

THE Signs of the Times

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

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REV. F. F. JEWELL, D.D., of San Jose, has recently preached a sermon against extravagances at funerals. And the Methodist *Advocate* truly says that "to involve a poor family in large funeral expenses for fashion's sake is a great wrong."

Now that Lent has come, we suppose that many of the worldly and uninstructed members of Zion will abstain from certain kinds of food and pleasures, thinking that these forty days will atone for all the year; but it is the constant spirit which is of value in God's sight.

THE *Lutheran Observer* is taking to task certain Presbyterian divines, who have called the thirty-nine articles of the Church of England Calvinistic. The *Observer* claims that they are of Lutheran origin. Well, be it so; but it seems to us that it would be much better to ask, "Are they Christian?" If they are, they do not need them. The words of Christ are found in the Bible. Having that, we have all, and need no other creed.

THE banquet held at the recent centenary of American jurisprudence, in New York City, was especially noted for one thing, and that was, according to a spectator, its wines and tobacco. Says the *New York World*:—

"Those legal potentates have been magnificently dined and wined. . . . It was apparent that the fame of the alluring but potent Bar Association punch had reached the ears of the uppermost court. . . . Now the United States Supreme Court is launched for its second century upon a sea of wine, music, and liquid eloquence."

WE believe God's word, and that it is all given for a purpose. Our understanding or not understanding a passage does not affect the Scripture or its object. Upon this point we commend the following from the *Independent*:—

"One who, in reading the Bible, finds it necessary to slur over this passage, to dodge that passage, and to pervert the natural and obvious meaning of a third, and so on indefinitely, may be sure that he does not come to the study of the book divine in a proper state of mind. He makes the Bible an authority when and where it suits him; and when it does not suit him, he virtually disputes or absolutely denies its authority. This is not the way to read the Bible to the highest profit."

The way to read God's word to the highest profit is revealed in that word: "Blessed is he that readeth, and they that hear, . . . and keep those things which are written therein." Rev. 1: 3. He who reads God's word with a heart to follow its teachings will find it more precious than gold.

WHEN Dr. Theodore L. Cuyler became pastor of the Lafayette Avenue Presbyterian Church, in April, 1860, it numbered 140. It now numbers 2,330, and the Sunday-school, 1,600. It pays the salaries of three ministers in the city and two in the South, and leads every church in Brooklyn in the amount donated to foreign missions. In size it ranks third in the United States. Besides this work, he has published several books, and has contributed more than 3,000 articles for papers and magazines. He resigns in April, fearing that he will get old and will not know enough to resign. His labor is a good example for young ministers. God calls them to work.

THE following from the *Louisville Courier-Journal* is, as headed in the paper from which it was clipped, not only a "warning to Liquor Dealers," but is a warning to all. It would be a good thing for temperance we presume if all liquor dealers were compelled to test their poisonous beverages to the full before ruining others with them. Here is the item:—

"Grafton, W. Va., Jan. 8.—Elihu C. Moore, a prominent merchant and liquor dealer of Huttonville, Randolph County, poisoned himself, and died in great agony to-day. Moore had a large quantity of cheap wine which he dosed with dyes to make it resemble whisky. Before selling it he determined to drink some himself, to ascertain the effect. The poison in the dyes killed him in a few hours."

THE disposition to believe the Pharisees' testimony against Jesus, on some special points, is remarkable. For instance, they said, "How knoweth this man letters, having never learned;" and straightway it is assumed that he was allowed by his parents to grow up without any attempt at educating him. And this notwithstanding the fact that Jewish parents were especially enjoined to teach certain things to their children. We read, also, that when he went to Nazareth, where he was brought up, at the very beginning of his ministry, "as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read." Then he had learned to read, notwithstanding the Pharisaical slur to the contrary, because he had not attended the schools of Jerusalem. One more of their charges, which many Christians approvingly repeat, is that he disregarded the Sabbath. But it is very plain that he resented this accusation, and showed that he did nothing but what was lawful to do on the Sabbath day, although he did violate their traditions.

INVITATION AND PRIVILEGE.

"BEHOLD, I stand at th' door and knock,"
Saith thy Redeemer and thy Lord.
Unbar the door, shoot back the lock,
And list the loving Master's word.
He'll sup with thee while thou dost spread
Before Him sins and griefs of thine;
He'll bless the board, and Sorrow's bread
Shall be transformed by Love Divine.

And thou, half-starved on scanty dole,
Shalt sup with Him—His bounties share—
Shalt satisfy thy famished soul
With blood-bought viands, rich and rare,
Shalt eat His bread and quaff His wine,
Jehovah's gracious gifts so free.
Still wilt thou close that heart of thine?
Eternal Love calls now to thee.

JESUS KNOCKING AT THE HEART.*

BY MRS. E. G. WHITE.

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

CHRIST is willing to take possession of the soul temple, if we will only let him. He is represented as knocking at the door of our hearts for admission, but Jesus never forces himself upon us; he will come in only as an invited guest. If we seek him, we shall certainly find him. Many seem to have an idea that Christ is a great way off. It was difficult for the children of Israel to understand that Christ was their divine leader, and that he was enshrouded in the pillar of cloud by day, and in the pillar of fire by night. If we could only realize that we do not have to ascend into the heavens to bring Christ down, nor descend into the earth to bring him up, but that he is near us, how different would be our actions. There would not be so much trifling conversation. We would not be so easily led into temptation, and there would not be so many things in our lives to displease Jesus. We would realize that the divine eye is upon us, and that the record is passing up to heaven which we must meet again in the day of final accounts; for the judgment is to sit, the books are to be opened, and everyone is to be judged according to the deeds done in the body.

In order to let Jesus into our hearts, we must stop sinning. The only definition for sin that we have in the Bible is that it is the transgression of the law. The law is far-reaching in its claims, and we must bring our hearts into harmony with it. Men may wrap

* Sermon at Torre Pellice, Italy, December 3, 1885.

themselves about with their own righteousness, they may reach their own standard of character, but they do not reach the standard that God has given them in his word. We may measure ourselves by ourselves; and compare ourselves among ourselves; we may say we do as well as this one or as that one, but the great question is, Do we meet the claims that Heaven has upon us? The reason why iniquity prevails to such an alarming extent is that the law of God is made void in the earth. His law spoken from Sinai and exemplified in the life of Christ, is perfect, converting the soul. It condemns every sin, and requires every virtue. Not only does it demand a correct outward deportment, but its principles reach even to the thoughts and affections of the heart. "Behold," said the psalmist, "thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom." In the light of the law, covetousness is seen to be idolatry, lust adultery, and anger murder. No wonder that the carnal mind is enmity against God, and not subject to his law.

Those who are loyal to God's law will not always find the way smooth. God has not promised his people exemption from trials, but he has promised that which is far better. He has said: "As thy days, so shall thy strength be." "My grace is sufficient for thee; for my strength is made perfect in weakness." "The God of all comfort, who comforteth us in all our tribulation." "As the sufferings of Christ abound in us, so our consolation also aboundeth." All who love and fear God will suffer persecution. But Jesus will be near to sustain everyone who is afflicted for the truth's sake. When in the prison of Philippi, the scourged and heavily-manacled servants of Christ had such divine consolation that they sang praises to God, and the walls resounded with their triumph. To these faithful messengers, that cold dungeon, reeking with dampness, was made as the gate of heaven. The glory of the Sun of Righteousness beamed forth into that inner prison, making it radiant with a divine effulgence. Christ, the royal messenger, came to John when on his sea-bound isle, and gave him the most wonderful revelations of himself, and of what was to take place in the world's history prior to his second appearing. Jesus revealed himself to Stephen while he was surrounded with pitiless foes. The martyr was given a view of the glory of God with Jesus standing at his right hand to give help to his suffering servant.

Like Paul and the worthies who suffered for the truth's sake, we may be brought into positions of great trial because of our fidelity to God. But Christ is a tender, pitiful Saviour, and will never forsake his children. When on earth, his heart was ever touched with human woes. On every occasion he relieved the afflicted and suffering that were brought to him; he turned none away. A woman who had suffered for years believed that Christ had power to heal her of her infirmity if she could only go to him and tell him her great need. The multitude thronged him as he passed on his way, but she pressed her way through the crowd, and as Jesus came near, she reached forth her hand, and succeeded in touching the hem of his garment, and in a moment she felt that she was made whole. Hers was not the casual touch; it

was the touch of faith. This should impress us all with the importance of having living faith in Jesus as our personal Saviour. Many say that all we have to do is to believe, but they make the service of Christ altogether too superficial. They are satisfied with a nominal belief in Christ; but it is not enough to merely assert that Jesus is the Son of God. We must abide in him as the branch abides in the vine. We must have an experimental faith, a faith that works by love and purifies the soul. Then we have evidence that we bear fruit to the glory of God. What is it to bear fruit to the glory of God? It is to manifest the love of Jesus in our daily life, to be kind and courteous and forbearing to those around us, and to try to lead them to the Saviour. The divine light that shines in the face of Jesus shines also in the heart of the believers, and they walk in the light as he is in the light. That same Jesus represents himself as standing at the door of our hearts and knocking for entrance. Every one of us has a work to do to open the door, if we would have Jesus as our guest. The work of perfecting the soul through obedience to all God's requirements must be constantly going on in our lives. If we regard iniquity in our hearts, the Lord will not hear us. Will you open the door of the heart, and let the light of heaven in? Will you just now invite Jesus as a welcome guest to take possession of your heart? We should desire his presence above everything else on the earth. We should regard him as the one altogether lovely, the chief among ten thousand. Why do we keep the door of the heart closed, when he has given us such a gracious invitation to open the door and let him in?

Some seem to think that if they accept the religion of Christ, they will take a step down; but that is not so. Those who receive honors from earthly kings feel that they are exalted; how much more are they exalted who receive honors from the King of heaven! The Monarch of the universe has promised to adopt into his family all who come out from the world and are separate. All who are faithful in his service will become members of the royal family, children of the heavenly King. Is not this an exalted privilege? We should seek to increase in knowledge and wisdom; for we are to take our talents of intellect into the future world. Our minds should become strengthened, and our hearts refined and elevated, that Jesus may take possession of them. We must imitate his character if we would find ourselves in the society of holy angels in the kingdom of glory. All who enter there will be obedient to the law of God. That law may be trampled under foot here by those who are rebels to God's government, but Jesus said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." It would be a terrible thing to meet the Lawgiver over the broken law. We should pray, as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law."

THERE is a burden of care in getting riches; fear in keeping them; temptation in using them; guilt in abusing them; sorrow in losing them; and a burden of account at last to give up concerning them.

SOME RELIGIOUS ERRORS CORRECTED.

ONE error concerns *the test of conversion*. Every true conversion must have its proofs. Except there be fruits in keeping with the new life received, we may well doubt the genuineness of the so-called process or experience of regeneration. What a pity it is, however, that there should be so many mistakes made in the tests that are applied, the criterions by which to measure the sincerity of this work of grace? How many make certain untangible and indescribable states of mind as the test, such as visions, ecstasies of transporting delight, strange and peculiar sounds heard, and the like, their proofs of being saved. They will always, in after years, refer to these shadowy, inapprehensible experiences as the surest proof of their renewal and their acceptance with God. Now a renewed life by grace has to do with things more real than such impalpable states and frames of mind as I have just alluded to. What now is the convert's attitude towards sin, towards God and Christ his Saviour, and towards his fellow-men? These are better test questions than, What ecstatic bliss or what indefinable vision have I enjoyed? For unless there be now begotten in the soul such a hatred and abomination of sin as to make us turn away from what is sinful and the very appearance of evil, and such love to God as makes him our chief joy and portion, and ready to say, "Whom have I in heaven but thee, and there is none on the earth that I desire besides thee," and such trust in Jesus as to lead us to commit our all to him for time and eternity, and such an interest in our fellow-men as to make us willing to become their servants in sympathetic love and yearning desire for their timely and eternal welfare—unless such fruits abound we may well doubt the reality of our regeneration. Since regeneration is the impartation of God's life to the soul by the quickening influence of his Holy Spirit, this new life must also have the attributes of him who begat it. And these are God's relations towards sin and the human race. And "by this shall all men know that ye are my disciples, if ye have love one to another." "Everyone that loveth is born of God." "Whosoever believeth that Jesus is the Christ is born of God; and everyone that loveth him that begat loveth him also that is begotten of him." "Whosoever abideth in Him [Christ] sinneth not."

Still another error made upon this subject is the *undue emphasis given unto conversion in the category of a Christian life*. From the standpoint of the sinner, one cannot well emphasize too strongly the necessity of repentance and regeneration. The one great necessity above all necessities—the one thing needful for such an one—is to turn unto the Lord his God. The great cry that messengers of God must ever cause to resound in his ears is, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." But I refer to the emphasis that is often given by renewed souls to the experience of conversion, to the oversight and neglect of the cultivation of the Christian graces. Birth is a most important essential to life, but we would not like to have a youth of twenty years still point to his birth as a proof of his existence. There must now be other unmistakable evidences in manifold activities to prove that he is not

dead, or, despite the fact of his birth, he will be considered a corpse and carried out to the cemetery for burial. Yet what shepherd of souls has not frequently met with men and women who love to speak of their religious experience, that may have occurred ten, fifteen, twenty or more years ago, saying, "I know what I experienced, here or there, so many years ago. I know that I am right, for I know when and where I first met the Saviour." And then follows an account going into the minutiae of their experience of the new birth years ago. Now we do not deprecate the assurance of such a conversion, nor disregard the source of joy the review of such an experience may prove; but in full-grown Christians other things should fill the mind and heart and hands—things that are present and near at hand, things that are before rather than behind us—and these should be equal sources of joy and serve as better proof of spiritual life than what may have happened a score of years ago. The point taken is that to a living Christian the activities of the Christian church in advancing the Redeemer's kingdom among men, and the cultivation of a well-rounded, complete personal character, perfect in Christ Jesus, should receive the greatest emphasis. Grateful for the renewing and pardoning grace of God experienced, he should now turn his attention to the work that was given him to do by Him who hired him as a laborer in God's vineyard. No husbandman is content when his acres are sown, even if the seed is the choicest of wheat. He wants to see the seed come up, and the sprouting grain protected, and the crop harvested. Neither is the grower of fruit satisfied when his trees are planted. They must be kept straight and symmetrical in their growth, pruned of wild growths and dead wood, and thus be made productive. The fruit is what he is after—not the planting of the tree, though without this there can be no yield. So God wants our lives to be bringing forth the peaceable fruit of righteousness, and our Christian characters, like so many matured trees, to bear abundantly the fruits of the Spirit, such as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and such like. What orchards of the Lord's planting should every congregation of professing disciples prove themselves to be! So, while conversion is important as the birth into a new life, we should not forget as Christians to emphasize the development and fruitfulness of this life as it advances.

Correct views on all the points touched upon, as well as on others closely related, will not only help the sinner seeking salvation to be the sooner restored to divine favor and forgiveness, but will also help him when renewed the quickest to grow into the likeness of his divine Pattern and into a gracious agency of salvation to others.—*Rev. P. C. Croll, in Lutheran Observer.*

THE world has no time to read the Bible. It reads the character of Christians, and judges Christianity by their exemplification of it. Witnessing for Christ is more than testifying to his goodness or confessing our faith in him as the Saviour; it is living, day by day, so that our unconscious as well as conscious influence is always on the side of Christ.—*Christian Inquirer.*

CONSUMING THE DROSS.

BY FANNIE BOLTON.

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Isa. 48:10. "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12.

Down in the earth in a dark, hidden vein
Was a nugget of ore,
And the pick of the miner touched it with pain
That it knew not before.
And the wise Master knew from the nugget of gold
A rare treasure might come, fit for kings to behold.

It was loosed from its bed in the earth, and away
From the nuggets it knew,
Taken out of the dark to the broad light of day,
'Neath the heaven of blue.
And the Master saw then there was dross with the gold,
But a treasure was there fit for kings to behold.

Hot, hot was the furnace to the nugget of gold,
And it melted with woe;
For the flames of the furnace leaped up to enfold
In a cruel overflow;
And it quivered and moaned of its woe and its loss,
While the flame of the fire was consuming the dross.

And the face of the Master bent down from above,
As he sat to refine,
And he looked on its anguish with pity and love
That was deep and divine;
But ever his love touched the flame to the place,
Till the dross was consumed, and it imaged his face.

Then the flame of the fire no more hurt the gold,
There was no more of loss;
It mirrored the smile of the Lord in its mould,
There was no more of dross.
And the Master uplifted and then gloried it o'er
To the fashion he'd thought of as glorious before.

He set it on high in his crown of delight,
And it sparkled and shone,
Till it seemed like a glad, golden star in the sight
Of those round the throne;
And ever it smiled on the Master's sweet grace,
And ever it mirrored the love of his face.

So grew the crude, worthless nugget of worth,
Through the finer's skill,
And so, O ye poor, lost, sad children of earth,
It is Heaven's glad will
That ye may grow to Christ's radiant grace,
And reflect the rare glory and light of his face.

If ye have been taken away from the past,
From a dark, hidden vein,
And have found the cruel flames of the furnace at last,
With their touches of pain,
Oh, know One is near you, who sits to refine!
Oh, know Christ would fit you for glory divine!

Think not when the flame seems about to devour,
That you're suffering loss;
When joys fade away that you've cherished before—
It is only the dross.
Only the dross will be lost from your hold,
And all that is left will be gold, purest gold.

Hear what the Master has said in his love
To the children of earth:
"I will make a man precious, I'll refine him and prove,
And make him of worth.
As the gold wedge of Ophir, all solid with weight,
I'll make a man precious and holy and great."

Then, then when the furnace is seven times hot,
Pray for grace to endure.
The Lord is most near thee, he has not forgot,
He would make thee all pure.
'Tis a furnace of love, and, oh, wonder untold!
The Refiner himself's in the fire with his gold.

He knows all the pain, feels the flame, and the loss,
But his love bids him wait
Till the fire at last has consumed all the dross,
And then he'll elate.
By and by, when on high in his crown thou shalt shine,
How glad thou wilt be for this furnace of thine!

CREEDS.

It is quite fashionable now to speak against human creeds, but do we know why? Do not some speak against them because it is becoming customary to do so in certain circles? If any reason exists why "the church of the living God, the pillar and ground of truth," should not have a creed formulated by uninspired men, that reason ought to be known. Such a reason does exist. Every human creed is a rival of God's word, and every properly-instructed Christian must be so jealous of God's word that he will view with apprehension every attempt to formulate the truth in a human creed, even if such a creed is called a "Christian creed."

A recently-published article by Rev. J. M. Manning, D.D., on this subject, makes it necessary to notice it, though it is a pity that such a question as, "Shall we have a creed?" should be necessary, when other questions of such magnitude ought to be occupying our attention. Dr. Manning says:—

"Such creeds are a safeguard against error. Having learned them in early childhood, and knowing that they contain the substance of the gospel, we are not deceived by new forms of error constantly springing up around us. Theories claiming to be the gospel, but really opposed to it, do not mislead our minds. As good business men have their familiar tests by which they detect adulterations and counterfeits, so we have, in a Christian creed thoroughly learned and faithfully applied, a ready test by which we may distinguish all false gospels from the true."

It happens, however, that the "Christian creeds" are contradictory, so that for this reason alone, if for no other, they cannot be reliable tests, though they may be ever so thoroughly learned and faithfully applied. No wonder Christians are losing respect for "Christian creeds."

These words of the reverend doctor concerning creeds can only be true when applied to God's word. His word alone is an unerring test by which we may distinguish all false gospels from the true. To use language in recommending human creeds that is true only of God's word, is an attempt to clothe the language of uninspired men with that authority which belongs only to the words of God. Such attempts, when they succeed, put the creed in the place of God's word, and the creed-maker in the place of God. Again the doctor says: "A Christian creed embodying the essential truths of the gospel is all-important for purposes of instruction."

God's word is all-important for purposes of instruction. God's word alone embodies all the essential truths of the gospel. He alone knows how to embody his own essential truth. He has not failed, through either incompetency or neglect, leaving a work to be finished by doctors of divinity or other reverend gentlemen. Any Christian who will stop to consider the subject must know that it is impossible for uninspired men to embody all essential truth in a creed of their own construction, and that no man or body of men can attempt to do this without putting themselves in the place of God. No man can accept a human creed as "all-important for purposes of instruction" without having another god besides the Author of the Bible. Christians

should shrink from using an uninspired creed as a "ready test by which we may distinguish all false gospels from the true," just as they should shrink from idolatry, because such a test, for such a purpose, is idolatry. It is paying homage to the framers of the creed instead of to God, whose Spirit inspired men to write his word.

That spirit which would turn attention to what men believe rather than to what God has said, is not the Spirit of Christ, but it is the spirit of antichrist, that will work as perseveringly as ever in the last days. Satan will always seek to make it easy for Christians to take the first step into idolatry, and the second will, quite likely, be as easy as the first. Satan's motto seems to be, "Anything to turn the minds of men away from Christ and his word."

In every age there is a path that leads to apostasy. These paths may appear different from one another, but they all agree in this, that they lead away from the word of God. The apostle Paul foretold that apostasy would be caused by the introduction of "perverse things," by those who would "draw away disciples after them." The antidote he recommended was not "Christian creeds," but he said, "I commend you to God, and to the word of his grace." Acts 20:32.

Again Dr. Manning says: "Go into communities where such creeds are unknown, and you find but little clear and definite knowledge of religious truths. What you do find is fragmentary, superficial, inconsistent with itself."

Knowledge of truth is never inconsistent with itself, for truth itself is whole, harmonious, and consistent. Knowledge of truth may be imperfect, but it can never be inconsistent or contradictory. It can only be incomplete, or fragmentary; but it is the least so where the Bible is the most known and "Christian creeds" are the least known. "Christian creeds" have always been hindrances to reform, especially where they have been looked upon as "all-important for purposes of instruction," because all truth that does not correspond with the creed is rejected and regarded with suspicion, if not looked upon as error. Those who defend "Christian creeds," as well as those who introduce them, usually appear very pious. The doctor has sugar-coated his article with the following:—

"But for the germ of all these creeds we must come back to the words of Peter, and to the spirit of loving trust which filled his heart when he said, 'Thou art the Christ, the Son of the living God.' That belief in the blessed Son of God which leads you to consecrate yourself to his service, is the confession of faith which he asks at your hands."

The germ of every man-made creed is from below. Peter's creed was from above. The Saviour said to him, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:17. Every similar confession of faith is inspired. "No man can say that Christ is the Lord, but by the Holy Ghost." 1 Cor. 12:3.

As Satan quoted God's word when he tempted the Saviour, so men may put his word into their creeds. God's word was not the germ of Satan's temptation, neither is it the germ of any man-made creed; nor will it prevent the creed from leading away from

God. "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:5, 6.

T. S. PARMELEE.

Pulaski, Mich.

DRAWING—DRIVING.

"And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

ORDINARY iron is not magnetic. There is found in some parts of the world iron ore, commonly called loadstone, naturally possessing magnetism. A piece of such ore is called a *natural magnet*. It has peculiar attractive power.

Nearly all substances are affected by its subtle influence. This is especially true of iron, which, when kept in close contact with the loadstone for some time, becomes itself magnetized, and is prepared to influence other bodies.

Magnetism is a mysterious power. Of its real nature we know nothing. Its existence is known only by its effects.

With the above well-known facts before us, let us notice some corresponding facts in connection with the relation which the church sustains to Christ, and to the world about it:—

Man does not naturally possess the spirit of God. 1 Cor. 2:14.

There is a being, even the Lord Jesus Christ, upon whom the Father has bestowed his Spirit without measure. John 3:34.

All the world are more or less affected by its invisible influence. John 16:8.

When an individual is brought in close contact with Christ, he becomes imbued with his Spirit, and is in turn prepared to influence others. John 15:5.

The Spirit of God is a mysterious power. We are ignorant of its real nature. Its existence is proved only by its effects. John 3:8.

The Lord has a work to perform in the world. His Spirit is the *power* by which he designs to accomplish that work. Zech. 4:6; John 16:7, 8. The church is the medium through which the Lord works by his Spirit in carrying forward his work. When the Saviour departed from the world, he instructed his followers: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway [by the Spirit], even unto the end of the world." Matt. 28:19, 20. Here we have presented the church of Christ in its infancy, with the promise of the Holy Spirit through all its existence; the *iron*, so to speak, to be infused with magnetism from heaven, and then to go through the world attracting to itself all who would respond to its divine influence.

What is true of the body must also be true of the individual members. Even the great Head of the church, upon beginning his ministry, said: "The *Spirit of the Lord* is upon me, because he hath anointed me to preach the gospel." Here we see the great *natural magnet*, with unlimited power, exerting its influence upon the world. The apostle Paul says: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that

your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:4, 5. Here we see, as it were, an *artificial magnet*, created by intimate connection with Christ, "filled with all the fullness of God," manifesting that attractive influence which should characterize the follower of Christ.

There is nothing in the appearance of the magnet to indicate strength; nothing in its color, shape, or size by which to determine its power over other bodies by mere contact or proximity. So it is with the servant of God. Happy is that people who can discern in the one who ministers unto them in spiritual things,—whether he have profound learning, or the mere rudiments of worldly wisdom; whether he be endowed with superior eloquence, or "his speech be contemptible;" whether he have commanding dignity, or "his bodily presence be weak;"—I say, happy is that people who can discern in their leader the power of the Spirit of God, who can see behind the agent the principal, beyond the ambassador, the divine authority that has sent him.

Thus we see God's method as simple, yet effective. He works through humble means. His word makes no provision for a great stock of scientific knowledge. It makes no mention of the attractive power of the gilded dome, or the groined vault; of a select choir discoursing "vain repetitions," in charming music. The followers of the meek and lowly Jesus are not required to array themselves in uniform and parade the streets to the blow of the trumpet and the rattle of the drum. The Lord sets forth his method in Jer. 31:3: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." Also in John 6:44: "No man can come to me, except the Father which hath sent me draw him."

At different times in its history, the church has lost, almost wholly, its spiritual life. This is, to an alarming extent, its condition at the present time. This sad fact is too generally recognized to call for proof. What is the remedy? We know what remedy has been usually applied. When the church has lost its power to attract men to itself and to Christ, it has called to its aid the *compelling* power of the civil government. Anyone who is at all acquainted with church history knows the results,—corruption, hypocrisy, ignorance, superstition, intolerance, and persecution,—the legitimate fruits of the unnatural coalition of the Church with the State. Christ said to his followers: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19. We may justly conclude from the above scripture that a pure church will always suffer at the hands of the world; that a degenerate church only can hope for support from an earthly power. Furthermore, a church vitalized by God's Spirit will feel no necessity for such support.

Imagine Christ instructing his apostles thus: "Go ye therefore and teach all nations as long as the Holy Spirit works in you, but when he departs from you; when your words no longer impress the hearts of those who

hear; when iniquity multiplies around you, and you dare not lift the voice of reproof, and are powerless to stay the flood of corruption, then unite as one man, present yourselves before the government under whose protection you live, and by every available means secure the aid of the civil law in enforcing upon the people the dogmas of the church. Raise such a clamor that the protected reputation of those connected with the government shall depend upon their granting your petition." How contrary to the Scriptures, and to the spirit of the gospel!

When a ship is in danger of sinking, it is often necessary to cast overboard weighty things, which, if clung to, would hasten her destruction. No matter what they have cost, they are not to be compared to human life, and must be sacrificed. When the ship of Zion is threatened with destruction, from the waves which roll about her, it becomes those in charge to lighten her of those weights which not only impede her progress, but if retained will drag her beneath the billows of the world which encompass her. Let the princely salaries of those who profess to be "ambassadors for Christ," the "Man of sorrows," be reduced to a reasonable recompense; let the hall of feasting and gambling be cut off from the church, and thrown back on the world, whence it came; let the professing Christian be esteemed according to his good works, and not according to his social standing or the length of his purse; let the down-trodden law of God be exalted and made the rule of life, and the consequent knowledge and confession of sin appear in the church; then would spiritual magnetism return, and the work assigned to her would be accomplished. The prayer of David should be the prayer of the backslidden church,—*"Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."* Ps. 51:12, 13.

This is a time when the representatives of Christ should "sigh and cry for the abominations that are done in the midst" of Jerusalem; but, alas! the voice of remonstrance is seldom heard from the sacred desk. This is the time when the watchmen on the walls of Zion should be looking anxiously towards the west to discern the first glad glimmerings of the eternal dawn, that they may report, to those who inquire, the joyful tidings, "The morning cometh!" But, lo! few watchmen are found on the tower. They may be seen hurrying to and fro among the great men of the land, enlisting their support in a movement against which the Lord solemnly warns his people. Rev. 14:9-12.

But all this was done that the scriptures of the prophets might be fulfilled. God's word gives us no reason to hope for any better state of things. In 2 Tim. 3:1-5 we read "that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." In what more positive manner can the power of godliness be denied than by adopting human means to do the work which the Lord designs his Spirit shall accomplish?

Nevertheless, when the Saviour returns, he will find a faithful few who have "kept the

word of his patience." Them will he make pillars in the temple of God, and they shall go no more out. See Rev. 3:12.

J. H. ANTHONY.

WATER INSTEAD OF BLOOD.

THE Boston *Investigator* is authority for the statement that a Catholic contemporary makes the following strange confession:—

"To the heart of the pious Catholic mother nothing brings more pain than the loss of a child who, through some cause or another, dies without being baptized."

And such "strong delusion" is a fair specimen of the false theology so prevalent in these last days. What makes that mother sorrow over the fact that her infant was not baptized?—Because she thinks that it is lost, or at least that it will cost a great deal for prayers and masses to redeem it from purgatory. She believes that baptism (sprinkling) would have saved it. To her mind, as a result of her false religious teaching, a little water sprinkled on the child's head by a priest would have saved it. Here we have the largest denomination of professed Christians in the world virtually holding up a little sprinkling ceremony as the medium of salvation. The matter of the child's repentance, and confession of sin and faith in Christ, as a scriptural prerequisite to baptism, is not represented as being in any way connected with the mother's grief. But the child died without baptism; no matter what circumstance might have prevented, the consequences, in the sorrowing mother's mind, are the same. The sprinkling is, logically at least, presented in lieu of the blood of Christ. From a Protestant standpoint this is antichrist. But we find one of the strongest Protestant denominations warmly discussing the motion to erase from its creed the scriptural clause that the Catholic Church is antichrist. If that motion is correct, if Romanism is not antichrist, then why do not those who favor revision of their creed to conform to that opinion, go at once to the Roman Church? Protestantism sprung from the conviction that Rome was antichristian; then, if any Protestant has become convinced that this was a mistake, consistency would remand him to the Roman remarks. If Protestantism started out on an erroneous basis, then Protestantism is an error, and it is wrong to maintain any organized opposition to the mother church.

W. N. GLENN.

ON THE SLY.

A GREAT deal of this allowance of doing things "on the sly" comes from men's having a false standard by which they set their opinions. Their standard is this: Mere human opinion about anything, and not the absolute nature of the thing itself. What follows is, that so long as men keep square outwardly with opinion, they care little as to fact. So, then, provided only it be withdrawn from the censure of public opinion, or that of anyone they are bound to respect, they do not mind doing it "on the sly." The man who has no motive but respect for opinion or authority will never be kept straight. However straight he might be kept in the outer tenor of his life, he will never be in its spirit and reality. Once let him slip away from it—from the eye

which he thinks is on him—and he is ready for whatever he desires "on the sly." There is a great deal of truth in the saying about "kissing the evil one through a gridiron."

A vast number of the things which people do on the sly are small things—small in themselves, but with great results. You remember it was the little foxes which destroyed the vines—sly little creatures, able to do tremendous mischief. These small things are pegs on which great things hang. When we trace back the great things of our life, for good or evil, we find almost every one of them dependent on something very small. If such a little thing had not happened, such and such a great thing (for good or evil, as the case may be) would not have happened either.

The deterioration of our character generally comes by "littles," and it is in littles that people generally act "on the sly." Now as to these littles, no one on earth can tell what they will eventually do. No one can tell how big a tree will grow from a little seed. People trifle with things because they are small. There are many people who to-day would do this and that on the sly, in littles, who perhaps would not dream of going out on the sly in more important matters; but they little know what they will do by and by.—*Rev. P. B. Ponce, M.A.*

ON DOUBTING PRAYER.

WE must watch against the least suspicion of unwillingness on the part of God to grant our petitions. We have not to wring a benefit from the hand of one who hesitates to give, but to receive thankfully blessings God delights to bestow. We must not draw a false inference from the parable of the friend at midnight or of the unjust judge (Luke 11:8; 18:5). In each case there was unwillingness—unwillingness to rise and give the bread, and unwillingness to avenge the widow. But the point for us to learn is importunity and perseverance. God as a most loving Father rejoices to give the true bread; and as a righteous Judge, to protect and deliver the oppressed. And while we must constantly and patiently wait upon him, we may be sure that no word of prayer, no thought of prayer, is in vain. But we may go a step farther than this: God has been beforehand with us in this matter; he has opened to us his good treasure; he has come forth with free invitations, and exceeding great and precious promises, calling us to his mercy-seat, and pressing upon us the unspeakable blessings there to be obtained, so that prayer becomes the bounty and loving-kindness of a Father and a Friend.—*Rev. George Everard.*

It must not be forgotten that there is a perfect holiness which Christians make their own by faith. This is the perfect holiness of Christ which is bestowed upon us when we receive him. Christ's perfection covers our imperfections in our daily Christian walk. Now it is the very height of Christian perfection to know that we are imperfect, and are, even after conversion, always in need of Christ's perfection.—*Lutheran Witness.*

THE way to gain a good reputation is to endeavor to be what you desire to appear.—*Socrates.*

The Signs of the Times.

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

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OAKLAND, CAL., SECOND-DAY, MARCH 3, 1890.

GOOD WORDS IN A SUNDAY CONVENTION.

IN previous numbers of the SIGNS we have shown the fallacy of the idea that civil government may enforce any portion of the moral law, and we have also shown the evil consequences which would necessarily result from an attempt to put such a fallacious idea into practice. We are glad to present in this number a corroboration of our views by a minister of the gospel. And we are the more glad because the argument which we shall quote was made in a Sunday convention, in the second annual meeting of the Sabbath Association of Iowa, which was held in Des Moines, November 12 and 13, 1889. Rev. J. K. Fowler, of Cedar Rapids, gave an address on "The Basis of the Civil Sabbath," which was printed in full in the *Iowa State Register* of November 13, from which we quote. Speaking of the laws already existing, and of the Sunday laws which the association is seeking to make, he said:—

"If these laws are right, why are they right? There needs to be a clearing up at this point. The ideas of many are vague and faulty as to the genius and intent of these Sunday regulations. Many in the church and out imagine that they prescribe a precept of the Christian religion; that they are simply a transcript of the fourth commandment to our statute-books. More than that, many ardent defenders of the Sabbath justify them on that ground. They say, God has enjoined the observance of the Sabbath, and the State should do the same. But God has demanded that we be good stewards of his bounty, and give liberally to him. Is the State therefore to command this? God has commanded that we be given to hospitality. Is the State to see to it that this be accomplished? God has commanded that we honor one another and in honor prefer one another. Shall the State undertake the enforcement of these divine laws? It is time we had done with arguing for Sabbath legislation before Congress or other legislative bodies on plea of its divine institution and scriptural authority. It is utterly untenable according to the spirit of our charters of government."

In this paragraph the question is fairly stated, and the statement in the closing sentence is correct. After referring to certain judicial decisions on certain laws against crime, the speaker continued as follows:—

"The civil law forbids these, not as offenses against God, but as crimes against man. The law has to do with the relations of men to each other, and not with the relations of men to God. To base these Sunday laws thus upon a divine command, as the civil ground, is to that extent to join Church and State, and to violate the fundamental principles of the State and federal governments."

In the above paragraph we have a just distinction made between sin and crime. Sin is the violation of the moral law. Crime is a violation of human law. We wish the reader to notice the latter part of the paragraph just quoted. In agreement with arguments we have before presented, he shows that for the State to base its law upon divine command, or to attempt to enforce any one of the divine commands, is the union of Church and State. This was wholesome truth to present before a Sunday convention. We wish every Sunday convention could listen to similar talk. Mr. Fowler continued as follows, concerning the idea that the State could enact a Sunday law on the basis of the divine commandment:—

"But such a basis of the Sunday law is not only illegal, but it may be even unscriptural. The Bible itself does not warrant us in inscribing upon the civil statute-books whatever we find to be the mind of the Lord. The Bible does give us a divine standard of moral duty, by which we may discriminate between right and wrong. But it also gives a divine model of wise legislation. It shows there are some things reasonable and some unreasonable to undertake by the civil statute, that statutory law is not to be framed always into exact correspondence with the criterion of individual duty. And this scriptural lesson is one of the very first importance for a Christian citizen of a republic like ours to learn."

We wish every citizen of this republic might learn this scriptural lesson. The fact that the great body of the National Reformers desire to have the State attempt to re-enact and enforce the law of God, shows, according to Rev. Mr. Fowler, of Cedar Rapids, that they are very deficient in scriptural knowledge; and in this we agree with him. Again Mr. Fowler said:—

"If our zealous, well-meaning, but deluded friends of the Sabbath, desire to defeat the very ends they aim at, they want to push to the front, and press upon the law-makers this scriptural command for the basis of Sunday laws, until a furor of public feeling like that of 1826 again sweeps the country and takes with it every vestige of Sabbath legislation. Many good people, even in these boasted days of religious liberty, fail to understand that the State is not competent to enact divine precepts because they are divine. The law against murder is not on the civil statute-books because it is in the decalogue, but because society could not exist without such a law. The law against stealing is not in the civil code because it was found essential to maintain the rights of property. Government exists to secure to men life, liberty, and the pursuit of happiness, to maintain a peaceful and orderly, a mutual, helpful condition of society. Hence its laws simply aim at these ends. They are passed because of some supposed public need, because it is believed the general good requires them. We are bound thus in the matter of the Sunday laws to stand outside the Bible and argue for them on the same line as all the other laws, because the public need and advantage require them. If we cannot indicate them on these grounds then they can claim and deserve no place on the statute-books."

With this also we heartily agree; only one statement might have been made a little stronger, and that is, that laws passed to secure men life, liberty, and the pursuit of happiness, are passed on account of some supposed public need. There can be no supposition about it. If there is to be any public at all, it is an actual necessity that life and liberty be preserved. But in all these paragraphs which we have quoted the speaker has shown a clear perception of the limitations of human government, and we would that all could read his argument and see the force of it, and agree with him that, if Sunday laws are made to stand, it must be because the public good requires them. The next and closing paragraph of this speech shows how impossible it is to make it appear that the public good requires a Sunday law, and that the Sunday should be enforced for the same reason that laws are enacted against stealing. Said he:—

"That a law-guarded rest-day is one of these agencies will hardly be questioned by any reasonable man. On that day peace of God settles down over Sabbath-keeping land. The din of labor ceases, and the din of strife and merry-making, and a few quiet hours are given in which the most engrossed and toil-burdened soul may at least have the opportunity, if it will, to worship God and learn of truths that bear upon a right life. Remember that the law makes no attempt to enforce religion, or even religious observance, on Sunday. It simply institutes a weekly civil holiday, and surrounds it with safeguards such as subserve the interests of morality and makes as favorable as possible."

In this last paragraph the speaker went against all he had so clearly stated before. His attempt to show that society requires such a law, by stating that on Sunday, if enforced by law, peace settles down over the land, and a few quiet hours are

given in which all may have the opportunity to learn of God and truths that bear upon a right life, shows that such laws are at least an attempt to enforce morality. There is not the slightest ground on which a so-called civil Sunday law can be based consistently with justice. If it is said that man needs one day in seven for rest, then we will point to the thousands who are observing the seventh day of the week, and to the scores of thousands who are observing the first day of the week, without any law compelling rest. That is sufficient evidence that no such law is needed. If the law is asked only in order that man may have one day in the week to rest, why is it that many who have strictly and quietly rested on the seventh day have been persecuted for not resting on the first day? They have surely rested one-seventh of the time, and nobody can claim that resting upon the first day of the week will do a man more good than resting upon the seventh. Of course it will be said that the seventh day is not the day that the law recognizes; that the great body of Christians recognize the first day, and therefore the law should demand rest on that day. So then the whole question of the civil Sunday law is given up, and it is admitted that the basis of the law is some supposed superiority of Sunday over other days.

It needs no argument to show that all the physical good that may be gained by resting on Sunday is gained to an equal extent by resting on Saturday, and as to the good of society we challenge anyone to demonstrate that a society observing the seventh day is not outwardly, to say the least, as good as one which observes the first. But in spite of Mr. Fowler's little defection at the close of his speech, we think it is a good one, and commend it to the careful perusal of all our readers.

E. J. W.

THE JUDGMENT.

WE have shown in previous articles that the closing work of our great High Priest must be a judgment work. This is evident (1) from the typical work of the high priest anciently on the day of atonement; and (2) from the nature of the case itself every probationary work must close with a judgment to determine who have endured the trial and met the test required. This is true of man's probation. And it is also true that the gospel message will bear to the world the proclamation of a judgment near. This matter may be better understood if placed in the form of propositions with Scripture proof.

1. There will be a judgment-day which will decide the fate of all men. This is declared in Holy Writ so many times that it seems scarcely necessary to produce proof. One or two texts of the many will suffice. Says Paul in Acts 17:31: "Because He hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Here the apostle declares that the resurrection of Christ is an assurance of the judgment. That this judgment will involve the cases of all is proved by the following: "For we must all appear before the judgment-seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. See also Eccl. 12:13, 14; Rom. 14:10.

2. This judgment begins before probation closes and Christ comes. Every judgment must necessarily consist of three parts, namely, the examination of cases, the passing of sentence, and the execution of the judgment. The investigative judgment begins previous to the close of probation at the coming of Christ. This is shown in the first part of that threefold message of Rev. 14:6, 7:—

"And I saw another angel fly in the midst of

heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This angel symbolizes religious teachers which bear to the world the only gospel of Christ (Gal. 1: 8, 9), and declaring as a part of its mighty import, "The hour of his judgment *is come*." Paul placed the judgment future in his day; it was yet to come. Acts 24:25; 17:31. Martin Luther and the Reformers believed it to be still future; but when this message is given to the world (as it assuredly must be) it will declare that God's judgment hour is come already, even while probation still lingers; for this is proved by the gospel message.

This is a message which will but shortly precede the coming of Christ. This is shown by the two messages which immediately follow, and *go with* the first message. The first angel gives the positive side of the one threefold message, or reveals to man what he ought to do. The third reveals the negative side of the message, or warns man against what he ought not to do. The second reveals the natural consequences of rejecting the first. These messages warn men living on the earth in view of God's wrath unmixed with mercy. See Rev. 16: 1. And immediately following, the Son of man comes to execute judgment. Rev. 14:14.

The time when the investigative judgment begins can be definitely ascertained. It has been shown by conclusive proof that our Saviour, in harmony with the types of the past dispensation, began his ministration of priest in the first apartment of the heavenly sanctuary. He will close his work in the second apartment, where John saw the ark of his testament. Rev. 11:19. This work in the type was called the cleansing, reconciling, or justifying, of the sanctuary from the sins transferred there through the blood of the sacrifices. So also the heavenly things must be cleansed by the better sacrifice. Heb. 9:23. There is no escaping this plain, positive declaration of Inspiration. The heavenly sanctuary must be cleansed, not from physical defilement or impurity, but from the sins which have been brought in there through the blood of Christ. This cleansing, or putting away of all sin, was in the type a judgment work; it is no less so in the antitype. And as the type ended in A. D. 31, at the crucifixion, when the veil of the temple was rent in twain, whatever cleansing of the sanctuary there is which the prophetic word places this side of the crucifixion, must therefore apply not to the earthly sanctuary but the heavenly. This, all must acknowledge. But the time which points this out we have already shown began in 457 B. C. and ended in 1844 A. D., namely, the 2,300 days of Dan. 8:14. The cleansing of the sanctuary therefore mentioned in the last text is the closing work of our great High Priest on high.

Right at this time a class of religious teachers, embracing nearly all evangelical denominations, heralded to the earth the message, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Dan. 8:14. This message is brought to view in the prophecy in Revelation 10: It is based on time (verse 6). This does not mean probationary time, as another message is to follow (verse 11). It means simply this, that the last message containing definite time concerning our Lord's work as high priest was then given. This is shown in what this time pertains to. Says the angel: "But in the days of the voice of the seventh angel, when he shall begin to sound, the *mystery* of God should be finished, as he hath declared to his servants the prophets." Verse 7.

"The mystery of God" is shown, by comparing Eph. 3:3; 1:9, 10; 6:19; Gal. 1:11, 12, to be that work of Christ which gathers out from all nations

a people one with him, or, in other words, the gospel work, including our Saviour's priesthood; for the gospel is nothing without that. But what prophet has said anything about the finishing of that work in connection with prophetic time?—The prophet Daniel, in the words, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." The word used to denote this work is, in the Revised Version, in both Dan. 8:14 and Heb. 9:23, the same, namely, "cleansed." Dan. 8:14 is the only passage which refers to this work in connection with time. That this passage in the Revelation refers to Daniel's prophecy is also shown by the little book upon which the angel bases this prediction. It was a little book just opened, showing that it had sometime been closed. This is true of but one book as recorded in the Bible. The book of Daniel was shut up and sealed till the time of the end. Dan. 12:4. The book of Rev. 10:2 was opened in the time of the end, and from that it was declared that time should be no longer. The longest period of prophetic time, and the only period which has especially to do with Christ and his work, the 2,300 days, ended therefore in 1844.

It can be easily shown that the day and hour and month and year of the sixth angel, the second woe trumpet (Rev. 9:15), ended August 11, 1840.* A little period intervened, denominated "quickly," between the sixth trumpet, or second woe, and the seventh trumpet, or third woe. Compare chapter 9:12 with 11:14. This coincides with Dan. 8:14, allowing the little term "quickly" to cover the four years between 1840 and 1844. Then the seventh angel began to sound in 1844. In the beginning of the days (years) of his sounding, the mystery of God, the work of the gospel, the work of saving mankind, will be finished. This brings us again to the judgment work. This was the message given in 1840 to 1844.

But were those who gave that message not disappointed?—Yes, in the event to take place at the end of 2,300 days. They supposed that the popular idea of the judgment was correct, that it all occurred at the very time when Christ came, that the sanctuary was the earth, or some portion of the earth, and that its cleansing was to be by fire, at the second coming of Christ. But they were not disappointed in the time; that was as sure as the oath of the angel.

The very prophecy itself indicated that they would not see all clearly, and that they would be disappointed. The angel was clothed with a cloud, indicating obscurity; but this obscurity was not to issue in despair. Over the cloud was the rainbow, token of hope. John, as the representative of the church, was bidden to eat the book, in other words, to receive the message. He did so, and it was sweet as honey in his mouth. Even so was the message given by the faithful in 1840 to 1844. But when he had eaten it, it was bitter; even so was the disappointment to those who bore the scorn of the popular and proud churches and scoffing world in 1844. But God did not forsake his people. Another message was yet to be given,—"Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11. The fact that they were mistaken does not show that they did not fulfill prophecy. The disciples were mistaken when they hailed Jesus as King before his crucifixion. Luke 19:37, 38; 24:21. But all this was necessary that the prophecy might be fulfilled. Zech. 9:9; Luke 19:40.

We are warranted therefore by the foregoing testimony in placing the beginning of the justification, or cleansing of the heavenly sanctuary, in 1844; and we are further warranted in calling it a judgment. Right here also began the message of Rev. 14:6, 7, declaring that the hour of God's judg-

*See "Thoughts on Daniel and the Revelation" or "The Seven Trumpets," published at this office.

ment *is come*. That message calls men away from will-worship, and man-worship, to the fear and worship of the one true God, who created all things. The very words almost of the fourth commandment are used in calling men back to the true worship of God, such worship as will stand the test of the judgment, which begins with the sounding of the seventh trumpet. Under this trumpet is also opened in heaven the most holy place, where is seen, by the representative of the church, the ark of the testament, containing the holy law of God, another proof that our Saviour went in at that time to finish his work.

Another confirmation of this is shown in Dan. 7:9-14. Before the papal power represented by the little horn comes to an end the judgment is set. It is after this that the dominion of the papal power is taken away, which occurred in 1870. Verse 26. The prophet sees the Son of man go in before the Ancient of Days to receive his kingdom, and when the kingdom is given and the coronation takes place, the Son of man has ceased to be priest.

That the judgment begins before Christ comes is also shown by the resurrection of the righteous dead, who are raised at his second coming to this earth. See 1 Thess. 4:16, 17. They are not raised, and then judged, and then changed to immortality, but they are "raised incorruptible." 1 Cor. 15:52. This shows that their cases have been previously decided. This also is shown by the words of our Saviour in Luke 20:35: "But they *which shall be accounted worthy* to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." If they have been *accounted worthy* of the resurrection out from among the dead (as it is literally), it follows that there has been examination of their cases previous to their resurrection.

The above proof is sufficient to show that the investigative judgment, which separates the righteous from the wicked, takes place before Christ comes. When the investigation ceases, the following decree will go forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

(Concluded next week.)

RELIGION IN PUBLIC SCHOOLS.

At a recent meeting of the Presbyterian Union of New York City, Rev. Dr. Howard Crosby took strong ground against teaching religion in the public schools. The Doctor said:—

"We have got into an educational craze in this matter, and the way to get out of it is to limit the work of the State to where it belongs. We should no more expect to teach religion in the public schools than to teach it in a mechanic's institute for the learning of a technical trade. We have many excellent organizations for benevolent work that are not concerned with the subject of religion. Are these benevolent institutions atheistic or irreligious? I believe it is not the business of the State to teach religion. It is the business of the church. Before the State can teach religion it must get a little religion itself. Of course if we are to have religion taught by the State in this democratic country, we shall have it taught by the local government. What kind of a religion shall we get from the aldermen? The moment we go one step beyond what is the proper limit of a public school, that moment we give each sect a right to claim that its dogma shall be taught. The only safe way is not to teach any."

The idea that because a school is strictly secular it is irreligious is utterly absurd. It is no more so than a paper is infidel simply because it does not devote some space to the discussion of religious doctrines, or to the inculcation of godliness. No-

body expects secular papers to do anything of that kind, and so nobody thinks of branding an otherwise unobjectionable paper as ungodly simply because it does not teach religion. It would be just the same in the case of the public schools if people could only once get the idea out of their heads that it is the duty of the State to give religious instruction.

The question, "What kind of religion shall we get from the aldermen?" is a pertinent one, and is quite as applicable to other cities, and even to many rural districts, as it is to New York. If religion is to be taught in the schools it must be the religion of the party in power. In many places it would be the Roman Catholic religion, pure and simple, and those who did not like it might keep their children at home or send them to private schools.

Another suggestion which Dr. Crosby makes is to the point; it is that "before the State can teach religion it must get a little religion itself." Probably by that he means that only those who have experienced in their own hearts the power of religion are qualified to teach it. But it is quite as true in the sense that before the State can undertake to teach religion it must have a well-defined creed, that is, an established religion, and a State religion means nothing short of a union of Church and State. It is, therefore, not a matter of surprise that Dr. Crosby is opposed to teaching religion in the schools; the wonder is that any minister is in favor of it. C. P. B.

WHICH IS THE MORE DISHONORING?

WE are accused many times in presenting to the world the teaching, as we believe, of the word of God concerning the second coming of Christ, the nature of man, the Sabbath, and the matter of religious legislation, of dishonoring Christ. Arguments are not met, evidence is not disproved, but motives are impugned, and irrelevant and illogical conclusions drawn. It is dishonoring to Christ, they say, to oppose the conversion of the world; it is dishonoring to Christ to say that man has not an immortal soul; it is dishonoring to Christ to labor upon Sunday; it dishonors him to oppose Sunday legislation. Let us candidly examine this:—

What we know of Christ, his person, his work, his teaching, the objects God designs to effect through Christ, are revealed in the Holy Scriptures. All subsequent work must be tested by that; all experiences and manifestations of the future are true only as they are in harmony with the word of God. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. The Scriptures are given as a complete guide, "that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:17. This does not preclude future revelations, but it forms a standard whereby they are to be tested. These Scriptures came through Christ, the Living Word. John 1:1-3; 1 Cor. 8:6. All, therefore, which would honor Christ is revealed in that word by expressed principle or fact; and all that would dishonor him is forbidden by declared principle or fact. And the fact is ever in harmony with the principle.

1. We teach that Christ's coming is near; and more than one dozen different lines of prophecy, compared with history, prove that this teaching is correct. This is confirmed by a multitude of signs, predicted at various times by prophets of old and fulfilling in our days. These same prophecies predict that the world will grow worse instead of better, that wickedness will increase, that the wheat and the tares will grow together until the end, or till Christ comes. They disprove the good time predicted for this world in its present condition, placing the glory of the earth *after* Christ's coming and the destruction of all earthly kingdoms and wicked men. Is it dishonoring to Christ to preach what

he has so clearly revealed, even though it is not a message of cheer and peace to the heart which loves sin? Is it not more dishonoring to cry peace and safety when there is no peace? Eze. 13:10, 11, 22.

2. We believe that man is mortal. The Bible expressly declares that he is mortal, dying, corruptible. It declares that the soul that sinneth it shall die, and that all have sinned. It predicates immortality of God and Christ, but never of man. It foretells a time when the righteous, those who have accepted Christ, will put on immortality, that God will bestow it at that time as a free gift of his grace, and that it all comes through Christ, and Christ alone, who is not only the way and truth but the *life*. Which is the more dishonoring to Christ to acknowledge man's mortality, littleness, and nothingness, as he has expressly declared, and to look to Christ for all these things, as he has invited us to do, or to clothe man with an attribute of Deity, make God responsible for an endless hell, forever marring a redeemed universe? Which is the more dishonoring to ascribe life, blessing, and the glory of a clean universe to God through Christ, or to arrogate to mortal man endless life, and to ascribe to the power and wisdom of God a place of never-ending woe and pain and sin?

3. The Scriptures expressly declare that the Sabbath originated at creation, before sin entered our world; that it was made and set apart by three distinct acts on the part of the Creator; that it was embodied with nine other moral precepts in God's immutable and holy law, spoken with his own voice, engraven with his own finger on tables of stone; that this law was magnified, honored, and established by Christ and all the teaching of the New Testament; and that, therefore, the Sabbath as a part of that law shares in the immutability and perpetuity of the law. And the Scriptures likewise declare all this of the Sabbath, which was honored and observed by our Lord. On the other hand, we have neither precept nor example in God's word for Sunday observance. We have many fine theories of men as to what might have been, but, unfortunately for the theories, God's word does not sustain them. Which is the more dishonoring to Christ, to observe the day set apart through him, supported and protected by his word, honored by his example, confirmed with the rest of the decalogue by his death, kept by all the patriarchs, prophets, and apostles, servants of God and of Christ, or to observe and to uphold a day for which we have no scriptural or divine authority?

4. God has declared that his Spirit will be given to those who preach his truth, and build up his church in the earth. He has sent forth his ambassadors with weapons not carnal, to beseech, entreat, and persuade men to come to Christ, and to turn from all sin. He has told them to pray for rulers that they might live godly lives in peace, to render unto earthly governments their due, but at the same time to render to God the things that are his. It is their duty to do by all men, by every man, as they would be done by, were circumstances reversed. Christ has said that the church which leaves him, and consorts with the world, is an adulteress, and guilty of fornication. In all time of persecution and sore trial, when we see our rights trampled down, and these rights are not protected by law, we are to submit to God, and rejoice that we can bear persecution for his sake. But never is the gospel, or any institution of the gospel, to be propagated or enforced by the sword, or the civil power. Christ's kingdom is not of this world. Which is the more dishonoring to Christ, to repudiate earthly measures for the propagation of faith and morals, to turn aside from carnal means and weapons, or to reject Christ by turning to the world?

We have not given references, because we have referred to so many scriptures, and most of them

will be recognized by the Bible student. These evidences we are giving continually. Are these evidences from the word of God of worth? If so, accept them. God will care for results. It is ours to do his will. Which is the more dishonoring to Christ, obedience or disobedience? to regard his sayings, or to despise them? M. C. W.

ON WHAT DAY OF THE WEEK WAS CHRIST CRUCIFIED?

THE above question has come to us requesting an answer. It is by no means new; it has arisen perennially since the apostasy was fully established, and men have striven after a knowledge of matters not expressly revealed more than for an understanding of those things which pertain to our soul's eternal welfare. The general belief is that Christ was crucified on Friday. This is fully set forth and defended with much learning and ability by men eminent for scholarship. See, for instance, Smith's Bible Dictionary. Another claim made is that he was crucified on Thursday instead of Friday, and this claim is set forth with no little skill and ability. Neither of these will we at this time defend or rebut.

Still another claim is made by some observers of the seventh day, as well as others, that Jesus was crucified Wednesday. In urging this claim they have three objects: (1) To show that Christ fulfilled the prophecy of Dan. 9:27, by being crucified in the midst of the week; (2) that thereby, and only so, is fulfilled the words of our Saviour in Matt. 12:40, concerning Jonah being in the stomach of the great fish; (3) that it is further proved that our Lord therefore rose on the Sabbath instead of the first day and by this means an additional argument is given for the Sabbath, and one of the great claims for first-day sacredness is removed. In reply to this claim and its objects we would say:—

1. Dan. 9:27 does not have reference to a literal week of days, but of years, as has been repeatedly and conclusively shown. There is no prediction or assertion of Divine Inspiration which declares that our Lord was to die in the middle of the literal week of days.

2. It is assumed that the words of our Saviour in Matt. 12:40 mean exactly three days of twenty-four hours each, or seventy-two hours. We do not know just how long Jonah was in the stomach of the whale. Day and night, or evening and morning, was a common mode of expressing simply the regular day. See Dan. 8:14, margin, and Genesis 1. The Jews did certainly count parts of days as full days. This is shown by Josephus and the Holy Writ. See Judges 14:17, where it is said that the wife of Samson wept before him *seven days*, but on the *seventh day* he told her what she desired. The seven days, therefore, did not include seven days of twenty-four hours each. The same thing is shown in our Saviour's prediction of his own death and resurrection. For instance, Mark 8:31 declares that "after three days [Jesus would] rise again." But Mark 9:31 says, "He shall rise the *third* day." We do not accuse the Scriptures of contradiction, but believe that Jesus used terms in both cases which had similar meanings. And so the Jews understood it. See Matt. 27:63, where the words of Mark 8:31, "after three days," are quoted, when Jesus said he would rise; but in the next verse they ask that the stone be made sure "until the *third* day." They understood these phrases as not being contradictory. See also the following, where the *third* day is used: Matt. 16:21; 17:23; 20:19; Mark 10:34; Luke 9:22; 18:33; 24:6, 7. And the disciples say on that first day, hours after Jesus had risen, "*To-day* [first day] is the *third* day since these things were done." Luke 24:21. This shows that Matt. 12:40 does not necessarily mean seventy-

two hours, and that the *third* day was not the Sabbath but the first day.

It is assumed that "the heart of the earth" of Matt. 12:40 means the grave, although this is the only place where the term occurs. Why may it not mean the powers of earth? Jesus was not arrested for three and one-half years, because "his hour had not yet come," but when he was apprehended, he said, "This is your hour, and the power of darkness." Luke 22:53; John 12:27. The "heart of the earth" may refer to the powers of earth, for such was Rome then.

It is assumed that Christ ate the passover on the 14th of Nisan and was crucified the same day. But if Jesus ate the passover which was killed at the *proper hour* of the day, and he was crucified at the *proper hour* of the day, both the type and the antitype did *not* take place the *same* day. Again, he was not crucified on the day of the passover; for in the consultation among the Jews it was said that he should not be put to death "on the feast-day, lest there be an uproar among the people." Matt. 26:4, 5; Mark 14:1, 2.

It is assumed that a secular day and a yearly sabbath intervened between the day of the crucifixion and the weekly Sabbath. If we should admit the intervention of the yearly sabbath, there is no reason to assume the existence of the secular day. But the intervention of the yearly sabbath may be questioned.

It is assumed that Christ rose on the Sabbath, because of the expression in Matt. 28:1, "in the end of the Sabbath." Robinson, the noted lexicographer, defines the word *opse*, here translated "in the end," as follows: 1. "*Absol, late, late evening.*" Mark 11:19. Put for the evening watch. Mark 13:35. 2. With a genitive, "*at the end of, at the close of, after.*" So the Diaglott, Anderson, Bloomfield, Bagster's Analytical Greek Lexicon, and others, translate "after the Sabbath." In Matt. 28:1 it occurs "with a genitive," and therefore should be translated "after."

Like all subjects not expressly revealed, much can be said on both sides. One not instructed in the word of truth could, if unbiased, be led to adopt almost any view of the question which a skillful manipulator of texts and arguments might present. But whichever of the two first theories may be correct, we are certain that the last is founded on mere assumption. And even though it could be made plausible, which we by no means admit, we would sincerely inquire of its advocates, *Qui bono?*—What good? What if Christ did rise on the first day of the week? what does it prove?—Simply nothing as regards a Sabbath, and every honest Bible student knows it. What likeness is there between the observation of a day as holy, and a rising from the dead on the dark part of a day, a time when most Sunday-keepers are sleeping? A man who keeps Sunday because Christ arose on that day, and who continues its observation after he was shown that the resurrection had nothing to do with the Sabbath, would not be convinced if it was shown that he did not rise on Sunday; for the non-rising on that day has as much to do with its being a holy day as the rising. Where God has not spoken, man may not assume to speak.

What if he did or did not rise on the Sabbath? How does that affect an institution, a day set apart by three distinct and unchangeable acts on the part of the Almighty, and enforced by explicit and immutable law. He who will not accept the Sabbath of the Lord from plain, positive testimony of the word of God, will never truly accept it from any argument based on men's assumption, and supported by questionable proofs. He who will continue the observance of Sunday as the Sabbath after a candid investigation of what God has fully revealed, will not change his practice because of any such argument as may be presented on the day of his crucifixion or resurrection. The cruci-

fixion and the resurrection are connected with the Sabbath only incidentally. They fulfilled the type of the passover and the offering of the wave sheaf, and these were yearly institutions, not weekly. They were not dependent on the Sabbath or week, and the Sabbath was wholly independent of them. It is founded on the immutable counsel of God; it will stand through all eternities to come, founded on God's eternal word. M. C. W.

THE CHURCHES ACKNOWLEDGING THEIR FAILURE.

A GENTLEMAN whose attention had been called to the Blair measures now pending in Congress, makes this reply regarding a Sunday law:—

"I am no bigot, nor do I favor a Puritan Sunday. But how anyone who cares for the real welfare of the public (and especially how one living on this coast) can oppose reasonable legislation on the Sunday question, passes my comprehension. You ought to spend just one Sunday at Santa Cruz in summer."

It ought to be obvious to anyone who is not bigoted (and the writer of the above claims that he is not) that there cannot be any "reasonable legislation on the Sunday question," except it be to vote down any proposed measure of the kind that may arise in any legislative body. Experience has long since demonstrated that no legislation on that subject can be devised that will satisfy the advocates of Sunday laws, unless it contemplates the observance of that day as a religious institution. And every believer in the principle of the golden rule knows that such laws are very *unreasonable*.

We have known a number of persons who claimed to favor a merely civil Sunday law, but they have invariably been professedly religious people, whose greatest concern was that the day was being desecrated. While they claim that they want simply a day in which men will not have to work,—a legal holiday,—we always hear their loudest complaints against those who already make Sunday a holiday, and go out of the cities to country places in order to enjoy it as best suits them. How is this? Is it any worse to celebrate in one's own way a voluntary holiday than it would be to have it done by compulsory cessation of labor?

Is it only a law against rowdiness that is wanted? then why not use the laws already in existence? It would not cost any more time, or any more money, or any more trouble on the part of those interested, to have existing laws executed than it would to have a Sunday law enforced. And, moreover, the laws already enacted for the quelling of disturbances of every kind are available every day. All this plea of a "civil Sabbath," and "reasonable legislation on the Sunday question," is mere subterfuge. The whole agitation comes of a delusion that in some way (not one of the agitators can tell how) Sunday has been made a sacred day. When a man gets all worked up into a frenzy over some action being very wicked on one day, which he will allow without a single protest on the other six days, from year to year, it is very clear that his mind is exercised in behalf of the day rather than on account of the deed. And no amount of sophistry can conceal the fact that it is religious dogma that he wants to have enforced upon the people.

In reference to the proposed constitutional amendment requiring that the principles of the Christian religion be taught under the auspices of the State, the same gentleman above referred to has this to say:—

"The principles of the Christian religion are so simple and plain that, to use a Scripture phrase, 'a fool need not err therein;' and if our rotting political institutions are ever sound, it will be by aid of them."

If the principles of the Christian religion are so simple as this writer assumes, how is it that those who advocate religious teaching in public schools

have not demonstrated the fact in their various churches? If the churches, whose legitimate business it is to teach the principles of the Christian religion, have made such a muddle of it as to become divided into hundreds of sects, often entertaining the bitterest animosities, how could the State be expected to do any better? Is it not a tacit admission of the utter failure of modern church teaching, that the government is implored to take the work off their hands, and enforce it by law under the supervision of the churches? After eighteen hundred years of effort, we find the professed church so divided in sentiment that the only point of belief upon which the sects can anywhere near agree is the Roman dogma of Sunday sacredness.

But if the government is able to teach the principles of the Christian religion in such a manner as to retain all the simplicity accorded to it in the above quotation—a thing in which the church virtually acknowledged having failed—of what further use are the churches? Having admitted their inability to successfully hold up the banner of love to God and fellow-men, they would fain have us intrust to their direction the civil arm of our republican existence. And under such a *régime*, the first thing they propose to do is to drown the last vestige of Protestantism in the gulf of religious legislation, and build up an "image" to that "beast" under whose rule the darkest history of the church has been written.

Alas for "the principles of the Christian religion," when a degenerate church begins to teach them through the medium of worldly government! Then we may expect that our "rotting political institutions" will decay faster than ever.

W. N. GLENN.

"DAKOTA'S DISGRACE."

A BILL to charter lotteries in North Dakota passed the Senate of the State, and it was thought would pass the Assembly; but the Lower House, alarmed by large public demonstrations, and under strong pressure from the Federal Government, it is supposed, were forced to postpone the matter indefinitely, as they did not have a sufficient majority to pass it over the governor's veto. It is, however, a sad commentary on the times in which we are living when a chosen body of the people's representatives can take such actions as did North Dakota's Senate. It is a disgrace to the new State that matters should go as far as they did go. The following from the *New York World*, under the above heading, we commend to thoughtful people everywhere; we can but wonder, however, how much influence church fairs had in educating these North Dakota legislators:—

"The new State of North Dakota makes a most unpropitious start in giving countenance to a scheme for paying the expenses of its government from a chartered lottery.

"The State might, with equal morality, try to escape taxation by chartering highwaymen to rob stage-coaches or railway trains. It would be even manlier to go into partnership with gambling establishments, after the manner of the prince of Monaco. People who play at roulette are commonly either habitual gamblers or rich fools who are willing and able to pay for the excitement of losing money.

"But lotteries are the depleters of the poor. The wage-earners and persons with small salaries buy tickets in the desperate hope of bettering, by a lucky chance, a lot which seemingly has no other promise of improvement. Wherever lotteries are tolerated, there is blight, mildew, and decay. The miseries of the poor are augmented. The managers grow rich and use their wealth to still further corrupt the government and demoralize society.

"Louisiana is the only State in the Union where this form of robbery is sanctioned by law. Does North Dakota wish to form herself on the model of Louisiana?"

The Sabbath-School.

Letter to the Hebrews.

CHAPTER 10: 1-9.

(Lesson 24, March 15, 1890.)

1. WHAT was the nature of the law of sacrifices? Heb. 10:1.
2. Was it exactly like the things of which it was the shadow?—*Ib.*
3. What differences were there between the priesthood of Aaron and that of Christ?
4. Could the sacrifices of that law make anyone perfect?—*Ib.*
5. If they could, what would have been the result? Verse 2.
6. Why would they have ceased to be offered? *Ans.*—They would have had the same power as the offering of Christ, and would not have needed to be repeated.
7. What is meant by their being remembrances of sin? *Ans.*—Their continual sacrifices were continual acknowledgments of sin. Verse 3.
8. Why were their sins kept in continual remembrance? Verse 4.
9. What is Christ represented as saying when he came into the world? Verse 5.
10. Did this mean that the Lord would not have any sacrifice?
11. From what scripture is this quoted? Ps. 40:6-8.
12. For what can we say a body was prepared him? *Ans.*—For a sacrifice in contrast with those undesirable ones that could not take away sin.
13. Where was it written that he should thus come? Heb. 10:7. The volume of the book doubtless refers to the Pentateuch; for the Saviour said that Moses wrote of him, and that all things written in the law of Moses concerning him must be fulfilled. John 5:46; Luke 24:44.
14. For what did he say he came? Heb. 10:7.
15. What two things are spoken of in verses 6 and 7? *Ans.*—Burnt-offerings and the will of God?
16. What do we learn concerning the will of God in the verse from which this is quoted? Ps. 40:8.
17. Is the law the will of God? *Ans.*—There is no difference between the will of God and the law of God. The law of any ruler is his will. See Rom. 2:17, 18, etc.
18. Where did Christ say the law was? Ps. 40:8.
19. Where did God promise to put his law, in the new covenant? Heb. 8:10.
20. Who is the mediator for the fulfillment of this promise?
21. Would he make the sacrifice that he did, to accomplish this, if the law were not in his own heart?
22. What is meant by his taking away the first? Heb. 10:9.
23. What is the second, that he came to establish? See note.

NOTE.

VERSE 9 has also been obscured by the unwarranted additions of theologians, who have put their theories into their translations. In a certain translation of the New Testament, of high pretensions, it is made to read, "He taketh away the first will that he may establish the second." But there are no two wills spoken of in the text. The rendering is intended to be equivalent to this: He taketh away the first covenant, that he may establish the second. No one is warranted in putting an idea into a text which is not written in the text, merely because the idea may be true. That construction

is altogether foreign to the apostle's train of reasoning. There is a contrast presented throughout in verses 5-9, as follows:—

1. "Sacrifice and offering thou didst not desire."
2. "I come to do thy will."

He takes away the first, that he may establish the second. In this is found the only contrast in the argument, and it is made very prominent. The sacrifices and offerings of the Mosaic law could not perfect the conscience, could not reform the life, could not write the law of God in the heart. These are taken away, that he may come in whose heart is the law, and who alone can fulfill the promise of the new covenant.

Notes on the International Lesson.

THE GREAT PHYSICIAN.

(March 9; Luke 4:33-44.)

THE last lesson closed with the arrival of Jesus in Capernaum, and the statement that he "was teaching them on the Sabbath-day" (Rev. Version), and "his word was with power." The present lesson continues from that point, stating that "in the synagogue there was a man, which had a spirit of an unclean devil." Mark 1:23 says, "a man with an unclean spirit." The fact that this man was in the synagogue would indicate that his malady was not continuous, but periodical, and that he was suddenly taken while listening to Jesus.

SATAN was remarkably active during the ministry of Christ on earth, his emissaries stirring up those whom they could influence, in every conceivable manner, to interrupt the work or counteract the teaching of the Lord. But Jesus' mission was to "destroy the works of the devil" (1 John 3:8), and to "set at liberty them that are bruised" (Luke 4:18). This is the first record we have of his casting out an unclean spirit, and we can hardly imagine the influence the wonderful scene must have had upon the minds of the people.

"I KNOW thee who thou art, the Holy One of God." Satan would never have put such words into the mouth of anyone for the ordinary purposes of an honest confession. His object was to create disturbance, to distract the minds of the people from the words of Jesus, or to thwart their intent. Although the poor victim had evidently left the door open in some way for Satan to get so firm a hold upon him, there was in his rational moments a response to the penetrating words of Jesus. Hence the terrible struggle which ended in the victory of faith and the power of God.

As usual Satan overreached himself, and what was designed to be a terrible barrier in the way of the Lord's work became the means of showing the people that Jesus was endowed with power from heaven. "With authority and power he commandeth the unclean spirits, and they come out;" and, contrary to Satan's design, "the fame of him went out into every place of the country round about."

FROM the synagogue, Jesus went to Simon Peter's house, and Simon's mother-in-law was "taken with a great fever." Jesus rebuked the fever, and she immediately rose and ministered unto them. According to Mark's account, the events of this Sabbath-day occurred just after the Lord had called Simon and Andrew, and the sons of Zebedee, to follow him. See Mark 1:16 and onward. This remarkable case of healing, right in his own family, would have a great influence in confirming the faith of Simon. It was an important experience for one just called to leave everything to follow the humble Nazarene as a disciple.

ALTHOUGH Jesus spent the day in earnest labor for souls, he did not cease with the setting sun. For as the Sabbath ended the people began to come to him with their sick folks. He did not turn any away, but "laid his hands on every one of them, and healed them." But, notwithstanding all the mighty works done in Capernaum on this and other occasions, the great city in the main failed to repent. Yet there are people who contend that the entire world will be converted by the far less powerful preachers.

ALTHOUGH Jesus was calling sinners to repentance, he did not want devils to acknowledge him. He did not deem it any honor for them to proclaim him to the people. Their cries of recognition could do them no good, and could only do the Lord's cause harm. So he rebuked them when they essayed to say, "Thou art Christ the Son of God." He set the example of not allowing the adversary to get any advantage of him, either by direct opposition or by pretended adherence to his cause.

THE DRAUGHT OF FISHES.

(March 16; Luke 5:1-11.)

THE people pressed upon Jesus to hear the word of God. There was a power in his preaching that was irresistible. It will be remembered that even at Nazareth, where before his discourse was ended they were ready to kill him, the congregation was for a time much affected by the "gracious words which proceeded out of his mouth." And at Capernaum they followed him even into the solitary places where he had quietly retired for prayer. His manner was so different from that of the cold formality of the rabbis! There was warmth, and love, and true sympathy with the needs of all classes, as well as an unmistakable authority in his teaching that even the rulers could not successfully gainsay. In short, "never man spake like this man."

ON the occasion referred to in the lesson, on the shore of the Sea of Galilee (or Lake Gennesaret), the multitude so pressed upon the great Preacher that he stepped into a boat lying at hand and asked the owner (Simon Peter) to "thrust out a little from the land." And then he sat down and taught the people who stood on the shore. To-day this seems like a novel way to preach. Well, it was the greatest of all preachers who assumed such a position. Why did he do so?—Because it was an opportunity to give his message to a large concourse of people. There was no choice of places or times with Jesus; it was merely opportunity that he sought, as he "went about doing good."

WHEN Jesus had finished his discourse, he told Peter to launch out into deep water and let down the nets for a draught of fishes. The men had toiled all night and taken nothing; so Simon thought it hardly worth while, nevertheless he obeyed the request of the "Master," as he had already learned to call Jesus. He was well rewarded. The haul was so great that the nets began to break. Then another boat was called, and both boats were so loaded that they "began to sink." But they did not sink. No such calamity could happen while Jesus was on board.

THIS new evidence of the divine wisdom of Jesus seems to have overwhelmed Simon more than anything previously; but his sudden fear was probably because he had entertained doubts regarding the utility of any further attempts to catch fish. But Jesus reassured the trembling disciple, telling him to "fear not; from henceforth thou shalt catch men." The poor penitent, in the fullness of his consciousness of sin, little thought that that was his first qualification for an honored

companion of the Lord and for a successful minister of the gospel. But so it proved. Why should anyone hesitate to leave all and follow the Master, after such a demonstration of his ability to provide for all the wants of his servants? It was enough for those disciples; it should be enough for anyone.

W. N. GLENN.

The Missionary.

FROM PITCAIRN.

WE stated last week that Brother J. I. Tay had received three letters from Pitcairn. The one published in the SIGNS of February 17 was dated August 1, and came by the way of London. One of those to Brother Tay came from Pitcairn by way of Tahiti, while the other two were written from Tahiti. The first one bears the date of November 15, 1889, and is from Sister M. A. McCoy. She wishes two copies of "Thoughts on Daniel and the Revelation," and one "Thoughts on Baptism." She says: "Since I last wrote, three women have joined our class in the Sabbath-school, Mrs. Albina Young (Richard's mother), sixty-one years of age, Mrs. Butler, and Mrs. Christian. They were delighted with the lessons and deeply regretted that they had not joined before. My desire to join the mission is still the same. . . . We are very sorry to learn of Elder Cudney's fate. We had hoped and prayed to see you here, but it seems the Lord wills it otherwise. We heard of his loss from the officers of the *Cormorant* only last July; and in a recent paper we received last week, we read an article entitled 'From Honolulu to Pitcairn.' His bright hopes as well as ours were disappointed."

The above expression, "Richard's mother," means the mother of Brother Richard Young, who has been employed at the Pacific Press for some time. He is now ill, but is improving slowly. She speaks of some news that came to them in an old dirty *Review and Herald* of 1887, which "came ashore in a package of sugar." In their last mail they received letters and tracts sent them for the purpose of turning them from the truth, but she stands firm, concluding with the prayer that God "bless and prosper the cause of the present truth."

The second letter is from Sister Emily McCoy, dated Papeti, Tahiti, January 11. She writes that she had gone there for her health, but was now better. She would have been glad to have accepted Brother Tay's invitation to come to Oakland, but could not. Her father, the magistrate of Pitcairn, and brother to the one who wrote the first letter, had just come for her. She says, "Papa was hoping to find you here on his arrival, but was disappointed."

The third letter is written from the same place as the previous one, dated January 12, 1890, and is from James R. McCoy, chief magistrate of Pitcairn Island. He sent from there a box of various things for Richard Young from his parents, and some remembrances to Brother Tay. He speaks of seeing the captain of the *Cressington*, who saw Brother Tay in San Francisco, and expresses his great regret at not meeting him and Elder Cudney. He says, "All were well in Pitcairn when I left, the 15th of November last, and still hold-

ing on to the present truth." He wishes to know when Brother Tay will come to the Island, and on our own vessel. He thanks God that he will soon be out of that place of sin and iniquity, in their quiet home in Pitcairn.

We praise God that in his providence we have hope that a ship will soon be launched on this coast which will carry to the islands of the sea the precious truths of God. The prophet says, "The isles shall wait for His law," and they have waited. It is now time to give them that for which they have waited so long, and we trust that God's blessing may be over the work of preparing the ship, that it be hindered not. "The King's business requireth haste." May He who has kept the dear souls in Pitcairn still keep, till He in whom they hope shall redeem them unto Himself.

SOME FACTS ABOUT COREA.

THE following is taken from a letter by H. G. Underwood to the *Occident*; it shows what the gospel is doing in Corea, and the kind of missionary field it is:—

Just now I am in Japan having some printing done, and as I have passed through this land and seen the happy, cheerful dispositions of the Japanese, I have felt that indeed the Coreans need the gospel. How many are there of them? is a question right to the point and that should be answered. In Corea the native census is taken once in three years. A yearly house-tax is levied over the whole land, and once in three years the magistrate of each district must report to Seoul the number of houses in his district, that the amount of house-tax to be paid into the government treasury may be known. It is thus to the interest of the magistrate to send a true report, and it is said that the last calculation was based upon this official report, reckoning an average of five persons to each house, and giving a return of twelve millions of people. To all these how many missionaries are there?—Reckoning all, men and their wives, with all the new ones just arrived or on their way, there are just twenty-five, or about one to every 500,000 people. Corea has now been open since 1882. In 1884 the first Protestant missionary was sent, and yet at the end of 1889 there are now only twenty-five in the whole land, of whom almost a half came within the last thirteen months.

Now what has been done? We bless the Lord that the results have been far in advance of all that we could expect or hope for, and not in any way in proportion to the paucity of the laborers. In the Presbyterian Church at the end of the first year our first convert had not been seen. We had come to sow seed, and had hardly dared expect to see fruits so soon. Japan had to wait six or seven years for the first results. In July of the second year, however, the Lord permitted us to see the first convert baptized. At the end of the third year our numbers were about twenty. Steadily they increased, their interest grew, the members were zealous, and at the close of the next year there was a revival, and before the year ended the little band was almost sixty. Another year of steady progress was granted to us, and to-day the company numbers over a hundred baptized Christians, besides over half as many more who have applied for baptism, and profess themselves

Christians, but have been urged to acquaint themselves more fully with God's word. And this takes no account of the numbers about whom word is continually reaching us from distant parts of the country, who, having received the printed word, send and tell us of their faith in the "one God and the Father of us all," and in his Son Jesus Christ.

UPPER COLUMBIA T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING DECEMBER 31, 1889.

No. of members at present, - - - - -	208
" " dismissed, - - - - -	11
" " added, - - - - -	7
" " reporting, - - - - -	68
" missionary visits, - - - - -	324
" letters written, - - - - -	189
" " received, - - - - -	47
" Bible-readings held, - - - - -	27
" pp. tracts, pamphlets, and books loaned,	29,252
" " " " " " given,	15,862
" " " " " " sold,	29,639
" periodicals distributed, - - - - -	3,017
One-third of the societies failed to report.	

S. H. CARNAHAN, Sec.

MISSIONARY MURMURINGS.

"SUFFICIENT is the word of God." The whole Reformation is embodied in that truth. "To know Christ and his word," said Lefevre, Roussel, Farel, "is the only true, living, and universal theology. He who knows that knows everything."—*D'Aubigné*.

THE church is dreaming of the conversion of the world by means which never yet converted the people of a single town, city, or nation. How long will she persist in this dream and refuse to be consoled by the hope of speedy rest and redemption?—*Messiah's Herald*.

THE Zenana Bible and Medical Mission, which works in conjunction with the Church Missionary and other Protestant missionary societies in India, has a mission staff of 238; they have 66 schools, over 4,000 pupils, and hospitals and dispensaries where over 9,000 attendances were registered in 1888. This work of women among women is one of the most urgently required of any branch of work in India.

Two Syrian Christian young men came to New York a year ago. They were graduates of the collegiate and medical departments of the Syrian Protestant college at Beirut, and last spring they graduated from the medical department of the University of New York. One of them sought to engage in mission work in New York soon after their arrival, thus setting an example which is not always followed by Western Christian young men when arriving in a foreign city.

PRINCIPAL GRANT, of Queen's University, Kingston, says that he met men in Japan who had lived in Yokohama for ten or twelve years, who had gone into society "and discussed everything—as they supposed—at the club, yet who did not know that within a gunshot of their office was a crowded, self-supporting congregation of native Christians, ministered to by an eloquent Japanese. They had never visited a missionary institution. They had a hazy idea that Roman Catholic priests were devoted men, and that they could show some results; but they would assure you in a loud and lofty, or an absurdly confidential tone, that Protestant missions were a failure."

The Home Circle.

THE TONGUE.

"THE boneless tongue, so small and weak,
Can crush and kill," declared the Greek.
"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

A Persian proverb wisely saith,
"A lengthy tongue—an early death;"
Or sometimes takes this form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed;"
While Arab pages this impart,
"The tongue's great store-house is the heart."

From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."
The sacred writer crowns the whole,
"Who keeps the tongue doth keep his soul."
—Selected.

"SHOEMAKER, STICK TO YOUR LAST."

MAXIMILIAN JOSEPH, the late king of Bavaria, was one summer day sitting in plain, civil costume in the garden of his palace at Tegensee. The heat was indeed great, and it was so very quiet in the garden that the king fell asleep over the book he was reading. He laid it down beside him on the bench and continued to slumber. When he awoke he thought he would drive away his drowsiness by taking a walk. The road, which took him farther and farther away from the garden, brought him at last to the meadow, which extended on both sides from the shores to the beautiful lake near which the palace stood.

Here the king remembered his book which he had left lying on the bench in the park. If anyone passed by he might take the volume, which, being rather a rare one, the king did not wish to lose. As he was unwilling to return the same way, he looked about him for someone who would fetch the book for him; but, far and wide, he did not see a single human being, except a boy who was watching a flock of geese. The king went up to him and said:—

"Listen, my boy; you can go and fetch me a book which I have left lying on a bench in the park, and you shall have a florin for your trouble."

The lad, who did not know the king, looked at the gentleman with much distrust. A florin for so small a service seemed to him so large an offer as to be a hoax.

"I am not the simpleton you take me for," he said, turning away.

"What makes you think I take you for a simpleton?" asked the king, smiling, pleased with the open manner of the lad.

"Because you offer me a florin for such a trifling service," replied the boy; "money is not earned so easily. The people down there," he added, pointing his finger to the distant palace, "take us all for fools, and I know you are one of them."

"Well, what if I am?" said the king. "Come, here's half a florin in advance! Now go and fetch me the book."

The boy's eyes sparkled when he beheld the money in his hand, for he did not get much more than that for looking after the geese the whole year; but still he hesitated.

"Well," asked the king, "and why don't you go?"

The boy pushed his cap on one side, and scratched himself behind the ear.

"Yes," said he, "I will—but—I dare not. If the farmers heard that I had left the geese, they would dismiss me, and I would lose my daily bread."

"I will watch them till you come back."

"You?" replied the boy, measuring the stranger from top to toe; "you don't look to me like one who can take care of geese. If they were to run away and get lost in these meadows I might have to pay more than I should earn in a year. Look at that fellow with a black head, who belongs to the court gardener; he is an awful old bird, a deserter, a good-for-nothing, like all people who have to do with a court; he would play you fine tricks whilst I was away. No, no, that would never do!"

"And why should I not be able to keep these geese in order, as well as I succeed in keeping men in order?" said the king.

"You?" replied the lad, again eyeing the monarch with a grin. "They must be fine fellows, indeed! Ah, now I have it! You are a school-master. I tell you, boys are much easier to manage than geese."

"Possibly; but, come, be quick! Will you fetch me the book? I will answer for any mischief that may happen."

This decided the boy. He enjoined the king to keep a watchful eye over the goose which he called the gardener—a splendid gander, who might run off directly, leading the whole herd after him. Then the boy gave him the whip, and ran off, but soon stood still, and then came back again.

"What does this mean?" cried the king to him.

"Crack it once!" ordered the boy.

The king tried it, but it would not crack at all.

"That's just what I thought!" exclaimed the boy. "The school-master fancies he can take care of geese, and cannot even crack the whip!"

Then he took the whip out of the king's hand, and showed him how to crack it. His majesty could scarcely repress his laughter; he tried all he could to learn how to crack it, and when he had succeeded, the boy enjoined him to use it at the right moment, and then ran away. Now the king could laugh as much as he liked.

But, in fact, it seemed as if the geese observed at once that their young but severe master no longer held the reins of government. The gander which the boy had pointed out as the court gardener raised his long neck, looked everywhere around him, uttered several "quack! quack!" and then all the geese raised their wings, screamed aloud, and, before the king could look around, rushed off to all points of the compass in the meadows around the lake.

The king cried out—it was of no use; he wanted to crack the whip, but the whip gave out no sound; he ran to the right, he ran to the left—all of no use whatever. Out of breath with laughing, he sat down on the trunk of a tree, where the boy had been sitting, and let the geese go.

"The boy was really right," he said to himself, "that it is easier to govern a couple of millions of men than to manage a herd of geese. Only it was that scoundrel, the court

gardener, who was the cause of all this mischief."

The boy meanwhile had found the book, and came merrily back. But when he saw what had happened, he let the book fall out of his hand.

"There we have it!" he exclaimed, sobbing with anger and grief. "Didn't I say you understood nothing about it? Just look now! I can't collect them together by myself. Now you will have to help me!"

After the boy had instructed the king how he must lift up his arms, wave them about, and shout aloud, he ran off to fetch the most distant of the strayed flock.

The king did all that was in his power, and after great exertions the whole flock was at last assembled again; then the boy began to scold the king for doing his duty so badly, concluding with these words:—

"Never in my life will I trust the whip out of my hands again. I wouldn't even trust it to the king himself, if he tried to persuade me to leave my flock."

"You are right, my brave lad," said the king, bursting into a loud laugh; "he understands no more about it than I do, for I am the king myself."

"You? You may make a simpleton believe that, but not me!" he exclaimed. "Take your book, and make haste and go home. To pretend, indeed, that you are the king after showing yourself so clumsy!"

"Don't be out of temper," said the good-natured king, as he offered him another florin. "I will pledge you my word never again to take charge of geese."

The boy thanked him, thought for a little while, then said: "Whoever you are, you are a good gentleman; but don't deceive yourself that you are a goose herder. Remember the proverb, 'Shoemaker, stick to your last.'" —*Illustrated Christian Weekly.*

MANNERS AND ENVIRONMENT.

EVERYBODY can testify to a certain feeling of self-respect—shall it be called?—which comes over him upon exchanging his work-a-day clothes for his best ones. What is it? Why do we feel better-bred and more at ease when we are well dressed than when we are poorly clad? Who shall say? Similarly, do we not behave better, or, perhaps it should be stated, do we not unconsciously adopt a more formal and polished manner, in an elegantly-furnished drawing-room from that which we put on in a bare, homely kitchen?

If we stop to think of these things, we may find that they branch out into many and very important "leadings." For example, a lady was boarding, not long ago, in a private family, composed of father, mother, three large boys, and two small girls. They had all been well, but plainly, brought up, and the manners of the children in the pretty family parlor, with its piano, its dainty curtains, and abundant books, were good. When they went into the dining-room, however, there was a perceptible difference in their behavior. They constantly were in need of reproof from their parents, and as constantly received it. They took enormous mouthfuls, bolted their food in an alarming way, slid the dishes about on the table-cloth, lounged, drank when their mouths were full of food, and were generally lawless and disagreeable.

On their return to the parlor the boys became gentlemanly again, took pains to get interesting books and pictures to amuse each other with and such guests as happened in, were particular to say, "Excuse me," when leaving the room, and in many ways indicated that they were really and truly well-bred. The girls underwent a like transformation. From scrambling, greedy little hoydens, they became gentle, quiet, lady-like.

The boarder puzzled over the strange conduct of this family for some time before she arrived at any sort of a solution of it. Then it occurred to her that the appearance of the dining-room might have something to do with the change which they seemed to undergo while there. It was a bare, unsightly apartment, with a singularly unattractive arrangement of doors, shelves, and windows in it, while the furniture of the room and the dishes used were of the most ordinary description. There was an absolute lack of taste and thought in the whole make-up of the place. Perhaps in a more esthetic dining-room the manners of the family would have been better.

Now we all know boors who live in fine houses, and we know gentle and refined people who live in rooms guiltless of carpet or rug, and who eat from delf; but is it not generally true that manners, if left to themselves, will be influenced largely by environment?—*Kate Upson Clark, in Congregationalist.*

SLEEPING ON A STOVE.

WE have sofa-beds, and mantel-beds, and secretary-beds, but who ever heard of a combination stove and bed? Yet that may be found in China, that curious old country, whose customs are so ancient and unchanging that we may be sure they used this contrivance long before our modern combination beds were invented. A gentleman who has traveled in the north of China says that the climate is quite cold, and there are no stoves or fire-places in the wayside inns. In some of the general rooms are small charcoal braziers; but the bedrooms, which are very scantily furnished, contain neither stove nor bed. In their place is a brick platform, long enough for a man to stretch himself at full length upon, and raised a foot or two from the floor, with an opening in the side. Into this aperture the servant pushes a pan of burning coals, and when the bricks are thoroughly heated, the traveler spreads out upon them the bedding he has brought with him, and lies down to rest on his stove.—*Selected.*

SORROW TURNED INTO JOY.

A poor blind girl, residing in one of the provinces of France, had for many years, as her greatest comfort, perused an embossed Bible with her fingers. Getting out of health, and becoming partially paralyzed, the hand also was affected, and gradually all power of touch was lost. Her agony of mind at the deprivation was great, and in a moment of despair, she took up her Bible, bent down her head, and kissed the open leaf, by way, as she supposed, of a last farewell. In the act of doing so, to her great surprise and sudden joy, she felt the letters distinctly with her lips, "and from that day the poor child was able to read the word of God."—*Selected.*

Health and Temperance.

EMINENT MEN ON SMOKING.

THE New York *Herald* recently asked the opinion of quite a number of eminent public men as to whether clergymen ought to smoke. It applies just as strongly to laymen, to everyone, as it does to ministers of the gospel. A man of any legitimate occupation or calling has as much right and privilege to be as good a man, as clean a brother, husband, and father, as useful a citizen, as much a tabernacle for the Spirit of God and pure good thoughts, as a minister has; and it is not too much to say that these, in an excellent degree, are unattainable where tobacco is used. We reprint some of the letters published in the *Herald*.

William R. Alger, the celebrated Unitarian clergyman and author, says:—

"No clergyman ought to smoke, because smoking is a vice. It is a vice, because it is master of labor, time, attention, and health. I believe that intoxicating liquor and tobacco are the two chief enemies of the human race. It seems, therefore, as clear as the sun in heaven that no clergyman can be held guiltless who does not set a personal example in opposition to them both."

Says the venerable Dr. James McCash:—

"Smoking will be put down when young ladies declare that they will not look with favor on a young man who smokes, and when congregations declare that they will not take a minister who smokes."

William Hayes Ward, editor of the *Independent*, thus expresses himself:—

"I can give no opinion based on experience of the effects of smoking, as the practice has always seemed to me filthy and useless, and therefore indulgence in it simply sensual. I think the practice inexcusable, except in the case of those who have begun it in an idiotic or vicious youth, and whose system is so saturated with the poison that they fear they will, through the shock the change would give the brain, revert into idiocy should they cease taking in the usual supply of nicotine."

Dr. Ward's estimate of the reason under which in his opinion the habit may be continued is not a flattering one. It is thus that Chaplain C. C. McCabe, the great Methodist mission-fund raiser, speaks:—

"Clergymen certainly should not smoke. No clergyman should do anything he does not expect and wish the young men in his congregation and Sabbath-school to do. How can a man reprove boys for smoking if he does it himself? No, save us from clergymen who smoke! I am glad the Methodist Church has decided not to admit young men to her ministry who are addicted to the practice."

Methodists allow the continuance of the habit on the part of old ministers, it has been remarked, on the principle stated in the text, "He which is filthy, let him be filthy still." The grace of God is sufficient, and old ministers ought to have sufficient grace to overcome such a confessedly bad habit.

Joseph Cook touches it lightly, but says that a few distinguished ministers are responsible for much of it, and on the whole condemns it. Theodore Cuyler emphatically condemns it—never smoked a pipe or cigar in his life, and never expects to. He leaves it to the consciences and common sense of ministers. Certainly the latter ought to be sufficient, but where it is not there is not much to hope from the former. The Rev. Edward Bucher, of Brooklyn, presents no uncertain front on the matter. He says, and his words are worthy of study:—

"My deepest feeling is excited by the great extent to which ministers of the gospel are involved in the sin of using tobacco. It not only injures them physically but mentally. Against unanswerable evidence of the widespread evils, physical, intellectual, and moral, they subject themselves to a habit of ruinous self-indulgence, and do all that example can do to induce others to do the same. Then of what avail is it for them to preach to men to deny ungodliness and every worldly lust? While ministers of the gospel oppose one with vivid eloquence, they advocate the other by example, and are a rampart to defend it against all assaults."

Says Samuel Francis Smith, the author of "America" (we would that smoking ministers would heed it for others' sakes):—

"I am glad to bear my testimony against the evil practice of the use of tobacco by ministers of the gospel. They are often called to visit in the chambers of the sick, whose sensitive frames are pained and disgusted by the ill-savored odors carried in the breath or in the clothing of visitors. Intimate conversations of sympathy with the afflicted, or of advice to the troubled and inquirers—all alike demanding proximity—will often be unwholesome and distressing, not to say impossible."

Rev. Newman Hall writes from London, England:—

"I began to smoke at eight years of age and left off the same day. The cane cut from the hedge made me sick, and all my experience since has made me more sick of what I regard a dirty, costly, tyrannical, and unhealthy habit. Excuse may be made for some elderly or afflicted smokers, but the practice should be especially avoided by ministers. There are in every church some who will be pained by such an example, some who may be injured by following it. Smokers are liable to become slaves to the habit, so that its indulgence gets to be a necessity of life. They are uncomfortable without it; they become reckless of the comfort of others; they must smoke in the street, in the car, in the house, in the bedroom. It often leads to drinking, wastes time and costs money which is needed for better objects."

Among many other good things, Lyman Abbott, successor of Henry Ward Beecher and editor of the *Christian Union*, utters the following:—

"From such study as I have been able to give to the matter, I am not able to discover any physical or moral argument for smoking. The arguments appear to be all on the other side. While the evils of alcohol are vastly greater than the evils of tobacco, on the other hand it appears to me easier to construct an argument in favor of the moderate use of alcohol than in favor of the moderate use of tobacco."

"The physical evils that result from the tobacco habit are notorious. The moral evils appear to me also serious."

"Whatever may be the imagined benefit of smoking to overworked men (and women—if it is a sedative, who need it more than the wives and mothers?), it is by substantially universal consent an injury to the young. And yet not only the young men in our stores and colleges but the boys in their teens are inveterate smokers."

"The minister should teach by his life; he should set an example which he is willing his congregation should follow; he should walk in the paths in which he desires that the boys and young men who look up to him should walk. As I personally do not wish to see the boys in my Sunday-schools nor the young men in my church and congregations smoking, I do not propose to set them the example of the smokers."

There is certainly an incongruity in a smoking clergyman preaching a sermon on crucifying the lusts of the flesh or denying ourselves for the sake of our neighbors."

The above testimonies ought to be sufficient to set not only smoking clergymen to thinking, but smoking Christians as well. There is power in Christ to enable anyone who will lay hold of it, to quit such a ruinous, expensive, and filthy habit.

DRUNKENNESS is steadily on the increase in India.

News and Notes.

RELIGIOUS.

—In the Methodist Tabernacle at Spokane Falls, Washington, an endowment fund of \$80,000 for Spokane College was raised in a short time.

—Narayan Sheshadri is one of the college converts in India, and he has been the means of bringing a thousand heathen into the Christian fold.

—Six Italian cardinals will be created this month in view of the minority of the Italian Cardinalate as compared with the number of foreign cardinals.

—During a prayer-meeting at the house of Edward Randall, near Lebanon, Ind., on the evening of February 18, someone fired a shot through a window and fatally wounded Mrs. Randall.

—In the New Hebrides there is a babel of tongues, but the Presbyterian missionaries have reduced twelve of them to writing. The seventeen missionaries laboring on the group are all busy with the work of translation.

—Outside of the thousands of churches in London, there are 500 missionary workers. Each missionary calls on 500 families every month. They visit the slums and rum-holes, and are subjected to many dangers. During the warm season open-air meetings are held every day and night on the streets and in the parks.

—A new semi-religious order, called the Brothers of the Cross, will begin active operations in Paris on the 1st of May. It will be in sympathy with the various labor demonstrations, and stand on a platform of freedom in politics; but its main object will be to propagate religious socialism by a purely practical method, and will aim at securing the well being of humanity by a labor organization, reciprocal, fraternal, and universal in its character.

—Two Mormon elders in Marion County, Ala., who were engaged in making up a party for Utah, were ordered to leave. They went on with their preparations, and paid no attention to the order. The next night a party called upon them, took them to the woods, and gave them each fifty lashes; then the bleeding victims were covered with tar and dry leaves, and fire was applied to them. They ran to a creek not far distant, and jumped in, which the report says was the last seen of them. So says a dispatch from Birmingham.

SECULAR.

—The rainfall in this city for the season, up to the 17th ult., was thirty-five inches.

—Boulder Creek, Santa Cruz County, Cal., reports 103 inches of rain for the season, and the prospect seems good for more.

—It is reported that the through trains from San Francisco to Portland, Or., cannot be expected before the first of April.

—Owing to the storm blockade, 25,000 people in Rogue River Valley, Or., were without an outside mail for over a month.

—The government is preparing to build brick quarters at San Diego, Cal., for two companies of artillery, at a cost of \$100,000.

—At Mulhausen, Saxony, February 19, there was a fight at a Socialist meeting, and troops were called out. Thirty persons were wounded.

—The Maryland State Temperance Alliance has declared against the movement now being made to enact a high license law for that State.

—General Butler is at the head of a land and railroad company incorporated recently in Boston to buy land and build a railroad through the Holy Land.

—A Paris dispatch of the 19th ult. reports an explosion in a colliery at Decize. It was not known how many were killed, but thirty-four dead bodies had been recovered.

—It is thought that England will order a large number of American dynamite guns for coast defense in several colonies. Fifty have already been conditionally ordered.

—Five of the conspirators implicated in a plot to kill Prince Ferdinand, of Bulgaria, have been shot. Ferdinand offers to abdicate, but this action is opposed by the ministry.

—A London dispatch of February 17 says: "Four hundred thousand miners in Great Britain have decided to adhere to their demand for an increase of 10 per cent. in wages."

—The President has issued a proclamation directing the removal of all cattle grazing upon the Cherokee outlet in the northern part of the Indian Territory, by the first of October.

—A German girl, aged twenty-four years, who had just arrived from the old country in search of friends in Newark, N. J., was lured into a building February 24, and robbed of a thousand dollars.

—C. P. Huntington, of the Southern Pacific Railroad, is said to be purchasing large tracts of coal land in the State of Washington, and will establish a line of steamers to develop the trade.

—The potato famine at Virginia, Nev., during the snow blockade, was raised by taking spuds from the Carson River ranches into the Sutro Tunnel and raising them through the mining-shafts.

—The recent elections in Germany show large Socialist gains. The emperor's show of interest in the laboring classes did not have the designed effect of breaking the force of the Socialist wave.

—The deserted wife of a sailor, destitute of means, and just out of the hospital with a babe, walked the streets of New York City till 5 o'clock A. M., February 13, when the child perished of the cold.

—Temperance crusaders recently wrecked a building at Spickardsville, Mo., and the owner has started in for legal revenge against sixteen of the participants in the affair, thirteen of whom are women.

—At the recent centenary of the U. S. Supreme Court, an appeal was made for the relief of the Court. It is claimed that it has more business than it can possibly attend to, and is fully three years behind.

—The recent purchase of \$300,000 worth of land in Minneapolis turns out to be a scheme to build a dam below St. Anthony Falls, which will give 200,000 maximum horse-power in addition to the present power at the falls.

—Senator Blair recently presented petitions, signed by 36,000 members of the Grand Army of the Republic, in favor of pensions to army nurses. He also presented petitions signed by over 4,000,000 people, favoring his Educational bill.

—Emperor William's interest in the welfare of the workmen has received a new illustration in his rescript to the Minister of Commerce, directing an extension of the application of the system of workmen's insurance, and an inquiry into the laws affecting factory labor.

—On the 17th ult., several Deputy U. S. Marshals went to Sharon, Ga., and arrested seventeen prominent citizens, charged with conspiracy and intimidation against the newly-appointed postmaster, Duckworth. The warrants were based on the testimony of post-office inspectors.

—A "California on Wheels" car was broken into at Wichita, Kansas, on the night of February 18, by a gang of cow-boys, who proceeded to help themselves to canned fruit and wine. But before much damage was done, the press agent of the train called up the other attendants, and drove off the thieves.

—Russia has demanded that Bulgaria pay three million rubles due on account of the Russian occupation of 1878 and 1879, after the consolidation of Bulgaria and Eastern Roumania by the treaty of Berlin. Russia never pressed the debt before, and now, apparently, does so under a sense of irritation.

—A new storm of rain and snow, quite general throughout the northern part of California, set in on the 15th ult., and new difficulties arose in the Sierras, along the Central Pacific Railroad line. Trains were considerably delayed, and only continual battling with the drifting snow could keep the track at all passable.

—After nearly six weeks of resistance the deadlock in the Lower House of the Iowa Legislature was dissolved on the 19th of February, and organization for business immediately followed. The Democrats have the speaker and one clerk, while the Republicans secured the other offices and most of the important committees.

—Near Colfax, on the Central Pacific line, on the 21st ult., a snow-plow with five engines was engaged in clearing the track when four of the engines jumped the track and rolled into the canyon below, scalding to death a fireman and injuring two other persons. No effort was made to recover the engines, on account of the great depth of snow.

—In the Senate, on the 17th ult., Mr. Dawes presented over 240 petitions from Massachusetts stating that more than 800,000 gallons of intoxicating liquors were annually exported to Africa, which is detrimental to all legitimate commerce with the natives, and praying Congress to put a stop to the traffic, which it can do under the constitutional provision authorizing Congress to regulate commerce with foreign nations.

—A dispatch from Aurora, Texas, of the 21st inst., says: "A fatal epidemic is raging here. The disease is pronounced spinal meningitis, or spotted fever, and several persons have died of it within the last two days. The people are terror-stricken, and are fleeing from the place. An appeal was made to Fort Worth for physicians and nurses, which was at once responded to by the mayor."

—At a recent congress of trades unions in England, it was decided by an overwhelming majority that no legislation shortening the hours of labor would confer any practical benefit upon workmen so long as the competitive system exists. The men who debated the question all seemed to grasp the fact that if the hours of labor were shortened the wages of the workman would also be shortened, and they accordingly resolved against an eight-hour agitation.

—The National Educational Conference, in session at New York, passed a resolution, February 20, declaring the public school the chief source of civilization and the bulwark of civil and religious liberty, approving the placing of the American flag over school-houses, recommending the reading of the Declaration of Independence and other historical papers, so that pupils could meet hostile criticism and make the public schools become sources of the highest moral instruction without any sectarian bias.

Books.

[Every book sent to us by the author or publisher will be promptly acknowledged, the title of the book, number of pages, the names of author and publishers being given in every case, together with the price, when we are informed what it is. Such other notice will be given as the merit of the several works may demand. Marked copies of the paper containing notices will be sent to publishers.]

"Dying at the Top; or the Moral and Spiritual Condition of the Young Men of America," by Rev. Jos. Waddell Clokey, D.D., pastor of the First Presbyterian Church of New Albany, Ind. W. W. Vansdale, 10 Arcade Court, Chicago, Ill. 124 pages; paper, 25 cents; cloth, 50 cents. This is a short book with very long "apology" for its appearance; but if there were but a thousandth part of the evils in existence which he condemns, such a book needs no defense. The author touches the Sabbath question very lightly, evidently believing in a civil Sabbath. But why does he not plead for prohibition laws for all immorality? Civil laws will never lead in the true keeping of the Sabbath. There are many startling facts presented in the book, which hardly justify Mr. Clokey's expressed hopefulness.

Obituary.

SPARHAWK.—Died at her residence in Oakland, Cal., February 18, 1890, of a complication of diseases, Sister Alice E. Sparhawk, at the age of 61 years, 10 months, and 5 days. Sister Sparhawk's maiden name was Eastwood, and she was born in Richmond, Va., April 13, 1828. She lived there until eleven years of age; the next three years of her life were spent in the State of Connecticut. From there she went to Oswego, N. Y. In 1849 she married Ambrose Sparhawk. The fruit of this union was seven sons and three daughters. The two oldest sons are now living in Scotia, Neb. Most of her children were with her at the time of her death. The sickness of Sister Sparhawk began nineteen years ago, when she was taken with rheumatism. For the last sixteen years of her life she was unable to walk. In 1884 she, with her daughter Ada, went to the Sanitarium at Battle Creek for treatment, but after a stay of two years, the stubborn disease held its own, and they, with a number of the children, tried Nebraska, hoping that the climate there might be conducive to her health, but it was of little benefit. From there she with several children came to Oakland. She enjoyed this climate much, but the disease could not be checked. For the last ten months she has been a great sufferer. Five months before her death, her husband died in New York, as he was preparing to start for Oakland to join his family. This was a sad blow to the afflicted family. While at Battle Creek Sister Sparhawk and her daughter Ada accepted the truth, and hope in Christ sustained her to the last. Among her last words she told her daughter Ada to set a good example. May all her children so live that when the Lifegiver shall come they may meet their mother where there shall be no more pain, and where the inhabitants shall not say, "I am sick." All that could be done to relieve her suffering was done by her children, who are now fatherless and motherless. She was laid to rest by the side of her husband in Mountain View Cemetery. Funeral services by the writer. M. C. W.

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, MARCH 3, 1890.

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.

THOSE of our readers who study the International S. S. lessons will notice that there are two lessons covered this week. This is for the purpose of accommodating our readers throughout the East.

THE *California Christian Advocate* speaks of the noble contest which the late Dr. Dollinger made at the "Vatican Council, when he opposed the decree of papal infallibility." While Dr. Dollinger did oppose the dogma, he was not at the council, and most of his opposition came subsequent to that time.

THE *Primitive Catholic* gives to Protestant parents the following piece of advice,—advice which the past history has demonstrated to be always good:—

"Your only salvation is in sending your children to Protestant schools. It is a cold day for Protestantism when she has to send her little ones to Rome, the foster-mother of ignorance, to be educated."

WE noticed something like a year ago the "World's Missionary Conference Report," a work of two volumes, giving a complete report of the great London Missionary Conference, and many interesting facts and statistics concerning missions, making the work quite an encyclopedia. A friend of missions has now contributed largely for its wide circulation, and authorizes Fleming H. Revell to send the two volumes, of over five hundred pages each, post-paid, to any Protestant minister on receipt of only \$1.50. It is surely a splendid offer, and we are glad to give it this notice. Address Fleming H. Revell, 12 Bible House, Astor Place, New York City.

THE temperance crusades of the women are changing color as the W. C. T. U. have more to do with politics. When they first began, through the power of prayer to God and persuasion to men, saloons were closed, men were converted, and whisky was poured into the gutter. But in Lathrop, Missouri, lately, the women entered on another kind of crusade. They did not pray or weep, but became indignant, smashed the doors of two law-breaking saloonists, poured whisky and brandy into the gutter, and set it on fire. Something like \$1,000 worth was destroyed. The change illustrates the changing spirit of the age. We believe, however, that the praying crusade was the better one.

THE short-sightedness of what is called Scripture interpretation is well illustrated by the following from an exchange:—

"Any theory that teaches that the saints will be taken to heaven at the coming of the Son of man is speculative. Here are a few texts that forever explode that notion: 'Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come; so now I say to you.' John 13:33. 'The righteous shall never be removed; but the wicked shall not inhabit the earth.' Prov. 10:30. These scriptures positively declare that we cannot go where Christ has gone, and that we shall never be removed from the earth."

If the one who wrote that text from John had but read three verses farther on, he would have found there the words of Christ: "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." He tells us when in the next chapter, namely, at his second advent. These saints John sees in heaven. Rev. 14: 1-4; 15: 2, 3; 19: 1. And as to the righteous, after they enter their inheritance they shall never be moved, but that will not be until the wicked are cut off (Ps. 37: 29, 34), which will be at the end of the one thousand years (Rev. 20: 13-15).

A PERSON who signs herself "Mrs. Dr. Merrill" writes us that the Lord has revealed to her that he is coming next spring, and that he has also shown her that the Bible was true. We need no revelation to show us that the Bible is true, and the truth of the Bible shows that all those who "set times" for the Lord's coming are not in harmony with the truth. No man (or woman) knoweth the day or the hour. The Bible being true, it follows that "Mrs. Dr. Merrill" is false. The SIGNS OF THE TIMES and the people it represents have not, nor ever have had, any sympathy with such fanaticism. It is only the efforts of the wicked one to cast reproach on the advent message.

THE following from the *Churchman* will be of special interest to those so-called Protestants who are advocating the transfer of the week of prayer to the Lenten season, for the reason that many would observe it then who are at other times too much engaged in the pursuit of pleasure and business:—

"It is a poor commentary on the result of Lenten services—to see the week-day prayers and celebrations so slimly attended as soon as Easter is over. Lent lasts for forty days, about one-ninth of the year, and while it goes on people seem to think that they can pay off their religious scores by accumulation, and often weary themselves, and upset the order of their lives, by attempts at extraordinary devotion. Unless, however, the devotions of Lent produce habits of devotion all the year round, we should be inclined to doubt their efficacy. Prayer and holy communion must absorb time and attention all the year round, or it is useless to have resorted so frequently to them in Lent. In fact, it is quite possible that the excitements and exertions of the Lent season chiefly produce no fruit in spiritualizing lives, because they lead to no fixed habits of religion after Lent has past. Lent is in danger of being overdone, as everything is overdone in these days, and it is certainly overdone if it leads to religious lassitude, weariness of the sanctuary, and distaste for week-day worship from Easter to Ash Wednesday."

THE *Union Signal* of February 13 makes several quotations from the first number of Mr. William T. Stead's *Review of Reviews*, published in London, Eng. Mr. Stead believes in a good time coming, when there will be a grand federation of English-speaking people, and also a United States of Europe. What hinders this now is this: "The religious side of politics has not yet entered the minds of men." And we say in truth, Woe be to the world when that time comes. This happy result is to be brought about, however, and Christianity is to show forth among the nations through the following:—

"Men and women must work for the salvation of the State with as much zeal and self-sacrifice as they now work for the salvation of the individual."

And how will they save the State? Will the State repent, confess its sins, make reparation of all its unjust gains, believe, and be baptized? And when it is "saved," will it be taken to heaven? This salvation of the State, of which so much is said, is a deception. The duty of the church and of Christians is to save men and women out from the world. While in the world, they are not to be of

the world. Every step in the direction of religion in the State only carries that State so much nearer the Dark Ages, and places so much more power in the hands of that system—the Papacy—which knows so well how to use every advantage gained.

SPRING MEETINGS ON THE PACIFIC COAST.

As the time is drawing near for the spring meetings on this coast, we hereby announce the times for the same, as agreed upon by the committees of the different Conferences, and the officers of the different institutions represented. It is expected that Brother Underwood, the member of the General Conference Committee in charge of the Pacific Coast district, will be at all of these meetings.

1. A general meeting of the Sabbath-keepers in San Diego County, at San Diego, March 21-23.
2. A general meeting for the Sabbath-keepers of Los Angeles County, at Los Angeles, March 28-30.
3. California central camp-meeting, Fresno, commencing with the workers' meeting the evening of April 2 and continuing to the morning of April 8, the camp-meeting proper commencing the evening of April 8, and continuing to the morning of April 14.
4. Healdsburg, annual meeting of the College Association, April 18-21. Stockholders' meeting on the 21st. This meeting is to be followed by a three weeks' institute and cooking school for the students.
5. Oakland, California, annual meeting of the Pacific Press Publishing Co, April 24-28. Stockholders' meeting the 28th.
6. St. Helena, Rural Health Retreat Association meeting, and dedication of the new chapel, May 1-4. Meeting of the stockholders on the afternoon of May 1.

Upper Columbia camp-meeting (place to be announced hereafter), the workers' meeting to commence May 7 to continue to the 14th, and the camp-meeting proper to be held May 14-21.

North Pacific camp-meeting, workers' meeting, May 21-28; the camp-meeting proper, from May 28 to June 4. Place of this meeting to be announced hereafter.

T. AND M. MONTHLY COUNCIL.

THE next monthly council of the State officers of the California Tract Society will meet at the Pacific Press, Oakland, Wednesday, March 5, at 2:30 P. M. The California Conference Committee, as far as is convenient, are invited to be present. Tract Society officers who cannot be present are requested to report by letter their needs, suggestions, etc., to the State secretary; also any workers in the society who wish instruction or counsel are requested to write at once, that their wants may be considered at this meeting.

H. A. ST. JOHN,
First Vice-Pres.

TENTS.

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