately given, no trace of the scoundrel has been obtained. Neither the cashier nor one of the twenty-one clerks in the bank had the least suspicion that anything was wrong, the president not daring to give the least sign.

—It is stated that the Canadian Government has decided to renew the issue of fishery licenses under the *modus vivendi* in connection with the fishery treaty negotiated at Washington last year. The Newfoundland Government recently sent word to Ottawa that it would co-operate with Canada in the matter, and licenses issued by either Government will be equally good in all British North American waters. The speech from the throne, read at the opening of Parliament, intimated that Canada would revert to the treaty of 1818, and what caused a change of policy is unknown, but it is rumored that it is the result of a desire to open negotiations for a settlement of the fisheries question.

Obituary.

SCHNABEL.—Died, February 7, 1889, at her daughter's house (Sister Prosser), Reno, Nev., Sister Elizabeth Schnabel, aged 68 years, 3 months, and 21 days. In 1844 Sister Schnabel embraced the First Angel's Message under the preaching of William Miller. Since that time she has been living a consistent Christian life, and has walked out in the light as the study of God's word revealed it to her. About eleven years ago she accepted the Sabbath and all the truths of the Third Angel's Message, and joined the Rocklin church. Her death was very sudden, and without the least suffering; it can be literally said that "she fell asleep in Jesus." She leaves one son and two daughters, all married, to mourn their loss. The body was taken to Newcastle, Cal., and buried from the Congregationalist Church, Rev. N. R. Peck and J. L. Fisher officiating.

FRANK HOPE.

(Review and Herald please copy.)

MISCELLANEOUS TRACTS.

ASSORTED PACKAGE NO. 6. PRICE, 25c.

THE Plan of Redemption—The Sufferings of Christ—The Sanctuary of the Bible—Scripture References—The Spirit of Prophecy—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The End of the Wicked—The Two Thrones.
Address, PACIFIC PRESS, Oakland, Cal.

Publishers' Department.

RECEIPTS.

EUROPEAN MISSION.—Albert A Kerg Acushnet Mass. \$25.

RURAL HEALTH RETREAT.—Charity Fund M J Bartlett \$25.

FOREIGN MISSIONS.—M J Bartlett 47, Healdsburg per St Francis \$1.

RECEIVED ON ACCOUNT.—Upper Col Tract Society \$250, Dakota \$100.

CALIFORNIA CONFERENCE FUND.—Free Will Offering E G W \$5.50, J H Hodge Hanson Cal \$8.50, R and A T Stickney Little River Cal. \$50.

STOCKHOLDERS' MEETING.

THE fourteenth annual meeting of the stockholders of the Pacific Press Publishing Company, for the election of officers, and transaction of other business, will be held at the office of the company, in Oakland, Cal., Monday, April 22, 1889, at 9:30 A. M.
C. H. JONES, *Pres.*

SENTINELS FOR MISSIONARY WORK.

SIXTY assorted back numbers (four different dates) of the *American Sentinel* sent post-paid for \$1. Just the paper to hand to your neighbor or mail to a friend. All about the National Reform movement, the Sunday question, the Blair bills, etc.

STOCKHOLDERS' MEETING.

THE first annual meeting of the stockholders of the Pacific Sabbatarian Association will be held at the office of the Pacific Press Publishing Company, at Oakland, Cal., on Tuesday, April 23, 1889, at 5 P. M., for the election of officers, and the transaction of such other business as may come before the meeting.
J. N. LOUGHBOROUGH, *Pres.*

HEALDSBURG COLLEGE.

THERE will be a meeting of the stockholders of Healdsburg College corporation at the South College building, Monday, April 15, at 9 o'clock A. M., for the purpose of electing seven trustees, to serve one year from that date, and for the transaction of such other business as may be brought before said meeting.
W. C. WHITE, *Pres.*
W. C. GRAINGER, *Sec.*

THE annual meeting of the stockholders of the Rural Health Retreat Association (a corporation) will be held at Crystal Springs Health Retreat, near St. Helena, Napa Co., Cal., on Thursday, April 25, 1889, at 2 o'clock P. M. At this meeting a board of seven directors will be elected, and such other business transacted as may properly come before the meeting.
J. N. LOUGHBOROUGH, *Pres.*,
JOHN FULTON, *Sec.*

CRAM'S SUPERIOR MAPS.

WANTED.—Salesmen for Cram's Superior United States and World Maps, State Maps, Charts, etc. They sell rapidly because

THE PEOPLE NEED THEM,

want them, and will have them. Commission very liberal. For terms and territory, address our general agent,

A. K. ATTEBERRY, Keenville, Ill.

BATTLE CREEK COLLEGE,
BATTLE CREEK, MICH.

AN EDUCATIONAL INSTITUTION,
FOUNDED IN 1874.

SPECIAL ADVANTAGES.

SIX Departments of Instruction: namely, Collegiate, Theological, English, Preparatory, Manual Training, and Primary and Intermediate. A large faculty of competent teachers. Thorough instruction. A reading-room, and a well-selected library. Good school appliances, apparatus, and chemical laboratory. Healthful and desirable location. High standard of scholarship and morals, and good religious influences.

SPECIAL FEATURES.

Thorough and judicious discipline. Industrial training. Biblical instruction. A Missionary Department. Physical and moral training.

EXPENSES.

In price of board, room-rent, and tuition, this College presents as great inducements as any institution of learning in the land.

For catalogues or further information, address,
BATTLE CREEK COLLEGE, Battle Creek, Mich.

SEVENTH-DAY · ADVENTIST

Y · E · A · R · B · O · O · K

OF · STATISTICS · FOR · 1889

Comprising the classified business proceedings of the General Conference, the International Tract Society, the International Sabbath-school Association, the American Health and Temperance Association, Denominational Publishing Houses, Health Institutions, Colleges, etc., supplemented with a

Department of General Information

Interspersed with Practical Comments on the PROPOSED RELIGIOUS AMENDMENT to the CONSTITUTION OF THE UNITED STATES.

This "Year-Book" is a large pamphlet of over two hundred pages, nicely printed, finely illustrated, and has a beautiful engraved cover design neatly executed in blue and gold.

The General Information found in this book is well worth its price, aside from the other interesting and valuable matter which it contains.

The price is fifteen cents, post-paid, and it is well worth double this sum.

Address,

PACIFIC PRESS PUBLISHING CO.,

OAKLAND, CAL.

Or, 43 Bond Street, New York City.

Civil Government and Religion.

BY A. T. JONES,

ONE OF THE EDITORS OF THE "AMERICAN SENTINEL."

Scriptural, Logical, Plain, and Forceful.

This important work shows clearly the relation that should exist between Church and State at the present time, as proven by the Bible and history of the past twenty-five centuries.

Chap. I distinguishes between "What Is Due to God and What to Cæsar;" Chap. II shows for what purpose "The Powers That Be" are ordained; Chap. III outlines vividly the relation that existed between "Christianity and the Roman Empire;" Chap. IV ably discusses "The Religious Attack upon the United States Constitution, and Those Who Are Making It;" Chap. V unmasks "Religious Legislation," calling special attention to the Blair Sunday Bill, now pending in Congress; Chap. VI is devoted to "The Sunday-law Movement in the Fourth Century, and Its Parallel in the Nineteenth."

These and other topics of equal interest make this treatise INDISPENSABLE TO EVERY LOVER OF CIVIL AND RELIGIOUS LIBERTY.

"CIVIL GOVERNMENT AND RELIGION" is a pamphlet of 176 large octavo pages. Price, 25 cents.

MILLIONS OF COPIES should be placed in the hands of thinking people AT ONCE. It clearly defines what position we, as American citizens, should sustain toward the effort now on foot to secure religious legislation. Address,

Pacific Press Publishing Co.,

12th and Castro Sts., Oakland, Cal

Or, 43 Bond St., New York.

The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, APRIL 8, 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.

A CHICAGO lawyer who recently secured a fraudulent divorce for a client was a few days since found guilty of contempt of court and sentenced to the county jail for one year and to pay a fine of \$500. If all divorce sharks were served in the same way it would do something towards solving the divorce problem.

OWING to the preponderance of the hoodlum—element at Sunday picnics in the neighborhood of San Francisco, the Southern Pacific and other railroad companies have decided to run no Sunday excursion trains from that city this summer. The company has also issued an order prohibiting the selling of liquor at its stations, except at the principal eating stations. It is also considering the advisability of closing all the bars on the ferry-boats on San Francisco Bay.

MARCH 16 a hurricane swept over the Samoan Islands, doing untold damage and wrecking the American and German men-of-war in Apia harbor. Four vessels, two American and two German, are total wrecks, while one American and one German vessel it was thought might be saved. The total loss of life in the two fleets was 142; of these 96 were Germans and 46 Americans. The one British man-of-war at Apia, the *Calliope*, having a supply of fuel, which it seems the other vessels did not have, escaped by putting to sea.

In the office chapel the other morning the pastor said in substance: I suppose that most of us have not forgotten that to-morrow, April 1, is a day which heathen custom has set apart as a time in which we may tell lies; but falsehood on one day is just as bad as falsehood on another. The apostle says, "Lie not one to another, seeing that ye have put off the old man with his deeds." Neither does sport justify the foolish lying and jesting; for "as a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am I not in sport?" "Wherefore putting away lying, speak every man truth with his neighbor," on all days, under all circumstances. And the SIGNS responds, as will all its truth-loving readers, Amen.

SOME time since, in commenting upon the statement that religion and the drama were becoming intertwined, we said: "Religion and the drama may be becoming intertwined, but Christianity and the drama are not and never can. The drama is part and parcel of the world, and the Christian is commanded to 'love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him.'" This the *Free-thought*, a liberal paper published in San Francisco, criticises as follows:—

"We read in holy writ that God himself so loved the world that he gave his only begotten Son for it, and the Son so loved the world that he gave his life to redeem it. We are, furthermore, enjoined to be perfect as the Father in Heaven is perfect. If man is to be as God, and if God loves the world, how can man leave the world outside his affections? Is it possible that there can be inconsistencies in religion?"

This criticism is merely a play upon words. God loves the world in one sense, while the unregenerate man loves it in quite another sense. God's love for the world is that of a parent for a child, a love that would elevate and save, and this is witnessed by the fact that he made an infinite sacrifice to make sal-

vation possible. But the love of the natural man for the world is altogether selfish; he loves it that he may use it to gratify his unholy desires. Man's love of the world is really self-love; God's love for the world is a love for others. There are glaring inconsistencies in religion, so called, but none in genuine Christianity. Religion and Christianity are not synonymous, nor is everything Christian which bears that name.

"AMERICA" well says that "the new Roman Catholic University in Washington, which is soon to begin educating American young men, will probably prove itself as un-American in all the ideas and methods found within its walls, as anything could well be. Bishop Keane, the rector of the university, is now in Rome, whither he lately took the statutes of the new institution as framed by the American bishops, to be corrected and approved by the Pope. They have been examined by a commission of Italian cardinals, on whose recommendations the Pope has acted. While in the shadow of the Vatican, Bishop Keane is picking up Italian professors to bring back with him under contract to teach American pupils. Therefore, the new university will be, to all intents and purposes, a foreign institution of learning planted on American soil, and reeking with the dogmas of Rome."

"A MILLENNIUM MAKER" is what the San Francisco *Examiner* calls the Rev. T. De Witt Talmage. That gentleman has submitted the conversion of the world to a mathematician, and finds that 2,754,375 Christians out of the nominal 500,000,000 can accomplish the conversion of the world, or bring about the millennium, by the beginning of the next century, if each converted person will convert another, and that person another, and so on. He thinks an army of 50,000,000 earnest Christians would do it, while an army of 47,000,000 could be held in reserve. But there have been just such millennium makers in the past. The same idea was advocated a few years ago by the *Christian Commonwealth*, of London. The question is not, Can they do it? but, Will they do it? All might become Christians, but the divine word asserts that all will not. The millennium will not come till ushered in by the presence of the Lord to reward his own and destroy the wicked. And the millennium of saints will not be on the earth, but in Heaven.

Quite a number of ladies of Healdsburg, Cal., recently presented to a certain defender of Sunday sacredness, a memorial, in which they say, "We, the undersigned, ladies of Healdsburg, who observe Sunday as the Lord's day, desire to extend to you," etc. Evidently they wrote more truly than they designed. They do not observe the Lord's day, nor do they call Sunday such, but they "observe Sunday as the Lord's day." We may in the same way observe Monday, Tuesday, or any other day of the week, as the Lord's day.

But Sunday is always only observed as the Lord's day. It has no right to the title any more than Monday. "The seventh day," God declares, "is the Sabbath of Jehovah" (Ex. 20:8-11); the Lord calls it, "My holy day" (Isa. 58:13); and Jesus declares that he is Lord of that day. Mark 2:28. The seventh day is the Lord's day, and he who observes it according to the commandment, observes the Lord's day. The Lord's day of the Bible then is, not the first day, but the seventh day, commonly called Saturday.

THE London *Christian World* has entered a vigorous protest against the London Sunday edition of James Gordon Bennett's paper, the *Herald*. The *World* says that Mr. Bennett "will do well to recognize the general feeling against the publication of the new London edition of that paper on Sundays as well as week-days. It is an intensely unpleasant and dangerous, as well as an unnecessary, innovation."

Prominent ministers of almost all denominations, including Archdeacon Farrar, Rev. Hugh Price

Hughes, the Bishop of Ripon, the Archbishop of Canterbury, the Bishop of London, and Drs. Dale, Allan, and Parker, have also spoken against the innovation, but still the Sunday edition of the *Herald* is published. Referring to this matter the *Christian at Work* says: "We could wish Mr. Bennett would discontinue a publication which so greatly offends a pronounced public sentiment. But we fear there is as little probability of that as there is that the tide of the Indian Ocean will climb to the peaks of the Himalayas."

THE soldier of Christ must make up his mind that he cannot please all. In fact, it is not to be his object to please any man. The ship that will sail with every wind will never enter port. The Christian who endeavors to agree with each one he meets will as often go backward as forward. His chief object should be to love God, seek God, please God. Men will find fault with him, it is true. They will find fault with him if he tries to please them. John the Baptist was temperate and abstemious, and men said that he had a devil; Jesus met with men at the social board, and the Jews said that he was gluttonous and a wine-bibber. Matt. 11:18, 19. Their lot would have indeed been hard if their only object had been to please men. But they had a higher motive,—to please God alone,—and their joy was proportionately great. "Not as pleasing men, but God that trieth the hearts."

THE extent and severity of the famine in Northern China can scarcely be realized in America. In this country of vast resources, numerous railways, and sparse population (only fourteen to the square mile), a failure of crops may cause "hard times" in the district immediately affected, but a famine is scarcely possible, at least such a thing has never been experienced in our country. In China, however, the case is very different. The country is destitute of railroads, and is densely peopled. The provinces now suffering from famine are said to have a population of from 150 to nearly 500 per square mile. A vast majority of these are poor. At least they lead a precarious existence, living from hand to mouth, and with them a failure of crops means not simply financial embarrassment, as it does to the American farmers, but hunger, cold, and nakedness, and in many cases actual starvation.

Northern China has cold winters, and in the present case the horrors of famine have been increased by the rigors of a hard winter. The Chinese Government has done something for the relief of its suffering subjects, and the people in the more favored districts have also contributed, but the resources of the Government and of the people are alike limited, and an appeal has been made to the world. Relief committees have been formed not only in China but in London, Berlin, New York, San Francisco, and other cities, and funds are being collected and aid forwarded as rapidly as possible. It is stated that the sum of ninety cents will provide food for a single person for three months, and if such be the case certainly none should be permitted to starve unless lack of transportation prevents aid from reaching them in season.

THE address of Elder J. W. Scoles will be Oakland, Cal., care Pacific Press, until further notice.

WE are requested to state that the Upper Columbia camp-meeting will be held May 14 to 21.

THE SIGNS OF THE TIMES, PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE International Tract and Missionary Society.

A sixteen-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel; with Departments devoted to Health and Temperance, The Home Circle, the Missionary Work, and the Sabbath-school.

Price Per Year, post-paid, - - - \$2.00

In clubs of five or more copies to one name and address, to be used in Missionary work, each, - - \$1.50

To foreign countries, single subscription, post-paid, 10s

Address, **SIGNS OF THE TIMES,**

Twelfth and Castro Sts., OAKLAND, CAL., U. S. A.