

# THE Signs of the Times

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

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THE Boston Transcript says that the loss of the temporal power is a deprivation which will never be restored to the Papacy. To which the Catholic Review replies: "The fact that the pope has more than seventy times been forcibly deprived of his authority, and every time it has been restored to him again, does not seem to furnish very good ground for the prophecy that it will never be restored to him again."

THERE is nothing which gives such confidence in prayer to God as sincerity and faithfulness in his service. And it is also true that nothing enables us to do such faithful service as does the earnest prayer of faith. When we have been honest with our own souls and with God, when we have faced the worst there is in us, have renounced it for Christ's sake, when we have yielded all to him, hoping for all from him, we can then come to God with a confidence which cannot be denied. "We know that he heareth us." Faithful, honest living and dealing with God, with a realization of our own weakness, will make the prayer-hour a delight; and the prayer-hour will strengthen us for all holy living.

It has been stated over and over again that the Papacy of the nineteenth century is altogether different from the Papacy of the fourteenth, notwithstanding the Papacy claims to be the same. She declares of herself that she was the patron of learning and true religion then even as she claims to be now. Weak-kneed Protestants are Rome's apologists now. Those who know Rome, know that her claims to the fostering of education and true piety are false, and that she is the same now as ever. The Christian Commonwealth, of London, England, in speaking of a letter from Rev. H. J. Pigott, Wesleyan Methodist, who has spent many years in Rome, speaks thus:—

"Mr. Pigott has shown that, although the pope may make a bid for the new democracy, although he may favor the rights of women, he will himself be unchanged. The lines along which he will travel may be different; but he himself will still be the successor of Hildebrand, Innocent IV., and Boniface VIII., ready to put into his index of prohibited books our Darwin's and Herbert Spencer's and Matthew Arnold's, and Huxley's, to anathematize our Bible societies, and to insist that education shall be exclusively in the hands of the Roman Church. He will still teach that the grace of sal-

vation can only come through the sacraments of the church, and that these are only valid when administered by the Roman Catholic priesthood. He will still aim to reduce 'every man and every woman, every potentate and every subject, in all relations, private or civic, in things to be believed, and in things to be practiced, to perfect unanimity of obedience to the law of his own lips.'"

Let no one be deceived; Rome is Rome still in spirit. She simply lacks the power and opportunity.

IF conscience were a sufficient guide, man needs not a revelation. But conscience is not a sure guide. All the history of man affirms that it is not. Conscience is the creature of education. The Hindoo mother's conscience is satisfied when her babe is thrown into the river Ganges. And so with every false religion which has existed on the earth. That conscience only is good which is cleansed and enlightened by Christ and his Holy Spirit. That conscience which follows its own way, and is contrary to the principles of God's truth, is an evil conscience.

THERE seems to be a growing disposition in Europe to better the condition of the laboring classes. The emperor of Germany has made such marked demonstrations in this direction that Prince Bismarck is expected to resign the chancellorship. The emperor of Austria is also strongly leaning toward Wilhelm's plebeian policy, and declares that he himself made the same suggestions to Bismarck when Wilhelm I. was emperor, but the movement was not encouraged. The idea takes so well in Austria that at a recent ball the leading aristocrats attended dressed in rags. It is said the ball netted \$9,000, for the benefit of the poor. The German emperor proposes a conference of the powers for the consideration of the condition of the poor. He is now spoken of as the beggars' emperor.

THE change which has taken place in Brazil has led many politicians and writers to querying as to the monarchies and empires of the Old World. It is generally agreed that none of them stand on any too secure a basis, that revolution is imminent, and that at any time the kaleidoscope of politics may present the same phase of government in several countries of the Old World that is now before us in Brazil. An article in the February Contemporary Review, of England, by Mr. Frank H. Hill, in discussing the matter from an English standpoint, says: "If we are to have a king of England in future, he must be like one of his Stuart ancestry in Scotland, the king of the commons, by which I do not mean the House of Commons. He can no longer afford to be simply the head of the classes, the chief of society in its conventional sense, the culminating point of the aristocracy. He must belong to the whole people, to the masses as well as to the classes." It is difficult to say what lies before us.

### WHY WILL YE DIE?

Num. 21:4-9.

In the desert near to Edom,  
Underneath a scorching sun,  
In that nation bound for freedom,  
Is the work of death begun;  
Sinning Israel now are reaping  
Fruit of seed which they have sown;  
God withdraws his wondrous keeping;  
Israel dies when left alone.

But the Father's loving-kindness  
Has not left them, help is nigh—  
Speaks to Israel in their blindness,  
"Look and live; why will ye die?"

We are bitten, bruised, and weary,  
In this wilderness of sin,  
All disheartened, dying, dreary,  
Death without and sin within;  
But the Father's loving-kindness  
Lifts the Crucified on high,  
Pleads with sinners in soul-blindness,  
"Look and live; why will ye die?"

### LOOK AND LIVE.

BY MRS. E. G. WHITE.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

WHEN the children of Israel were passing through the wilderness toward Canaan, they brought upon themselves the judgments of God by murmuring and complaining. They were bitten by fiery, poisonous serpents of the wilderness, and were smitten with death. A messenger came through the camp, with the news that a remedy had been provided. By the direction of Christ a brazen serpent had been lifted up, and those who would but look upon it would be healed. When this messenger was announced, some of the sick and dying did not accept it. Here and there throughout the camp were heard the words, "It is impossible for me to be healed, because I am in such a dreadful condition. Those who are not in so bad a state as I am, may, perhaps, look and live." Others thought they had a remedy of their own that could cure the poisonous bite of the serpent; but only those who accepted the message and looked to the brazen serpent were healed. This serpent represented Christ. He says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Man is poisoned by sin; but a remedy has been provided for the fallen race in the Lamb of God that taketh away the sin of the world.



Every hope that we have of salvation out of Christ is a vain hope. We cannot dishonor our Saviour more than by doubting that he will save us. Whatever may have been our life of transgression, however deep may be the stain of our sin, there is One who is able to save to the uttermost all that come unto God by him. Jesus is the remedy for sin. We may have intellect, but human intelligence can devise no way of salvation; we may have earthly possessions, but that will not provide a ransom for the sin of our soul. Salvation is the gift of God through Christ, and the promise is, "Whosoever believeth on him shall not perish, but have eternal life."

It is not enough to have a nominal faith. We must have faith that will appropriate the life-giving power to our souls. We suffer great loss because we do not exercise simple, living faith in Christ. We should be able to say, "He is my Saviour; he died for me; I look to him as my complete Saviour and live." We are to look to Christ day by day. We are to regard him as our example in all things. This is faith. The true believer in Christ is represented by a branch connected with a living vine. The sap and nourishment of the vine extends through every vein and fiber of the branch, and thus the branch becomes knit with the life of the vine, and bears precious fruit. Every soul that abides in Christ will do the works of Christ. Those who love God will keep his commandments; for Christ has said, "I have kept my Father's commandments." Jesus made an infinite sacrifice in leaving his majesty, to come to a fallen world, that he might lift up sinful man; and everyone that is connected with Christ, as the branch is united with the vine, will manifest the spirit of his Redeemer.

We honor our Lord and Master when we place implicit confidence in him. If we distrust the message that he has sent us, we shall be in a position similar to that of the Israelites who were bitten by the fiery serpents, but who would not look and live. If we accept the message of love that has come to us in invitations, exhortation, and reproof, it will prove life and healing to our souls.

We should not be satisfied with anything less than a close connection with Christ. Freedom and salvation are offered to us, and we should grasp the precious promises of God by living faith. But if we only partially believe, if we do not show in our experience the power of living faith that works by love and purifies the soul, we shall fail to meet the expectation of our Lord and Master. Jesus says, "Without me, ye can do nothing," but if he abides in us and we in him, we can do all things through the power of his might. We should trust him as a child trusts his earthly parents. We should feel such love toward him that we cannot betray his confidence in us, or distrust him under any circumstances. We should have a knowledge of the truth as it is in Jesus. We should be like the afflicted woman who pressed her way through the throng to touch the hem of Christ's garment. She gave no casual touch; it was the touch of faith; for virtue went out from Christ and healed her. Although the throng were pressing and crowding about the Saviour, he recognized the touch of faith. He turned and asked, "Who touched me?" His disciples looked up in wonder and replied: "Master,

the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me; for I perceive that virtue has gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace."

Neither learning, oratory, nor wealth can bring men into favor with God; but simple, trusting faith will bring his blessing. We are to take God at his word. The experience that comes through living faith is the experience that God wants every one of us to have. We should reach out the hand of faith, and grasp the arm of infinite power. The simplest prayer that is put up in faith is acceptable to heaven. The humblest soul that looks up to Christ in faith is connected with the God of the universe. We may walk in the light as Christ is in the light. We are to look into the great mirror of God's law and see if our characters are condemned therein. If condemnation is resting upon us, we need not despair, for he has provided a way whereby we may not perish, but have pardon and life. The promise is given that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I am glad every day I live that this precious promise has been recorded for us. We may be filled with rejoicing that we have a living Saviour who is mighty to save to the uttermost all who come unto God by him. Jesus desires you to ask much that you may receive much, and we need him with us at every step as we advance. When we see that there are defects in our characters, we must be zealous and repent and reform; for if we regard iniquity in our hearts, the Scripture declares that God will not hear us. Christ has given us an invitation full of mercy. He says, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." There is nothing worse than a scarlet sin except the sin that can have no forgiveness in this life or in the life to come.

When I see my Saviour so full of mercy toward us, it seems to me that every heart ought to be melted into tenderness and gratitude toward God. Sin should be hated because it grieves our very best Friend; we should desire to know the truth even though it require a sacrifice, and no one who has stood in defense of truth has done so without sacrifice. Those who have living faith in Christ will pass through difficulties as did Paul. They will say with him: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Paul measured the difficulties of the present with the glory of the eternal. And the glory to come so far overbalanced the suffering of the present, that he said it was not worthy to be compared with it. We

must keep our eyes fixed upon the mark of the prize of the high calling in Christ Jesus, and as we do this, we shall receive comfort, and peace, and joy.

(Concluded next week.)

#### CONFORMED TO THE WORLD.

PAUL exhorts the Romans not to be conformed to this world, but to be transformed by the renewing of their minds. John says: "If any man love the world, the love of the Father is not in him." And James declares that whosoever will be the friend of the world is the enemy of God. These passages were understood in their most literal meaning by the primitive church. The world of which Nero was emperor was intensely hostile in its spirit and its institutions to Christianity. There could be no alliance, or truce even, between such radically different ideals of truth and life.

But we are told that we live in a world that does not persecute Christianity, nay, that has accepted it as one of its noblest institutions. Surely, then, the earnest exhortation of Paul and the emphatic statements of James and John must be obsolete. To this we reply that the world here does not mean the Roman Empire, or heathenism, or the laws and customs of any one age, but the unregenerate human heart. There are but two classes of men now, as in all former ages—the godly and the ungodly. They are as unlike in their ideas and their aims as light is unlike darkness. There are two worlds that men live for, the carnal and the spiritual, the present and the future. These two classes—these two worlds—can meet, but never mingle. If they seem to mingle for a time it is not because human nature has changed radically, but only because it has accepted a result which it is powerless to prevent; and its enforced neutrality tempts Christians to a delusive confidence. Conformity to the world is as unchristian and as unwise to-day as it was eighteen centuries ago. No part of God's word becomes obsolete. Its teachings and warnings, as well as its promises, are for all time.

But we are told again that the church is in the world to save it. It cannot, therefore, hold itself apart. Its members must mingle with their fellow-men, in order to reach and influence them. Even Paul said: "I am made all things to all men, that I might by all means save some." This is true. And it brings up the question, which is pressing upon the consciences of all earnest Christians to-day, How far shall we go in conciliating the world in order to save it? We must associate with our neighbors in business and in social life. Yet we cannot share in all their business enterprises and in all their amusements. Where shall we draw the line? My reply is that we cannot draw any line. The Bible does not tell us to. It teaches an easier and a better way. "Be ye transformed by the renewing of your mind." If our hearts are renewed after the image of God, we will be in sympathy with him. We will love the world as he loves it. We will have a spiritual instinct that will enable us to decide in all cases what is our duty. The trouble with many Christians is that they try to decide questions of duty with a cold heart. Get the heart all aglow with love, and it will choose intuitively



what is pure and good. A consecrated heart will loathe whatever is frivolous or sensual, whatever tends to foster pride or vanity. Mr. Moody was wise in his reply to the lady in the inquiry-room who wanted to know whether she could go to the theater if she became a Christian: "Yes, if you want to, but when you are a Christian you won't want to. You will have something to interest you so much better than the drama that you will loathe its gilded pageantry."

I found an illustration for this divine teaching as I walked beside a mountain stream the other day. It came from a living spring that God had opened. It was filled with water pure and sparkling. But that water had to flow in an earthly channel. It could not rise up into the air and mingle with the clouds. It must wind its way adown the narrow, crooked, and rocky ravine. Did the stream shrink from contact with the soil, the boulders, and the jagged edges of the cliffs? Did it stop to dally with the pebbles and the sand? Did it form stagnant pools that it might enjoy ease and become rich in sediment?—No. The attraction of the far-off ocean seemed to be upon it, and it hastened on its way. When it met obstacles it murmured gently, then, passing around them, seemed to sing:—

"Do not detain me, for I am going  
To where the streamlets are ever flowing."

I watched that rivulet as it ran on watering the soil and yet keeping itself unsoiled, and thought what a picture it is of a true life. Such a life is a pilgrimage. It is in the world and yet not of the world. It conforms to all the providential requirements of its lot, but is not controlled by them. Its course is heavenward at all times. It pauses amid the interests and scenes of earth only long enough to be useful, not long enough to be engrossed by them.

What we need in these days, when conformity to the world is the church's besetting sin, is more transforming power, a fuller experience of "that good and acceptable and perfect will of God." If a Christian realizes his responsibilities and his privileges as a new creature in Christ Jesus, he will never ask as to worldly things, "May I do this or that?" He will feel that he needs all the time he can get for the cultivation of the soul, and for laying up treasure in heaven. He will not be tempted to give more care and thought to the world than he must in order to live and to have the means for doing good. It is only when piety is low that men and women say, "What is the harm in dancing, or playing cards or billiards?" Suppose there is no harm, would it not be better to spend that time in studying the Bible, in visiting the sick and the poor, or in trying to interest somebody in the gospel?

An old writer says: "The business of a skillful shipmaster is twofold—to keep his vessel in the water, and to keep the water out of his vessel." In other words, he must avoid running on a shoal, and, also, springing a leak. This is a good rule for the Christian. He is in the world as the ship is in the sea, but he must not let the world get into his heart. There is nothing so unwieldy as a water-logged vessel. But, alas! there are many such trying to sail through these stormy seas and reach the heavenly harbor. Some endeavor to keep

afloat by throwing their cargoes overboard. May God teach them and help them, rather, to get the world out of their hearts.—*Herald and Presbyter.*

#### THE CHRIST MISSION.

He brought us out that He might bring us in. Deut. 6:23.

Out of the distance and darkness so deep,  
Out of the settled and perilous sleep,  
Out of the region and shadow of death,  
Out of its foul and pestilent breath,  
Out of the bondage and wearing chains,  
Out of companionship, ever, with stains.

Into the light and glory of God,  
Into the holiest made clean by blood,  
Into his arms, the embrace and the kiss,  
Into the scene of ineffable bliss,  
Into the quiet and infinite calm,  
Into the place of the song and the psalm.

Wonderful love, that has wrought all for me!  
Wonderful work, that has thus set me free!  
Wonderful ground, upon which I have come!  
Wonderful tenderness, welcoming home!

Out of disaster and ruin complete,  
Out of the struggle and dreary defeat,  
Out of my sorrow, and bondage, and shame,  
Out of the evils too fearful to name,  
Out of my guilt and the criminal's doom,  
Out of the dreading, and terror, and gloom.

Into the scene of forgiveness and rest,  
Into inheritance with all the blest,  
Into a righteous and permanent peace,  
Into the grandest and fullest release,  
Into the comfort without an alloy,  
Into a perfect and confident joy.

Wonderful holiness bringing to light!  
Wonderful grace, putting all out of sight!  
Wonderful lowliness, draining my cup!  
Wonderful purpose, that ne'er gave me up!

Out of the horror of being alone,  
Out, and forever, of being my own,  
Out of the bitterness, madness, and strife,  
Out of myself, and all I called "life,"  
Out of the hardness of heart and of will,  
Out of the longings that nothing could fill.

Into communion with Father and Son,  
Into the sharing of all that Christ won,  
Into the ecstasies full to the brim,  
Into the having of all things with him,  
Into Christ Jesus, there ever to dwell,  
Into more blessings than tongue can e'er tell.

Wonderful Person, whose face I'll behold!  
Wonderful story, there all to be told!  
Wonderful, all the dread way that He trod!  
Wonderful end that He brought me to God!  
—Selected.

#### POOR IN SPIRIT.

"BLESSED are the poor in spirit; for theirs is the kingdom of heaven." Matt. 5:3. Jesus here pronounces a blessing upon a certain kind of poverty. If it was poverty in earthly goods, most of us could confidently claim the blessing. If the blessing was pronounced upon those who have poor memories, or poor education, or poor health, then how many more could readily lay claim to the promised blessing. But none of this kind of poverty is meant.

It is poverty of *spirit*. Can it be possible that Jesus here pronounces a blessing upon all those who have but little, or are entirely destitute, of the Spirit of God? If this were so, then what multitudes would come in as claimants for this blessing. The word of God presents a richness or fullness of the Spirit of God as attainable by all, and of the greatest value. Blessed indeed are those who are rich toward God in this respect.

Then what kind of spirit poverty is it which Jesus announces as blessed? It must be the

spirit of the world, the spirit of Satan, the spirit that now worketh in the children of disobedience. It is that spirit which has for its fruit "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, reveling, and such like." They that possess the spirit that leads to such manifestations, "shall not inherit the kingdom."

Nature abhors a vacuum, and so does grace. If a human soul will pour out all this evil, worldly, selfish, proud, Satanic spirit, by true repentance, the only way in which it can be poured out, then exercise faith in the Lord Jesus for pardon and cleansing, then God, according to his good-pleasure, will fill all the emptiness of that soul with the fullness of his Holy Spirit. Then the spirit of pride, self-sufficiency, boasting, and self-conceit, are gone, and a humble, lowly, trusting, loving, meek, and quiet spirit comes in. This, in the sight of God, is of great price. Such are rich indeed, rich toward God.

Let us all seek more diligently for this kind of riches, so precious and valuable even in this world, so highly esteemed in heaven, and which will never be taken away from us, but will increase by the rule of compound interest in the ages to come. H. A. ST. JOHN.

#### CALLED TO BE SAINTS.

SUCH, in part, is the title by which the apostle Paul addresses the Roman and Corinthian Christians. How suggestive the inscription! What obligations it involves, what aspirations it warrants, what duties it implies, what a destiny it reveals!

And yet it is a term that is very infrequently employed in either the literature or speech of Christians to-day. And why?—Because our conceptions of saintship are such that we feel that now few, if any, meet its requirements; and, further, because we shrink from the use of a term which has become so largely identified with the superstitions and idolatries of Rome. But is our neglect of the term thus justified? are our conceptions of saintship scriptural? and should the perversion of the term by some lead to its utter disuse by all? Whatever the answers we may be disposed to give to these questions, certain it is that the Scriptures attach a gracious potency to the term, for they often employ it as a descriptive designation of God's professed people. It occurs as such a designation thirty-two times in the Old Testament and sixty-seven times in the New. In all the Bible it is thus employed only once less than one hundred times. Should a term of such frequent occurrence in the divine word be permitted to drop utterly out of the current literature and speech of God's people? By doing so do we not lose one of the chiefest incitements to holy aspirations—one of the mightiest incentives and encouragements to the attainment of a godly life? After all, what is a saint?

There are perhaps three ways by which we may get a clear, definite, scriptural answer to this question. The first is a study of the Scripture use of the word which is thus rendered; the second, a study of the characters of those to whom the Scriptures apply it;



and the third, a consideration of the standard they present as the measure of saintliness. As for the word itself, it is more frequently rendered "holy" than otherwise; and its primary and predominant meaning is separation to the service of God. Thus the priests, the temple, the altar, the Sabbath—in a word, all sacred persons, places, ordinances, and occasions—were holy, because set apart to the service of God. Specially significant, in the Old Testament legislation, were the provisions respecting the first-born. These, whether of men or of beasts, were holy to the Lord. The first-born of clean beasts were to be given to God in sacrifice; those of beasts not clean, and of men, were to be redeemed. Subsequently, for the first-born of men, the tribe of Levi was substituted. That tribe was devoted wholly to the service of God, and was supported entirely by offerings made to God. The first element of saintship, then, is separation from the world and consecration to the service of God.

Coming from the word itself to the study of the character of those to whom, in the Scriptures, it is applied, one finds that the term receives an additional meaning. It is no longer the designation merely of one consecrated to the service of God, but imparts also that he who is thus consecrated, is possessed of a character befitting his devotion. In our version the word saint is only once applied to an individual. In Ps. 106:16 Aaron is called "the saint of the Lord." But in our version no one is elsewhere so designated. And yet in the original the same word is elsewhere applied to others. Herod feared John the Baptist, "knowing that he was a just man and an holy," *i. e.*, a saint. Mark 6:20. The unclean devil who was exorcised in the synagogue of Capernaum, recognized the authority and confessed the character of Jesus of Nazareth. "I know thee who thou art; the Holy One of God," *i. e.*, the saint of God. Luke 4:34. And so, too, the apostle Peter speaks of the penmen of the sacred Scriptures, the faithful prophets of the Jewish dispensation, and the elect women of the past ages, as holy, *i. e.*, as saints. 2 Peter 1:21; 3:2; 1 Peter 3:5. They were persons—all of them—who were separated from the world and consecrated to the service of God, and whose characters befitted their consecration. In them, and specially in Jesus, the chiefest of them all, we have the true Scripture type of saintship. A second element in saintship, then, is a character befitting separation from the world and consecration to the service of God.

In accordance with these positions is the standard presented in the word by which the reality of saintship is to be tested. Paul, in urging the Romans to receive Phebe as becometh saints (Rom. 16:1), and the Corinthians to observe decorum in their religious assemblies, because God is the author of peace in all the churches of the saints (1 Cor. 14:33), clearly implies that there is a high standard of living to which saints should attain. And something of the purity and blamelessness of this life is indicative in his implied assurance to the Ephesians, that all uncleanness and covetousness are inconsistent with it. Eph. 5:3. But Peter goes even further than Paul, and reveals clearly and definitely the ultimate standard of scriptural saintliness. It is nothing

less than conformity to the divine character: "As he which hath called you is holy, so be ye holy in all manner of conversation," or, as the Revision margin has it, "Like the Holy One which called you, be ye yourselves also holy in all manner of living." 1 Peter 1:16. He who called us is the Holy One, *i. e.*, the Saint, and in all manner of conduct we are to be like him. The scriptural standard of saintliness is then the divine character. In Scripture conception, then, a saint is one who is consecrated to the divine service, and is seeking assimilation to the divine character.

To such saintship Christians—all Christians—are called, called as Paul was called to the apostolate, as any minister of the gospel to-day is called to the pastorate. It is a call which implies acceptance and consecration—acceptance of the station, and consecration to its duties. It implies keen sense of its obligations, and an earnest striving to realize its high ideals. And these ideals may be—ultimately will be—realized. God has graciously provided agencies by which the ideal of the Christian vocation may become the actual attainment of the Christian professor. Having ascended on high, Christ hath given "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints." Eph. 4:8-12. Yes, "for the perfecting of the saints." Christians are saints—actual saints, but not ideal ones. Their consecration has in it a large element of selfish reserve—their conduct makes manifest and glaring inconsistencies. But, after all, their consecration is real, and their character is advancing. In due season, through their gracious instrumentalities divinely provided, their saintship will be perfected, and they will at last be presented to God without spot or wrinkle.

Such is the Scripture conception of saintship, and such the obligations and aspirations involved in it. The weight of the obligation and the intensity of the hope are measurable only by the significance of the fact which awakens them. It is the fact of redemption. Israel's first-born were holy because saved from death by the blood of the paschal lamb. Christians are holy because redeemed by the blood of the Lamb slain from the foundation of the world. Israel's first-born were no longer Israel's own, but God's, because he had saved them. Christians are no longer their own, but God's, because he has redeemed them. What a motive thus comes to those "called to be saints" to actualize their saintship, to make their consecration to God's service unreserved, their assimilation to his character perfect. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. What an assurance thus comes also to those "called to be saints," that their saintship will be actualized. Christ "loved the church, and gave himself for it; that he might sanctify [saint] and cleanse it, . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy [saintly] and without blemish." Eph. 5:25-27. Shall Christ have died in vain? Shall his purpose respecting those whom he has "called to be saints" be frustrated?—Ah, no! the Christian cannot so believe. Rather does he declare with Paul, "Being confident of this

very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. "Called to be a saint?" then realization of saintship is my duty. "Called to be a saint?" then attainment of saintship is my destiny [privilege].—*Rev. D. F. Bonner, in New York Observer.*

#### WILLIAM HONE.

THERE are many infidels who are content to shut up their own hearts to the truth without disturbing the beliefs of others. Mr. Hone, of London, was not one of that kind. He was noted for his active opposition to Christianity, and his hatred of the Bible was such that he would not have a copy of it in the house, nor suffer any of his family to own one if he knew it.

He could not, however, prevent his little daughter from picking up some religious knowledge, through the secret teaching of her mother, and her association with friends, nor could he always be aware of the way their Sundays were spent. It was painful to be obliged to thrust the lesson of concealment and unnatural caution upon a child, but the mother recognized a higher duty than obedience to a persecuting mandate, and contrived to send the little girl to public worship with some regularity for three years, without the father's knowledge.

One of her teachers presented her with a Bible, and soon a fervent love of it and its Author was born in the heart of the child.

One day her father, passing the door of her room, heard her voice and stopped. She was praying, and he heard her mention him in her prayer. She had brought home her hidden Bible with fear and trembling, and was asking God to change her father's heart, so that he would let her keep it and be willing to read it, too, himself.

The man went away strangely distressed. He became so agitated that, when summoned to the tea table, shortly after, he could neither eat nor drink. At length he said,—

"Is there a Bible in the house?"

The little girl's heart sank. She now believed that it was anger at some new discovery that had made him so excited and absent. The mother spoke,—

"Did you not burn every Bible—the last one we had?"

"Is there any good book, then?" said he.

By that time the whole family saw that there was something unusual in his manner. The little girl took courage and said,—

"Father, if you will not be angry, I will get you a Bible."

She brought the book, and, instead of rebuking her, he took her in his arms and kissed her, and his tears fell upon her face.

That evening he went with her to the Weigh-house Chapel, and heard Thomas Binney preach. A new world seemed to open to him, and he sought instruction with all the earnestness of a young disciple. God gave him another heart, and he renounced his infidelity as publicly as he had professed it.

William Hone became one of the best-known Christian workers of England. He was the author of "The Every-Day Book," a favorite volume, which has been read in almost every God-fearing family in the kingdom.

Unstable and insecure must have been the



basis of the belief that so simple an incident could change. Conscious effort at self-deception sometimes vanishes at a touch. It was doubtless thus with William Hone.—*Youths' Companion*.

#### CHRISTIANITY DID IT.

It is thus that James Russel Lowell speaks of the criticisms brought by skeptics against Christianity:—

The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging themselves in "the amusement of going without religion," may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution.

When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpoluted,—a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard,—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way, and laid the foundation, and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and there ventilate their view. But so long as these men are dependent upon the religion which they discard, for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith in that Saviour who alone has given to man that hope of the life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.

#### EDUCATION BY THE TOUCH ALPHABET.

LAURA BRIDGEMAN, the celebrated blind deaf mute, who gained such notoriety for the wonderful gift she possessed of acquiring knowledge through her only two faculties, and whose death was so much lamented in the scientific world a short time ago, has a youthful and very worthy successor in Miss Helen A. Keller, who is at present an inmate of the Perkins' Institute for the Blind in Boston. She was deprived of her sight and hearing at the age of eighteen months. At the age of six, being deaf, dumb, and blind, she was put under the charge of Miss Annie M. Sullivan, who undertook to instruct her in the touch alphabet, and so eager was her pupil for knowledge, and so quick of perception, that she now is able to read and write with perfect facility.

It will be a matter of the profoundest interest to watch the development of human nature uninfluenced by the usual surroundings of life, and to watch the soul expand and grow by its own virility. No better insight into the character of this poor unfortunate is afforded than by a letter that she wrote to

a gentleman who sent her a mastiff puppy as a present. He did not have long to wait for his reward in the receipt of the letter printed below, which is taken from the *Forest and Stream*, to which we are indebted for it. Its purity of diction and correctness of style is quite remarkable for a child of only nine years, especially when it is remembered that practically all her knowledge has been imparted by sense of touch. The letter, which was written in pencil, in clear, distinct, round characters, is as follows:—

SOUTH BOSTON, MASS., NOV. 20, 1889.

MY DEAR MR. —: I have just received a letter from my mother, telling me that the beautiful mastiff puppy you sent had reached Tuscumbia safely. I thank you very much for the nice gift. I am very sorry that I was not at home to welcome her. But my mother and my baby sister will be very kind to her while her mistress is away. I hope she is not lonely and unhappy. I think puppies can feel very homesick as well as little girls. I should like to call her Lioness for your dog. May I? I hope she will be very faithful, and brave too.

I am studying in Boston with my dear teacher. I learn a great many new and wonderful things. I study about the earth and the animals, and I like arithmetic exceedingly. I learn many new words, too. Exceedingly is one that I learned yesterday. When I see Lioness I will tell her many things which will surprise her greatly. I think she will laugh when I tell her that she is a vertebrate, a mammal, a quadruped, and I shall be very sorry to tell her that she belongs to the order carnivora. I study French, too. When I talk French to Lioness I will call her "*Mon beau chien*." Please tell Lion that I will take good care of Lioness. I shall be happy to have a letter from you when you like to write to me.

From your loving little friend,

HELEN A. KELLER.

P. S.—I am staying at the Institute for the Blind.

H. A. K.

—*Scientific American*.

#### CLEANLINESS.

It is as follows that the *Free Methodist* advises the holiness people, and the advice is just as good for all:—

Cleanliness is surely a Christian virtue. How inconsistent it seems to see a sister professing holiness, with frowsy hair, and soiled collar, and slouchy dress. Holiness is the perfection of moral loveliness. Ought not the person to fitly represent the mind's beauty? When we go into her house and find everything in confusion, dust under the stove that must have taken days to accumulate, cobwebs that have not been swept down for months, the ceiling begrimed with smoke, and other things to correspond, we feel sad and don't wonder that holiness and untidiness associate themselves in the minds of some. Is it not just as bad to see a brother with horse ungroomed, poor and ill-fed, with harness awry and tied up with ropes or anything that comes to hand, out-houses with doors all off—in fact everything wearing an air of thriftlessness and disorder? It makes a discount on testimony, as sure as you live.

I believe in the utmost plainness, but I believe dirt and untidiness are contrary to the Bible. No matter if your house is a log one, let it be clean and neat. No matter if your dress be calico, let it be wholesome. I know women who look sweet and God-honoring with only a print dress, and houses with bare walls and without carpets where it is a pleasure to visit. Of course I am not speaking now of those who are sick or have had an extremely hard time for a while, but of those

who are habitually so. Get down on your knees and pray God to enable you to do everything "decently and in order." He'll help us on all lines. It will need courage, it will need grace to enable you to "move forward," but God surely requires it. You owe it to him. Come now, don't put this aside and say, "pride." Ask the Lord about it first.

#### THE TRUE STEPPING UPWARD.

IN all its teachings the New Testament attests its divine source by arraying itself boldly and persistently against the accepted maxims and opinions of the world. It is generally more positive than polite in denouncing as sins what the world often considers virtues, and even high-class virtues. It insists upon what the world ought never to have forgotten, but which it made all possible haste to forget as unwelcome truths, that righteous words are nothing, except as they evidently indicate a corresponding mind or purpose, and that acts which the world loudly commends as evidences of rare Christian virtues, amount to nothing in the sight of God, except as they are the outcome of a heart filled with love to God and man akin to that which the Saviour manifested in the days of his work and teachings, and in the hours of his scourgings and crucifixion sufferings. We do not mean that what are commonly known as good works are not better than bad ones. What we mean to say is that no one ever climbed to heaven on any such ladder, or ever will. The first rounds of the ladder may seem safe and sure, but before a climber fairly begins to get out of sight of this world, the whole thing will collapse and let him down. The inspired apostle Paul had, of course, a thoroughly correct understanding of this subject. He illustrated that understanding in what we have as 1 Corinthians 13, a chapter which we can profitably read a great deal oftener than we do.—*N. Y. Evangelist*.

#### DO IT AGAIN.

VERY little is accomplished in the way of character building by a single act. It is the repeated good deed, the reiterated confession of Christ, the frequent kindly service, that makes the man, through God's grace, strong and true and tender. The temple of character is built of very small stones, each stone an act performed from a true motive. It is on this, account that we urge the necessity of what has been so well called "the disciplinary effect of routine deliveries." On this account we believe most heartily in the method of systematic benevolence. A character-stone, or at least a pebble of character, is laid in enduring mortar, whenever the Christian puts aside, in his weekly benevolence envelope, something from his weekly earnings for the world's needs. The very act of separating this offering from the rest of the income, placing it in the envelope, and giving it into the Lord's treasury, will help fix the habit of beneficence. So with the habit of confession. To confess love for Christ once is better than nothing; but it is only one better than nothing. An outspoken religious habit of mind is not thus developed. Do it again and again and again, and then do it once more, and after a while we begin to see the walls arise of a frank, outspoken, manly character.—*Golden Rule*.



# The Signs of the Times.

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

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OAKLAND, CAL., SECOND-DAY, MARCH 10, 1890.

## WHY THE CHANGE?

NOT many years since all of the great Christian denominations of our land held to the immutability and perpetuity of the decalogue in its entirety. They believed in the binding obligation of every commandment of the law of God. As proof of this see the thirty-nine articles of the Episcopal Church, and the published creeds of the Congregational, Baptist, Methodist, and Presbyterian Churches. Representative men, pillars in these churches, have taught in harmony with the creeds. They make a distinction between the moral law and ceremonial precepts. Nevins, in his "Biblical Antiquities," p. 224, says that this moral law is "summarily comprehended in the ten commandments." The Methodist Episcopal articles of faith declare that "no Christian whatsoever is free from obedience to the commandments that are called moral." Their Catechism No. 2, pp. 38-40, has the following questions and answers:—

"86. What is the rule of our obedience?"

"The moral law. 'If thou wilt enter into life, keep the commandments.' Matt. 19:17.

"87. Where is the moral law given?"

"In the ten commandments. Ex. 20:1-17."

Then following the first three precepts of the decalogue, with other references, is the question and answer below:—

"91. What is the fourth commandment?"

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." [Then follow Lev. 19:30; 23:3; Ex. 31:17; Gen. 2:3; Ex. 23:12; Isa. 58:13.]

This was examined and approved in 1851 by the following notable men: Revs. E. Hedding, N. Bangs, S. Olin, and J. Holdich. The next year it was approved by Revs. Elias Bowen, Geo. Webber, and John H. Power. At the same time the General Conference unanimously approved it and ordered it printed.

We might fill columns with quotations equally strong with the above, showing that these various denominations once believed most emphatically in the decalogue as summarily comprehending all morality, forbidding all sin, a rule of life, and binding in every part. Why the change now? The creeds, disciplines, and standards read the same now as they did then, we suppose. God's word has not changed. And yet we find many ministers and writers of the various denominations declaring that that law which God spoke and wrote, which Christ magnified and honored by his life, teaching, and death, is abrogated, done away, nailed to the cross. Some assert that it was all abolished at the cross, but re-enacted later. Others still declare that all the law is obligatory upon all except the fourth commandment. But none of those who take any one of these positions can point to any such array of evidences as is presented by those in their denominations who hold to the unbroken perpetuity of the moral law. Those who maintain

the law are largely united even among the various denominations, while those who seek to abolish the law, or a part of it, are not agreed, even though they belong to the same sect. This ought to give ground for great searching of heart.

Before us lies an argument of a Methodist Episcopal clergyman which is too long to reproduce here. We wish, however, to notice one point. He says, and says truly, that what God requires of us is love; to love God with all our hearts and our neighbor as ourselves, comprehends all duty. If this love is the controlling principle in our hearts, by it we shall be enabled to fulfill the requirements of the law.

This is all good as far as it goes. But he says if we will study the so-called ten commandments carefully, and thoroughly, and prayerfully, we will observe that love is the basis or foundation of every command in the decalogue except the fourth. There is no moral principle involved in the fourth except what the Jews were under obligation to do, because God commanded them; and so he classes the Sabbath with the feast of the passover.

But if this is true, that the fourth commandment has no foundation in love, that it is different in character than the rest, notice what it involves:

1. The Lord classed the fourth commandment with the nine moral precepts. His classification is so marked that none can deny it. He spoke them all himself; he engraved them with his own finger; he added no more. Ex. 32:15, 16; Dent. 5:22. Did the Lord make a mistake?

2. This fiery law which went from God's right hand, was given because he loved the people. Dent. 33:2, 3. Jesus says that on these two principles,—love to God, and love to man,—hangs all the law. Matt. 22:37-40. Paul declares that love is the fulfilling of the law (Rom. 13:10), and John says that "this is the love of God, that we keep his commandments" (1 John 5:3). These passages make no exception to the fourth commandment. Did Jesus make a mistake when he said all the law hung on these principles of love?

The Bible has made no mistake; the mistake is in the man. God placed the Sabbath commandment just where he did, in the very heart of the decalogue, to show its sacred and moral character. He foresaw how men would pervert its claims, therefore he "made known" its holy character by placing it among nine other moral precepts which men would not question. Neh. 9:13, 14. It is safe to leave it where God leaves it.

Simply because we do not in our human blindness see just how a thing can be, is no evidence that it is not so. Methodists once saw the obligation of the entire decalogue, and other denominations also. They held the true principle; their general interpretation was correct, that the law was binding in every particular. They did not understand it in detail. But in these days, when special light is shed upon the fourth precept, when it is seen that the inevitable logic of the Sabbath truths and Sabbath law of the Bible is the observance of the seventh day, they then depart from the sound principles of the past, deny that which made Protestantism what it is, and why?—Because they stand condemned by the true interpretation. Therefore the subject must interpret, the King and his words must be interpreted! Would these men who now teach the abrogation of the fourth commandment continue their teaching if the Bible facts concerning the two days were exactly reversed?—We know they would not. Then the change in the latter-day teaching upon this point looks as though it was done to escape duty. We wish that this may not be the case. If it is not, "he that doeth truth cometh to the light." May God help his people everywhere to trust not in man but in God.

M. C. W.

## RELIGION AND THE CHURCH.

WHEN so much is said *pro* and *con*. about a union of Church and State, it is fitting that we know exactly what is meant by "the church." Many people erroneously suppose that the term refers to some particular denomination, as the Methodist, Baptist, or Presbyterian. But this is not the case. To use the term in that sense would be manifestly unfair. If in speaking of "the church" we should refer to some special denomination, we would thereby imply that no other denomination could be a part of "the church." With the exception of the Catholic, nobody uses the term "the church" with reference to any particular sect.

In the Bible "the church" is declared to be the body of Christ. In one place Paul says of Christ that "he is the head of the body, the church" (Col. 1:18); and again he says that God "hath put all things under his feet, and gave him to be the head over all things to the church, which is his body." Eph. 1:22, 23. Baptism is universally recognized as the entrance to the church, as Paul says, "By one Spirit are we all baptized into one body," and that this body is Christ is shown by the words, "As many of you as have been baptized into Christ have put on Christ."

"The church," then, in the strict sense of the word, is composed of those who are "in Christ," who have been converted, "born again," and are consequently "new creatures." From this it is very evident that, strictly speaking, no one religious sect, nor all of them together, can be called "the church." Everybody is willing to admit that in every denomination there are those who are really members of "the church," because they are united to Christ; but nobody will claim that all of any denomination are truly Christian.

Since we cannot always distinguish the true professor from the false one, it is evident that the extent of the church is known only to Him who can read the heart; but it is not convenient always to make this fine distinction in our conversation, neither is it possible; and therefore we speak of all who profess the religion of Jesus as members of his church. Thus we assume, since we cannot decide, that each individual's profession is an honest one.

Now mark this fact: the religion of Jesus, or the profession of that religion, is the distinguishing characteristic of the church. It is that which makes the church, and without that there is no church.

With this matter clearly in mind, we are prepared to decide for ourselves whether or not the Religious Amendment party is in favor of a union of Church and State. And this decision shall be made from the published statements of that party. In the New York Convention of the National Reform Association held in 1873, Dr. Jonathan Edwards, of Peoria, Ill., said:—

"It is just possible that the outcry against Church and State may spring rather from hatred to revealed religion than from an intelligent patriotism. But where is the sign, the omen, of such Church and State mischief coming upon us? Who will begin and who will finish this union of Church and State? If you think the Roman Catholic can do it in spite of the watchfulness of the Protestant, or that one Protestant sect can do it amid the jealousy of all other sects, or that all these sects would combine to effect a joint union with the State, you have a notion of human nature and of church nature different from what I have. Church and State in union, then, are forever impossible here, and, were it never so easy, we all repudiate it on principle. There are enduring and ever valid reasons against it. But religion and State is another thing. That is possible. That is a good thing—and that is what we aim to make a feature in our institutions."

Exactly, and right here do we see the omen of a union of Church and State. We do not expect that in this country the Catholic Church will be



the State Church, nor that any one of the Protestant sects will be honored by an alliance with the State. Neither do we look for all the sects to combine and sink their individual names and thus form a union with the State. But we do look for a desperate effort to unite Church and State, and we claim that this effort will be made by the so-called National Reform party. And further, we claim that Dr. Edwards has admitted, even while denying it, that such union is the avowed object of that party. We leave it to the candid reader if the short argument at the beginning of this article, defining "the church," taken in connection with Dr. Edwards' positive declaration, does not prove that a union of Church and State is the grand object sought by the Amendmentists.

"But," says one, "do you not teach that a man should carry his religion into his business? Why then should you object to religion in the State?" We do believe that if a man *has* religion he should manifest it in his business transactions as well as in church; but if he has it not, we would not have him simulate it. So likewise we believe in religion among individuals everywhere, for only individuals can be religious. No man can be religious for another, neither can one man or any number of men make any man religious. And therefore we are not in favor of upholding religion by the laws of the State.

Perhaps it may be made a little plainer that religion in the State is Church and State united. We say that the possession of true religion marks one as a real Christian—a member of the church of Christ. The association together of a body of people professing religion constitutes, outwardly at least, a branch of the church of Christ. And so, likewise, the profession of religion by the State constitutes a State church. This is all the union of Church and State that has ever existed. And when such union shall have been effected, what will be the result? Just this: Religion and patriotism will be identical. No matter how pure some of the principles upheld by the laws may be, they can have no vitalizing, spiritual effect on the hearts of the people, because they will stand on the same level as the law defining who are eligible to office, and regulating the length of the presidential term. In short, the incorporation of religion into the laws of the State, marks the decline of religion in the hearts of the people. And this is what the Religious Amendment party is pledged to bring about.

Ought not all lovers of pure Christianity to enter a hearty and continued protest against such a proceeding?

E. J. W.

### HISTORY REPEATS ITSELF.

THE *Union Signal* of February 13 has the following:—

"From one of the foremost Quakers of this country comes this prophetic declaration: 'There has lately come to me quite an "opening," as we Friends sometimes say, on the sort of agency the Lord intended our W. C. T. U. to be, and the reason he chose the women for this work. I cannot just say that the Lord anointed the women to be his prophets to this government, but I believe it as truly as that Elijah was sent to reprove Ahab, or Jeremiah to rebuke and warn the king of Judah. God did not take office holders in that day, or persons in any way dependent upon government favor, to use as a "voice." He took those who had, practically, nothing to lose, and I really believe that the Christian women of this land were the only element of our population that God could trust to deliver his reproofs and warnings faithfully.'"

All that is necessary to say of the above is that if the W. C. T. U. are prophets to this government, they are prophets of evil, prophesying out of their own heart, saying, The Lord saith, when the Lord hath not spoken. See Jer. 23:16-29; Eze. 13:3-13. The kingdom of Christ will not come through the gate-way of politics, as Miss Willard and others

have declared; the good time is not coming which they predict. But perhaps this Friend's prophecy may be, in a sense, from the Lord. History sometimes repeats itself. "And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." 1 Kings 22:20-23.

### THE SECOND COMING OF CHRIST.

THERE is no part of our Lord's work which is of more importance than his second coming; and, it is safe to say, no doctrine of the Bible is more ignored, abused, or ridiculed at the present time than this. It is made to mean everything than what it does mean. It is placed in the great progressive scheme of God's providence where it does not belong. It has been perverted in every way, and made the butt of endless jest and jeer. But it is a Bible doctrine nevertheless. It is said to be a secret coming; it is said to be at death; it is said to be at conversion; it is said to be the outpouring of the Spirit of God; it is said to be in modern Spiritualism; it is said that it will be a local coming, a coming to one locality; and it is said that it will be a literal visible appearing of the personal presence of the Messiah. What is the truth of the matter? This must be decided by the Bible, which teaches all that there is to be learned upon the subject.

As much is made of the original terms, and as much confusion has been caused by their misapplication, it may be well to examine these terms, and to ascertain from the Scriptures their meaning. These words are:—

1. The verb *erchomai* and its derivatives, defined as follows: "To come, to go, to pass. By the combination of this verb with other terms, a variety of meanings result, which, however, is due, not to a change of meaning in the verb, but to the adjuncts. *Ho erchomenos*, He who is coming, the expected Messiah. Matt. 11:3, *et al.*"—*Bagster*. This word, therefore, simply indicates the act of coming, going, or passing. Whatever other meaning it has is shown by the words with which it is connected. It is not used simply in connection with the coming of our Lord, but in other instances. See, for example, Luke 18:5; Rom. 15:22; John 5:7; 11:20; 2 Cor. 13:1. This word is translated in the Authorized Version by the following terms,—"appear," "brought," "come," "coming," "enter," "fall," "go," "grow," "light," "next," "pass," "resort," "set." But in all these instances the word signifies to come, to go, to pass.

2. The noun *parousia*, which is defined as follows: "Presence (2 Cor. 10:10; Phil. 2:12); a coming, arrival, advent (Phil. 1:26; Matt. 24:3, 27, 37, 39; 1 Cor. 15:23, *et al.*)"—*Bagster*. Liddell and Scotts' Lexicon define: "A being present, presence, of persons." See 2 Cor. 10:10, where it is translated *presence*, and 2 Cor. 13:1, where it is translated *coming*. It denotes *personal presence*. This word is translated in our common version by the terms "coming" and "presence" only.

3. The noun *apokalupsis*, translated coming only in 1 Cor. 1:7. It is defined: "A disclosure, revelation (Rom. 2:5, *et al.*); manifestation, appearance (Rom. 8:19; 1 Cor. 1:7; 2 Thess. 1:7; 1 Peter 1:7, 13; 4:13); met. spiritual enlightenment (Luke 2:32)."—*Bagster*. "An uncovering, disclosing, making known: a revelation, especially of divine mys-

teries; revelation; of persons, a manifestation; the *Apocalypse*, N. T."—*Liddell and Scott*. The verb from which it is derived means to disclose, reveal, to uncover, to manifest. The noun is rendered in the common version, "appearing," "coming," "manifestation," "revelation."

4. There is another word not translated coming, but "appearing" and "brightness," namely, *epiphaneia*. It is defined "appearance, manifestation (1 Tim. 6:14; 2 Tim. 1:10, *et al.*); glorious display (2 Thess. 2:8)."—*Bagster*. "Appearance, manifestation," "an apparition," "the visible surface," "the mere surface, outside," "outward show."—*Liddell and Scott*.

5. *Hēkō*, which is defined to mean, "to be come, to have arrived."—*Bagster*. It is defined by Liddell and Scott, to have come, to have reached a point, to have come back, returned, etc. It simply means that the coming is accomplished.

These are the words used in connection with the coming of Christ—the first, *erchomai*, meaning the mere act of coming, going, or passing; the second, *parousia*, meaning *personal presence*; the third, *apokalupsis*, meaning revelation, manifestation, disclosure, appearance; the fourth, *epiphaneia*, meaning manifestation, appearing, brightness, or glorious display; the fifth, *hēkō*, meaning already come, to be here.

Because of these various terms, and from expressions in connection with them, it is held by some that there will be a "secret rapture," or a coming of Christ like a thief, to take the bride, or first-fruits, home to himself. This coming will be known only to the righteous. One will be caught up here, another there, till the requisite number are gathered out. Christ will then come with this elect, immortalized company, and every eye shall see him. He will then be manifested in his glory. Let us examine some of these passages.

There are several expressions which speak of a coming of Christ in a way which indicates the uncertainty of that event. We give some of these passages below:—

"For ye know not what hour your Lord doth come [*erchomai*]. But know this, that if the Goodman of the house had known in what watch the thief would come [*erchomai*], he would have watched. . . . Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh [*erchomai*]." Matt. 24:42-44. "Blessed is that servant, whom his Lord, when he cometh [*hēkō*, is come] shall find so doing." Verse 46. "After a long time the Lord of those servants cometh [*erchomai*], and reckoneth with them." Matt. 25:19. "The bridegroom came [*elthon* from *erchomai*]." Verse 10. "Ye know not when the master of the house cometh [*erchomai*], at even, or at midnight, or at the cock-crowing, or in the morning." Mark 13:35. "For the Son of man cometh at an hour when ye think not [*erchomai*]." Luke 12:40. Also verses 39, 43. In verse 46 we have *hēkō* (will have come) again. "The day of the Lord so cometh [*erchomai*] as a thief in the night." "Are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:2, 4. "But the day of the Lord will come [*hēkō*, will have come] as a thief in the night." 2 Peter 3:10. "If therefore thou shalt not watch, I will come [*hēkō*, will have come] on thee as a thief." Rev. 3:3. "Behold, I come [*erchomai*] as a thief." Rev. 16:15.

There are some parallel passages to those quoted. But wherever this uncertainty of the time of the coming is expressed, when secrecy is implied, the word used is always *erchomai* or *hēkō*. Not that the words themselves imply such a coming, for they simply mean the mere coming or going or passing itself, or the fact that the coming or going or passing is already over. The other expressions used with the words must denote the kind of coming.



The next principal word used in naming the second coming of Christ is *parousia*. The following are some passages in which it occurs where it is rendered coming:—

"What shall be the sign of thy coming [*parousia*]? Matt. 24:3. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [*parousia*] of the Son of man be." Verses 27, 37, 39. "They that are Christ's at his coming." 1 Cor. 15:23. "Coming of Stephanas." 1 Cor. 16:17. "Coming of Titus." 2 Cor. 7:6, also verse 7. "Unto the coming of the Lord." 1 Thess. 4:15. The word occurs and is rendered "coming" in the following passages: Phil. 1:26; 1 Thess. 2:19; 3:13; 5:23; 2 Thess. 2:1, 8, 9; James 5:7, 8; 2 Peter 1:16; 3:4, 12; 1 John 2:28. It is rendered presence in 2 Cor. 10:10 and Phil. 2:12.

The above is every instance where *parousia* occurs. It ever means *personal presence* when applied to individuals. At least some passages in which it is found prove that this must be the case, and no other passage forbids it. When used for the second coming of Christ, it denotes a visible, personal coming, even as the lightning flashes from one part of the heaven to the other. None of the other words used are opposed to the idea conveyed by the meaning of *parousia*. Yet the context in which the verb *erchomai* is sometimes found, shows clearly that it has reference to an event which the world will not see and know as they would see and know the lightning flash. Is there another event or other events beside the *parousia*, or personal presence of Christ? This, the Lord willing, we will consider in our next. M. C. W.

#### THE JUDGMENT.

(Concluded.)

3. THE basis of this judgment will be the records of men's lives as kept by angelic scribes in the books of heaven. That a record is kept of men's deeds is shown in many scriptures. First, we have the book of life, in which are written the names of all those who have embraced God's plan of salvation. See Luke 10:20; Phil. 4:3; Ex. 32:32; Ps. 69:28; Heb. 12:23. Secondly, there are written the sins of individuals, as the Lord declares that man shall give an account of every "idle word" (Matt. 12:36); and to the wicked the Scriptures declare that there will come a time when God will reprove them for their sins and "set them in order" before their eyes. We also have God's book of remembrance, in which are written the deeds of the righteous. Mal. 3:16. These books of individual record and of life are brought into the judgment. Says the prophet, "The judgment was set, and the books were opened." See Dan. 7:9, 10. Those who minister before God are the heavenly angels. Rev. 5:11. Among these books, John places the book of life. Rev. 20:12.

4. The *standard* of the judgment will be the holy law of God. This is expressly declared in Eccl. 12:13, 14; Rom. 2:12; James 2:8-12. And this must necessarily be the case. That law is given, these and other scriptures declare, as the rule of man's conduct. Its transgression is therefore sin. 1 John 3:4; Rom. 7:7. And as all are condemned by that law, all are subject to its claims. Rom. 3:19, 20. It is because men have separated from God's law that he sends his last warning message to bring them back to his fear and worship, and to turn them from the worship of worldly powers, and from those sins which are contrary to his statutes. Rev. 14:6-11. And this is shown in the fact that this threefold message develops a class which keep all the commandments of God and the faith of Jesus. Rev. 14:12.

5. When the righteous are made immortal and gathered to heaven, at the second advent (John 14:1-3), the judgment of the wicked, under Christ,

is given into their hands. So Paul, in 1 Cor. 6:2, 3, says: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" In 1 Cor. 4:5 he tells us when this judgment is given to the saints: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." Men cannot now read men's motives; then God will reveal the counsels of all hearts. The time of this judgment is stated in Rev. 20:4: "And I saw thrones, and they sat upon them, and judgment was given unto them; . . . and they lived and reigned with Christ a thousand years." At the end of the thousand years the penalty is executed upon the wicked. Verses 13-15.

But the object of this article is not the judgment of the wicked, but to show that the closing work of Christ, the justification, or cleansing, of the heavenly sanctuary, began in 1844. This is the time when the sins of the righteous will be blotted out. Acts 3:19. As in the type the sins were laid on the head of the scape-goat, or the goat for Azazel (Lev. 16:8, margin), so the sins removed from the people of God will be laid upon the head of the true Azazel, the antitypical scape-goat, Satan, who will be cast into the abyss for the thousand years. Rev. 20:1-3; compare with Lev. 16:20-30. As those anciently who did not confess their sins and humble their souls before God, according to his will, were cut off from among his people, even so if men do not seek God with all their heart, and bring their lives into harmony with his will, although their names may have been written in the book of life, they will be cut off forever; their names will be blotted out. Rev. 3:3, 5; 22:19. Thus there will be a twofold blotting out,—a blotting out of the sins of the righteous, a blotting out of the names of the unfaithful servants of Christ. Those who here deny Christ he will there deny before the Father, while those who confess and forsake their sins through Christ will be confessed before the Father and his holy angels. Matt. 10:32, 33.

It may be said that God does not need time to judge men; and it is true that he knows all hearts and reveals all secret motives. But it is not Deity alone that is concerned in the judgment; the judgment concerns angels and men as well. Therefore there is a time in God's plan for such a purpose and such a work. Eccl. 3:16, 17. It was asked by the father of the faithful, when God was about to bring judgment upon "the cities of the plain," which should be a type of the judgment of all the ungodly, "Shall not the Judge of all the earth do right?" Gen. 18:25. And the children of faithful Abraham have often asked in faith the same question. This world frequently seems to contradict such faith; but all time is in God's hands; and he will show to all his people, in the impartial records kept by holy angels, by the clear discernment of immortal minds illuminated by the Spirit of God, that he has done all things well, and from that mighty throng will arise the acclaim, "Just and true are thy ways, thou King of saints." Rev. 15:3. The question of faith is then answered; God's justice is vindicated, not to be questioned forevermore. M. C. W.

THE pope's blessing upon the new republic of Brazil, at the time the empire was discarded, although a surprise to some people, proves to have been not altogether without purpose. While all the sects and creeds are to have equal rights, nominally, as to liberty of worship and self-government, the Roman Catholic is retained as the State religion, and its priests and institutions are maintained by the government.

#### THE TWO GREAT COMMANDMENTS.

IN Matt. 22:35-40 we have the following: "Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

This scripture is often brought forward as a proof that the Sabbath, or the fourth commandment, is not now binding. It is often said that Christ gave a new law which superseded the decalogue, and this scripture is cited as proof. But this scripture says nothing of the kind. In fact, it emphasizes the law of God and shows the principle upon which it is based.

1. The lawyer did not ask Jesus, What law do you give? or anything of that kind. The questioner was well versed in the Old Testament Scriptures. He wished to confound Christ. Therefore he asked, "Which is the great commandment in the law?" He referred to that already given, to the writings of the Old Testament or the books of Moses.

2. How does Jesus reply? He does not give them a new law, for that would be an evasion of the question. He replies by quoting the fifth verse of the sixth chapter of Deuteronomy. No law or commandment could be more comprehensive than this. To love God with all the heart, and soul, and mind, with all the affections, and life, and intellect, includes all the powers of one's being.

3. The second great commandment Jesus also quotes from "the law." Lev. 19:18.

4. On these two, he declares, hang all the law and the prophets. That is, all morality is summed up in them. To bring man to this condition, where he will love God supremely, and his neighbor as himself, Christ died, and the word of God has been given.

5. The decalogue is but an expression of these principles in another form. If man loves God supremely will he have other gods before the Lord? will he make graven images to worship? will he take God's holy name in vain? will he not observe God's holy Sabbath? "Love is the fulfilling of the law;" "this is the law of God, that we keep his commandments, and his commandments are not grievous," is what is expressly declared by two apostles of Christ. Jesus says that *all* the law hangs on these two principles—the first four on the principle of love to God, the last six on the principle of love to man. For if we love our neighbor we honor those who are most closely related to us, father and mother, we will guard our neighbor's life, chastity, property, and reputation, and we will not covet what is his.

6. These principles were given to the Jews fourteen hundred years before Christ, and they did not understand them as being out of harmony with the decalogue. Those who asked Christ the question, agreed with his answer. See Luke 10:25-28 and Mark 12:28-34. We must therefore conclude that if those principles existed during the entire Jewish dispensation in perfect harmony with every precept of the decalogue, they are in perfect harmony with the decalogue to-day. If all the law hung upon them, then we have no reason to suppose otherwise to-day. Those two principles are eternal in their nature, underlying every moral duty which man owes to God. And he who has these principles in his heart will not seek to evade duty by unreasonable excuses, but will find delight in doing all of God's commandments. Says our Lord: "Ye are my friends, if ye do whatsoever I command you." John 15:14. "If ye love me, keep my commandments." John 14:15. "I and my Father are one." John 10:30.



## THE THIRD COMMANDMENT.

THE name of God is sacred. He says of himself, "I am a jealous God" (Ex. 20:5); "My glory will I not give to another" (Isa. 42:8). He will not sanction with any degree of allowance the worship of any other god, nor will he tolerate any irreverent use of his name. The ancient Hebrews were very particular in this respect; it is said they would not at all pronounce the name of the Creator, and approached even the writing of it in a very solemn manner. In their journeyings in the wilderness God cautioned them particularly in regard to his Angel which should go before them, saying, "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." Ex. 23:20, 21.

So great is God's regard for his name that he made it the subject of a special commandment in his perfect, unalterable law, the transgression of which is sin. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." In the general carelessness regarding the law of the Lord, which the Son of God obeyed implicitly (John 15:10), which he magnified beyond any former comprehension of its boundless scope, it is no wonder there is so little idea of what would constitute a breach of its terms. The most common conception of this command, even by the majority of those who acknowledge its binding force, is a very narrow construction of the letter, to say nothing of the much broader spirit.

In general, the idea of what would be deemed a transgression of the third commandment is limited to what is commonly called profane swearing, or cursing. While those who so daringly use the name of Deity in this manner do most flagrantly violate the holy law, that habit so universally indulged in by no means the only very common manner of taking the name of the Lord in vain.

The name of God is often used in vain in what purports to be worship, especially in public worship, though private worship is by no means free from this species of sin. The formal, faithless prayer to God is taking his name in vain. The Scripture warning is, "Use not vain repetitions, as the heathen do;" then the meaningless repetition of the name of the Lord in prayer is taking his name in vain. Prayers preceding and in behalf of exercises and objects which are contrary to God's word and law, or conducted in a spirit of lust and levity, are examples of taking his name in vain. They are not simply of no avail, they are sinful.

Much that passes popularly for praise is nothing but taking the name of the Lord in vain. Singing praises to God merely for display, or for the purpose only of adding entertainment to any occasion, is only taking the name of God in vain. The use of sacred songs for pastime or pleasure is mockery to him whom only the lips honor, while the heart is far away (Isa. 29:13, 14). It is flagrant violation of this commandment for companies to sing songs of praise in a thoughtless, trifling vein, interspersing jokes and laughter at every interval of the song. This custom is so common that special attention seems imperative. Listless, careless singing of praise to God, with eyes and mind wandering everywhere but on the words and sentiment of the song, is taking his name in vain.

The use of God's name in a spirit of levity, or in any unnecessary manner, is vain and sinful. Many have read the word of God and searched its pages for the sole purpose of finding curious expressions, making light of its facts and teachings, and perpetrating jokes. Such uses, especially on the part of those who profess to serve the Lord, are blasphemous and vain. When we reflect that all insincere profession of Christianity, or insincere or ignorant worship of God, is in direct violation of the command, "Thou shalt not take the name

of the Lord thy God in vain," it is plain that the transgression of this clause of the decalogue is far beyond the general conception of the evil.

It is also a marked transgression to display the name of God in unwarranted places, or to make any illegitimate use of it whatever. There is a growing demand in this country that God's name and authority should be recognized in the national Constitution, and his worship enforced by the civil enactment of his law and so-called Christian institutions. This, too, in face of the admission (which is given as a reason) that the general tendency of the people, not excepting the nominal church, is to estrangement from the word and worship of God. "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14. "Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, everyone to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. And when this cometh to pass (lo, it will come), then shall they know that a prophet hath been among them." Eze. 33:30-33.

Those who seek such a pretended recognition of God at the hands of a people charged by the advocates of the measure as being given over to the world, squarely demand that the government shall, in the name of its subjects, take the name of the Lord in vain. Should Christian people, to say nothing of others, be a party to such transgression of God's law?

W. N. GLENN.

## SUNDAY CLOSING AND PROHIBITIONISTS.

A CORRESPONDENT, writing to the *California Voice* from San Bernardino, gives his reasons why he could not sign a petition to close saloons on Sunday. He says:—

"I have had no hand in permitting the business by license. I do not wish to put my name to a petition with those who have, and thus make the world believe that I am in favor of, and perfectly willing for it to run every day except Sundays, and that I thought a crime which was sending its thousands to hell would be greater committed upon Sunday than upon any other day."

Whereupon the editor remarks:—

"A good many people decline to sign petitions to close dram-shops on Sunday, a plan which perfectly satisfies many others to let the accursed hell-traps run six days forever. It is well to close them Sunday as a preparation for closing them every day. But those who help to license them at all, deserve to have them pour out their cornucopia of curses upon them every day. It is not to be supposed that the Lord ever gave a community or an individual a cent of credit for closing their grog-shops on Sunday if they opened them week-days. It is a question whether it is any worse at all to steal, kill, or sell rum on Sunday than on other days. The intentional crime cannot be easily aggravated."

This is rather talking on both sides of the question. We believe that we see something of the "strait betwixt two" which some of our prohibitionist friends are in. Many of them do not believe in Sunday laws, do not believe in it as a

piece of religious legislation, and they know it to be a failure as a temperance measure. They are halting between the duty of doing just what they believe to be right, and the fear of offending the Sunday people. We pity them; but we wish they would stand for the right. If they are too weak to do that, we wish they would take the other side, unless they are gaining strength in supineness. We have not much faith in such a remedy, however. One can see where the *Voice* stands, but why does it not say so squarely? It ought to know that Sunday closing is no "preparation for closing them every day." It favors Sunday, but it does not help the prohibition cause, and it never has. And "it is [not] a question whether it is any worse at all to steal, kill, or sell rum on Sunday than on other days." A Sunday murder is no worse than a Monday murder, or a Tuesday murder.

That is not a crime which is not condemned by law. If the statute law licenses men to sell liquor, they are not committing crime in selling liquor according to the law. The traffic may be sinful, wrong, fraught with great evils to individuals, society, and the State; it may be the breeder of crime, and therefore ought to be made criminal; but as long as it is licensed by law it is *not* criminal; it is under protection by the law. And it does not help it any to say, "We will license it only six days." That law is just as evil which would license theft six days as seven days. And such a law would not degrade theft, but exalt it to a legitimate business. Forbidding it one day would simply bring honor to that particular day upon which theft is forbidden. Sunday-closing acts and Sunday-closing petitions are ever in favor of Sunday, a religious institution held by a certain class. Let Sunday stand on its merits, like every other institution of the church. And let prohibitionists who believe this stand to it. Seeming defeat in the right is ever true victory, while seeming victory in the wrong is ever humiliating defeat.

M. C. W.

THE *Truth Seeker*, an infidel paper published in New York City, has just concluded the publication of a series of fifteen contributed articles designed to prove that Abraham Lincoln, instead of being a Christian, as has been most strongly claimed by some, was a "freethinker." The testimony seems conclusive, but what difference does it now make what Mr. Lincoln's religious views were? The Christian religion does not rest upon the faith of any man, no matter how eminent, and the sooner both Christians and infidels come to recognize this fact the better. The majority of the great men of the world have always rejected Christ, and, according to the Scriptures, they always will; and the efforts of Christians to make it appear that certain great men who never professed Christianity were in reality Christians, is simply saying that Christianity cannot stand on its merits, but must have the support of great names to entitle it to favorable consideration. Even if it could be shown that Mr. Lincoln was a member of some church, Christianity would gain nothing, even as infidelity gains nothing by the evidence offered by the *Truth Seeker* that he was not a Christian.

It does not take long for the good and worthy to pass from memory. Marian Harland, editor of the *Home Maker*, is doing all in her power to build the half-finished monument to Mary, the mother of George Washington, which was falling into decay. It looks doubtful as to whether the monument to General Grant will ever be finished. Both that and the monument to Mary Washington will probably wait unfinished long after the monuments to H. W. Grady and Jefferson Davis are completed. It is impulse and emotion that move the masses, and the Southern people are people of impulse.



## The Sabbath-School.

### Notes on the International Lesson.

#### CHRIST FORGIVING SIN.

(March 23; Luke 5:17-23.)

BETWEEN the last lesson and the present one is the record of Christ healing "a man full of leprosy"—evidently a very aggravated case. It is worthy of note inasmuch as it shows that Christ fully indorsed the "ordinances of divine service" (Heb. 9:1) under the Mosaic dispensation. After that occurrence he withdrew himself into the wilderness to pray. If such an one as he could so much realize the need of private personal devotion and communion with the Source of all wisdom and power, how much more his weaker followers!

"AND it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem." We do not learn from the lesson where this occurred, but from Mark 2:1 we learn that it was at Capernaum. Matt. 9:1 says it was at "his own city." Some might infer that his own city was Nazareth; so it was at one time, but after his rejection by the people of Nazareth, Jesus had made Capernaum his principal place of abode. And the fact that there were Jews at this meeting from so many different quarters is evidence that Capernaum was a most fitting place from which to disseminate his message to all parts.

THESE "doctors of the law" are called scribes in verse 21, as also in Matt. 9:3 and Mark 2:6. They were not at the meeting for the purpose of learning, but to criticise the words and deeds of this wonderful teacher, of whose fame they were becoming very jealous. "And the power of the Lord was present to heal them." The Revised Version omits the final word "them," which better expresses the idea.

"AND, behold, men brought in a bed a man which was taken with a palsy; and they sought means to bring him in." Mark 2:3 says the sick man was "borne of four," that is, carried by four persons. Of this disease McClintock & Strong's Cyclopaedia says: "The term *palsy*, or *paralysis*, is used by the ancient physicians in a much wider sense than by our modern men of science. It includes not only what we call paralysis, which is rarely very painful, but also catalepsy and tetanus; *i. e.*, cramps and lock-jaw. *Catalepsy* is caused by a contraction of the muscles in the whole or part of the body, and is very dangerous. The effects upon the parts seized are very violent and deadly. For instance, when a person is struck with it, if his hand happens to be extended, he is unable to draw it back. The *cramps*, in Oriental countries, is a fearful malady, and by no means infrequent. It is caused by the chills of the night. The limbs when seized by it remain immovable, sometimes turned in, and sometimes out, in the same position as when they were first seized. The person afflicted resembles a man undergoing the torture, and experiences nearly the same exquisite sufferings."

TRUE faith will not take No for an answer. This poor paralytic and his faithful attendants could not gain an entrance to where Jesus was by the ordinary means because of the great multitude of people. So they got up on the house-top, removed some of the tile roofing, and let the sufferer down through the opening in presence of the Lord as he spoke to the assembled audience. The faith

that will not acknowledge defeat is the kind of faith that prevails with God. Jacob wrestled all night and would not let the angel go until he received the desired blessing. See Gen. 32:24-29. And Jesus spake the parable of the importunate widow to illustrate prevailing prayer. See Luke 18:1-8.

"MAN, thy sins are forgiven thee." It appears that Jesus responded to this demonstration of faith before any verbal petition was uttered. It was "when he saw their faith" that he vouchsafed the greatest of all blessings, namely, the forgiveness of sins. This was of far more importance than that which the man had come to crave,—the healing of his disease.

Now the scribes and Pharisees thought they had gained their point; surely it was blasphemy for any man to claim the power to forgive sins. This no one could truthfully deny. But Jesus was ready to show that he was not a mere man, and had the power to forgive sins. They had acknowledged that none "can forgive sins but God alone." He demonstrated his supernatural power in a double sense; first, by reading their thoughts,—“Why reason ye in your hearts?” second, by working a wonderful miracle in attestation of the power to forgive sins. He made a test of this miracle telling them it was "that ye may know that the Son of man hath power on earth to forgive sins."

WAS the test successful? Did "the power of the Lord which was present to heal" respond when summoned as a witness to his power to forgive sins?—It did. "And immediately he [the sick man] rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God." The command to "rise up and walk" was an additional test of the emaciated paralytic's faith. Was it sufficient for the test?—He went away sound in body, and at peace with God. It all came by the grace of God, through faith, as Paul says in Eph. 2:5.

THESE things were "written for our learning" (Rom. 15:4), as all other scriptures, "that we through patience and comfort of the Scriptures might have hope." Unless this result be experienced, the lesson will have been studied by us in vain. No amount of Scripture study will avail for our benefit unless this unwavering, persistent faith shall be thereby inculcated in the heart.

W. N. GLENN.

## Letter to the Hebrews.

### CHAPTER 10:10-20.

(Lesson 25, March 22, 1890.)

1. FOR what did Christ take away the sacrifices of the law of Moses?
2. What do we learn in the Scriptures is the will of God?
3. What is done for us by this will? Heb. 10:10.
4. What is the law called in Ps. 119:142?
5. What did the Lord Jesus say in his prayer for our sanctification? John 17:17.
6. Is the truth necessary for our sanctification? *Ans.*—It is; error, however fine in appearance, however firmly believed, has no sanctifying influence.
7. Are we sanctified by hearing the truth? Compare John 3:19; 15:22; Matt. 7:26, 27.
8. Are we sanctified by believing the truth? James 2:14, 17, 20, 26.
9. What is necessary in order to be sanctified through the truth? 1 Peter 1:22.
10. Can all truth be obeyed? *Ans.*—It cannot. To be obeyed it must be in the form of law.

There can be no obedience where there is nothing commanded.

11. Is that truth sanctifying which does not call for obedience? James 2:19.

12. Is it therefore of no profit because it will not sanctify? See note.

13. What did God say the children of Israel should be if they would keep his commandments? Ex. 19:6.

14. Can we, then, be sanctified by our obedience to the law? *Ans.*—We cannot. See note.

15. How does Paul say that we are sanctified by the will of God? Heb. 10:10. Compare 2 Tim. 3:15.

16. After our High Priest offered his sacrifice, where did he go? Heb. 10:12.

17. What is he expecting—waiting for? Verse 13.

18. Who puts his enemies under his feet? Ps. 110:1. Compare 1 Cor. 15:27, 28.

19. Where have we liberty to enter? Heb. 10:19.

20. What is meant by the holiest? *Ans.*—It is, literally, *the holies*, that is, the heavenly sanctuary.

21. By what means do we enter there?—*Ib.*

22. Do we enter there actually, or in person? *Ans.*—No; we enter in the person of our Priest, as a man is said to appear in court when his advocate is there for him.

23. By what manner of way do we enter there? Verse 20.

24. With what is the new and living way in contrast? *Ans.*—With the sacrifices of the Mosaic law, which were dead when their blood was offered in the sanctuary.

25. What is that way?—*Ib.* See note.

#### NOTES.

By 2 Tim. 3:16, 17 we learn that all truth is profitable, but truths are not all of the same nature, and are not all equally profitable. Some truths are *primary*, some are *secondary*. In James 2:19 we are told that we do well if we believe that there is one God; that is a very important truth, which, unfortunately, some nations of the earth have entirely forgotten. But it does not call for obedience—nobody can obey an abstract statement of that kind. It only calls for belief. And the demons believe it, and they remain demons still, even though they tremble before that truth. They are not sanctified by their belief, because it works no change of character; it is dead. But he who does the will of that one God is sanctified thereby, because he thereby forms a character in harmony with that will. While the law of God is that primary truth, which directly sanctifies, other truth is secondary; it can only work indirectly in our sanctification. But it leads toward sanctification, even indirectly, only when it leads us toward the law—to the way of obedience.

WE could be sanctified by obedience to the law if we had never forfeited our justification and destroyed our ability by disobedience. Instead of now being justified by the law, we already stand condemned, for we have all disobeyed it. Rom. 3:9, 19, 23. Sin has perverted our natures, so that alone we can do nothing. John 15:5. But that does not destroy the fact that the law is perfect, and is justifying in its nature. That the law cannot justify us is not the fault of the law—it is our own fault. The law did not fall in the fall of man; the law does not become sin because we sin. Rom. 7:7-14. The law is the measure and rule of the righteousness of God; it witnesses to that righteousness. Rom. 3:21. By our fall we are far below the righteousness of the law, and we are now dependent upon another to raise us up to where its righteousness may be fulfilled in us. Rom. 8:4.

THERE is a fund of instruction in this expression



in Heb. 10:20. It is not a "way of life," as some have construed it, but a way ever new, ever living. Our Sacrifice is alive forever, and his blood is ever fresh, precious, incorruptible. 1 Peter 1:18, 19. This great truth is denied by the Catholics by their doctrine of transubstantiation. They affirm that there is no sacrifice now available for man, except upon their altars, where the wafer and wine are turned into the actual body and blood of Christ. In that doctrine the sacrifice of Christ is not even new, but needs ever to be renewed; the body and blood need a constant re-creating. By it the contrast between the daily offerings of the old law, and the one offering of Christ, is utterly destroyed.

## The Missionary.

### A STREET SCENE IN OKLAHOMA.

A STRANGER came into the city on Saturday, and took a low-priced hotel. To-day—Monday—at noon his inquiries gave the landlord the idea that he was without money. The landlord in a few minutes asked him to pay his bill. The stranger said he could not until he could get something to do. The landlord made out the bill, took it to the city sheriff, who furnished him with the necessary legal authority, and both went to the hotel and presented the bill. The stranger said again he could not pay it. The landlord and sheriff went to the man's room, took his trunk, and carried it to a street crossing close by—one of the most public places in the city. The sheriff announced that the trunk and contents would be sold at auction to pay a board bill. A hammer soon smashed the lock. The stranger pleaded that the trunk and contents be sold together to some one person, that he might have a chance to redeem it if he could. The sheriff answered that it would not bring enough if sold in that way, as there were costs to be covered. Article after article was brought out, held up, spread out, and knocked off for almost nothing, much to the fun of the crowd.

Among other things the sheriff brought out a book. It was morocco bound, and had a clasp. He held it up and opened it. It was a Bible. The noisy crowd became quiet; the Bible was knocked off in silence to the first bidder for twenty-five cents. One or two articles more were sold, when someone spoke out, "That man ought to have his Bible," and added, "I'll give ten cents to buy it back for him." Another said, "I'll give five." Immediately twenty-five cents were paid in. The man who had bid off the Bible gave it back. Someone else called out, "A man that carries a Bible in his trunk is not the man that doesn't pay his board bill!" Another asked, "How much is that man's bill?" In three minutes' time the amount of the bill was chipped in. The articles sold were called for. Everything was brought back, and the money returned. The stranger was given his Bible, his trunk and contents, and his board bill paid.—*Rev. Lemuel Jones, in Congregationalist.*

THE Baptists are making marked progress in Sweden. Revivals seem to be the order of the day among them. In the last two decades their church membership has increased from 4,900 to 32,308. In the single year of 1888, the baptisms numbered 2,390.

### RUM AND OPIUM.

Boston rum and British opium are demoralizing portions of the Oriental world. They are checking missionary effort as effectually as anything on heathen soil. A man whose testimony cannot be questioned says that often while he is preaching, the taunt is thrown up to him from the audience, "Who brings the opium?" The wars of 1840, '57, and '60, cannot soon be forgotten, and are dark stains on the pages of English history. Such testimony to the estimate of a moral principle can scarcely be found, as when, at the command of the Chinese emperor, ten million dollars worth of opium was destroyed. The notable act of our fathers in throwing a few hundred chests of tea into the Boston harbor, as a protest against an iniquitous principle in government, dwindles in the comparison. And when the British authorities still pressed their case on China with argument and gun-boat, the pathetic answer of the heathen monarch awakens our heartiest admiration: "It is true that I cannot prevent the introduction of the poison; but nothing will induce me to derive a revenue from the vice and misery of my people."

Rev. B. P. Kephart, a missionary in Africa, says that the steamer that brought him had on board 10,000 casks of rum, eleven cases of gin, 460 tons of gunpowder, and fourteen missionaries, all on their way to Africa to convert the heathen. Rum, gin, gunpowder, and opium, from Puritan Boston and Christian England! The cheek should mantle with the blush of shame. Is there not enough loyal Christian sentiment in these two great nations to utter an indignant protest so loud that the governments shall be moved to action, that this shameful traffic in the bodies and souls of the heathen may be effectually stopped?—*Selected.*

### SOMETHING IN COMMON.

#### "ONE LANGUAGE AND ONE SPEECH."

ONE came from the far-off South Sea Island, the other from the country of the Ganges; of different races, speaking different languages, with customs and habits of life quite unlike, what had these two in common? How might they communicate their thoughts to each other? They met upon the deck of a missionary ship, strangers, yet they had a common interest. The question was, How to express it? Both had learned of Christ and his love through the missionaries, and when one pointed to his Bible, the other responded by holding up his own. Then they shook hands; it was a hand-shaking full of meaning. It meant that their hearts were one in Christ. Then they smiled in each other's faces. That seemed to end their exchange of thought. No, suddenly the Hindoo exclaimed, "Hallelujah!"

The New Zealander shouted back, "Amen!"

These two words, of another language than their own, each had engrafted upon his native dialect, even as they had taken the love of Jesus into their hearts. And thus, a Christian heart could hold communion with another Christian heart.—*Ex.*

THERE is only one Protestant missionary to about every 250,000 people in India.

### THE GOSPEL AMONG THE CHINESE.

THE Chinese Evangelist, of New York, gives a list of 123 Chinese schools and missions in this country. The average attendance, so far as given, is about 1,600. This total does not include the missions of the Pacific Coast, in connection with which there are 217 Christians. In this city and Brooklyn there are thirty-five schools with an average attendance of 700, of whom sixty-four are Christians.

A Chinese Christian lady brought her jewels one morning to her husband to build an opium refuge, and when he expressed surprise, she said, "I have taken Christ for my adornment, and surely that is enough for any Christian woman."

A Christian missionary, on entering a new field in China, was kindly received by the mandarin, who promised to do all in his power to help him. "I have not heard your doctrine," said he, "but I have seen it. I have a servant who was a perfect devil, but since he received your doctrine, he is another man, and I can now trust him."—*Selected.*

### MISSIONARY MURMURINGS.

GATHERED FROM VARIOUS MISSIONARY JOURNALS.

THERE are thousands of "Red Kaffirs," says Mrs. Osborne, who recently traveled through that portion of Africa, to be found in the Eastern province of the Cape Colony, "as dark and ignorant of God as any in Central Africa." They are easily accessible.

THE Ahirs (cow-keepers) in Benares have decided to expel from their caste all who use intoxicating liquors. Other smaller castes have followed the example thus set, and in this way 40,000 or 50,000 of the inhabitants of Benares have become total abstainers.

J. HUDSON TAYLOR estimates that with 1,000 additional missionary evangelists in China, every man, woman, and child in that vast land could be reached with the gospel message before the end of 1895, and he asks the prayers of Christians for that number to be speedily supplied.

MR. THOMPSON, of the American Board's Shansi Mission, tells of a parsimonious convert whose heart the gospel had opened, and he has lately grown very charitable. He recently gave half a month's pay to the famine sufferers. The gospel is doing in China what it very often fails of doing at home.

A JAPANESE remarked that his difficulty about becoming a Christian was that having borrowed money his creditor would, as soon as he was baptized, expect him to pay it at once. So long as he was not a Christian, it made no difference whether it was paid or not. This certainly is a compliment to Christianity.

THE Doshisha, the great Christian training school of the American Board in Japan, has been but fourteen years in existence. Under the superintendence of Mr. Neesima, this institution has been wonderfully blessed, and ranks very high even in the estimation of some of the highest Japanese officials. Of its 900 students 172 made profession of faith in Christ last year, 98 at one time; 142 made a similar confession the year before, and most of the students are Christians.



## The Home Circle.

### THE LITTLE BROWN PENNY.

A LITTLE brown penny, worn and old,  
Dropped in the box by a dimpled hand;  
A little brown penny, a childish prayer,  
Sent far away to a heathen land.

A little brown penny, a generous thought,  
A little less candy for just one day;  
A young heart awakened for life, mayhap,  
To the needs of the heathen far away.

So far away from the Fount of life,  
Living, yet dead in their dark despair,  
Waiting to hear of the tidings of joy,  
Go, little penny and lisping prayer.

The penny flew off on the prayer's swift wings,  
It carried the message by Jesus sent,  
And the gloom was pierced by a radiant light,  
Wherever the prayer and the message went.

And who can tell of the joy it brought  
To the souls of the heathen far away,  
When the darkness fled like wavering mists,  
From the beautiful dawn of the Christian day?

And who can tell of the blessings that came  
To the little child, when Christ looked down,  
Nor how the penny worn and old  
In heaven will change to a golden crown?

—E. F. W.

### FACTS CONCERNING THE SHUT-IN SOCIETY.

THE Shut-in Society originated in 1877, among a few sufferers. It rapidly increased in numbers till it became necessary to organize, which was done in 1884. Associate members from five different States were present. In 1887 the band numbered 2,000 names, which has been continually increasing as the many sufferers hear of it.

The objects of the society are: 1. To relieve the weariness of the sick-room by sending and receiving letters and other tokens of remembrance. 2. To testify of the love and presence of Christ in hours of suffering and privation. 3. To pray for one another at set times; daily, at twilight hour, and weekly, on Tuesday morning at ten o'clock. 4. To stimulate faith, hope, patience, and courage in fellow-sufferers, by the study and presentation of Bible truths.

The society consists of regular members and associate members. The regular members are invalids, blind, deaf, or the aged; to be wholly or partially shut in from the outside world constitutes one a proper candidate for membership in the society.

The associates are those who are out in the busy, work-a-day world. Each associate is made acquainted by letter, through the executive committee, with one or more Shut-ins, thus bringing the bright sunshine and something of the busy world into the quietness of the sick-room, while they in turn oftentimes teach lessons of patience and cheerfulness under suffering and privation.

All regular members under nineteen years of age are classed in the "children's department," and called the "Sunshine Makers," because they endeavor to impart some little ray of brightness into other lives. There are also children who are not sick, that are called "Cup-bearers," and occupy the same relation to the Shut-in children that the associates do toward the adult Shut-ins.

Many a little Cup-bearer has been made happy by sending a ray of sunshine into the hearts of those who are living in the shadow

of affliction. Some twenty circle letters are coming and going on their rounds among the children of the Shut-in Society. Even those who are well and able to be about their daily avocations watch for mail-time; how much more then do the Shut-ins look forward to the mail, which brings them words of comfort from friends far and near.

It takes so little to make a bright day for such as these. A bright card, a few pieces of satin or silk, a paper now and then, just the thought of having someone remember you, comes like a healing balm to the weary heart. It is more blessed to give than to receive; and the Shut-in remembers this, as he sends on his precious treasures to others with whom he has become acquainted.

Have you never seen an invalid sit and work for hours with a handkerchief or a bright string, placing it in different positions and tying it into innumerable knots, just to pass off the time?

The "wheel-chair department," the "men's department," and the "missionary department" come under our notice. The society does not furnish wheel-chairs; but such as are donated to this department by associates and others, are distributed among those needing them. Those who wish wheel-chairs send in their names to the superintendent of this department, and their names are entered on the list, and they stand their chances of receiving a chair suited to their needs. Many a poor sufferer has been wheeled out into the warm sunshine by this means, who has not been out for many a long day.

The "invalids' auxiliary" comes under the head of "missionary department." They who are lying on beds of suffering, or reclining on wheel-chairs, send up their offerings, many of them as the "widow's mite," to the superintendent of this department, all of which money is used in missionary work. The Shut-in Society is assisting in the Margaret Williamson Hospital in China. There the poor afflicted creatures are doctored by hundreds, and at the same time are taught of the love and salvation of Jesus Christ. The "invalids' auxiliary" is supporting a young girl there. She has been converted, and is a bright, intelligent girl. Those members who cannot send money, sometimes send fancy-work, until from one State and another there is enough collected for a sale. The money is then used in the "missionary department." This giving, however, is not demanded, only those who wish to, and can do so.

Each Christmas a package of letters, with a bright card in each, is sent to some person as a Christmas greeting for those who are shut in by their own misdeeds, who cannot say with those sending them, "And the Lord shut him in."

The sailors, who are to a great extent shut out from the world, as they traverse the mighty deep, have been taken into consideration by the Shut-ins. Small libraries of some twenty books to each ship are being presented to many of the ships. Some send books they have, others send money to help buy books, others make scrap-books. Little bags, containing everything necessary to keep one's wardrobe in repair, are also made by loving fingers, and sent in His dear name. Hidden away in these little bags, to be discovered sometime, is a comforting text or a letter that will cause

the brother on the vast waters to pause and think.

So though the Shut-ins are shut in from the work of the world, the dear associates have brought the work in to them.

The *Open Window* is the paper published in the interests of the society. On the cover is the picture of an open window, the curtain seemingly blown back by the breezes. Wound round the words, "The windows of my soul I throw wide open to the sun," is the lovely passion-vine, the crown and cross plainly visible in the flowers—a very suggestive emblem I think. If the weary ones endure the cross of suffering and privation, by and by the crown of everlasting happiness shall be awarded them.

I pick up the little *Open Window* from off my table, and think of the many hundreds of weary ones watching for its coming, of the many thin fingers turning its leaves, and the eager eyes scanning its pages. In through this little *Open Window* come bright, cheering talks from the editor, letters from associates and Shut-ins, news from missionary work, the Sunshine-makers' Department, and bright rays of sunshine through the Bible-readings.

All regular members pay fifty cents for the *Open Window*, if able, if not some kind associate pays for them. Associates and other subscribers pay one dollar per year. I think of the little leaflets bearing comforting words, flying hither and thither. If only one of these could speak as it flies from one to another, from State to State and from the islands of the sea, how many weary hearts it could tell that it had cheered and comforted. I believe God can and does assist in this work, as well as any other, and causes the right words to be sent to the right person. How often these words of comfort and sympathy have dropped into hearts tossed to and fro, scarcely knowing whether to let go their hold on God or not, and have soothed the troubled waves and strengthened the weak! Is not this a beautiful home missionary work—carried on among the associates and the invalid members, and they in turn among themselves, the sailors in their shut-outness, and the prisoners in their shut-inness? Many warm friendships are formed among the Shut-ins, which are helpful on both sides.

Brothers and sisters in Christ, is not this work one in which our Father will smile approvingly? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Anyone wishing further information concerning the Shut-in Society may address Mrs. Helen E. Brown, Secretary and Treasurer, 146 East Fifty-second Street, New York City.

DAISY BOYTHON.

### SCOLDING.

WITH some, scolding is chronic. Life is one long fret. The flesh is feverish, the nerves unstrung, the spirit perturbed and in a state of unrest. The physical condition and the material surroundings may have a strong tendency to disturb our equanimity and to exasperate our feelings; but we are to bear in mind that scolding never did anybody any good, and withal grows to be very uncomfortable to the party who indulges in it.

Inappropriate to anybody, scolding appears



most hateful in parents and ministers. Set to be dispensers of kindness and love to those with whom they are more especially associated, it is horrible to see gall distilled instead of charity that blesses both parties. Scolding turns a household into a pandemonium, and a church into an inquisition. Bear in mind that kindness and gentle speech are a great deal easier to practice than their opposites. Why practice the worst thing when harder? Arrest yourself in the indulgence of this bad habit right here. Begin now, and put yourself under bonds to be good-natured. —*Zion's Herald.*

## Health and Temperance.

### ADULTERATION OF CANDY.

THIS is from the *National Druggist*:—

The *Board of Trade Journal*, of Portland, Me., is authority for the statement that about six thousand tons of terra alba were recently imported through the port of New York alone. The only use for terra alba, in any quantity, is in the adulteration of candies, and when these two facts are put together they become very significant. The substance is mineral, utterly insoluble in the saliva or the gastric juice, and the result of eating candies so adulterated cannot be otherwise than excessively injurious. The devilishness of the use of such stuff in candies is all the greater for the fact that most of the candies that are adulterated with it are used by children of tender years. The extent to which it exists in certain candies may be surmised by an incident which occurred within the experience of the editor of the *National Druggist*.

A wholesale grocery house of St. Louis made a claim against the South Shore Line for damages done a certain lot of lozenges manufactured by a Boston house and shipped in barrels over that line. The general agent of the line procured some of the lozenges and brought them to the writer for examination. The result of our investigation showed them to consist entirely of terra alba bound together with a little gelatin or gum (we have forgotten which). Further investigation developed the fact that they were simply blocks or forms to be used in preparing cheap lozenges, the method of use being simply to immerse them for a few moments in syrups flavored with peppermint, wintergreen, etc. The agent, armed with these facts, refused to pay any damages, and the concern, rather than risk the exposure incident upon a lawsuit, dropped the claim.

### A GOOD NURSE.

SIX things, says a doctor writing on the subject, are necessary to a good nurse: Strong, equable health, sound nerve, minute observation, a retentive memory, habits of neatness and cleanliness, and a calm, collected mind. A nurse must never disregard her health, because it is essential to her own well-being, and because, too, attendants on the sick should always be cheerful and hopeful. Sound nerve is often a matter of training, but its root lies in unselfishness. Anyone who, in an accident or operation, forgets self in the desire to aid others, will not be troubled by trembling or fainting. The faculties of ob-

servation and retentiveness of memory can be developed by having interest in the work strong enough to make the nurse careful and patient in her observations. A calm mind is generally the result of organization. If a nurse has arranged her day's work beforehand, if she keeps everything punctually to this arrangement, and if everything needful is neatly disposed, she is not likely to be discovered in bustle and confusion at any time. The nurse should, furthermore, be mindful that she is under the doctor, and should respect and obey his directions even if she differs in opinion with him. It is extremely important that those who are sick and suffering should be treated with unfailing gentleness and patience; nothing can ever excuse a nurse for losing her temper with her patient. No duty is too little or trifling for her attention, and no work that is for the good of the patient can be degrading. It is further a good rule never to approach a case fasting, but always to have a good meal before going on duty.

### ICE-WATER INJURIOUS.

DR. WM. A. HAMMOND, in the *North American Review*, writes of the injurious effects of drinking ice-water, as follows:—

"Direct experiment with instruments especially devised for the purpose of measuring the force of the heart's pulsations, establishes the fact that there is no agent of the materia medica more powerful with some persons as a depressant of this organ than a large draught of ice-water. Under certain circumstances it acts with all the force and rapidity of prussic acid." Dr. Hammond says much harm comes from the drinking of so-called mineral waters. On this subject he says: "Many deaths of persons have occurred while in the very act of drinking these more than ice-cold liquids, and I am, myself, conversant with numerous cases in which great mental and physical prostration was the result." In one or two of these instances stubborn facial neuralgia was induced.

"A person who drinks a great deal of ice-water at meals very materially lessens his ability to enjoy the good things of the table, for the sense of taste is greatly impaired when the temperature of the inside of the mouth is reduced many degrees below the normal standard." And further on he says the effect of ice-water upon the stomach is no less marked, the function of digestion being more or less suspended, confirmed dyspepsia being a necessary consequence; "and this frequently assumes the form of gastric catarrh, than which few disorders are more intractable." The drinking of ice-water also causes diarrhea, and the doctor says there is some reason to believe that cancer of the stomach is one of its consequences. "I am quite sure that if ice-water should be generally discarded as a drink, the average duration of life would be lengthened, and existence rendered more tolerable."

THERE were over 5,000,000,000 cigars manufactured in the United States in 1886. In 1884 there were a little over 3,000,000,000 made, and in 1880 a little over 2,000,000,000. It is, therefore, safe to assume that the use of this fascinating weed is not on the decrease, and that the anti-tobacco society is not making much headway.—*Chicago Tribune.*

### THE VALUE OF SLEEP.

FEW realize the important part sleep plays in all the affairs of life. It soothes the afflicted, rests the weary, and heals the sick. How different the world looks after a good night's slumber! At night, tired, fretful, discouraged, the morning dawns in hope and cheer, if sleep pressed tenderly our eyelids. But many, disregarding all this, never seek repose, but wait for repose to seek them,—even urge them to much-needed rest. Sleep is so precious a thing it must sometimes be wooed ere it is won, especially if it has often been rejected. Many never realize its value until they have sought for it in vain. Robert Collyer, in "Talks to Young Men," speaks forcibly of the value of sleep, and from his well-chosen remarks on this subject, we select the following:—

"Now, let me draw a few simple lessons from this truth I have tried to open. You, young men, must remember that one grand factor in your well-being, and your well-doing, will lie in a good sound sleep. You may think it does not matter; take my word for it—the word of a man who has had to walk through life's rugged ways to his threescore years and three—that it does matter a great deal.

"Your sleep is the hidden treasure of your youth to-day, and to-morrow it will be the margin you will have to draw on for your old age. Do you think you can racket round into the small hours, snatch a brief repose, and then be just as good as ever to hold and bind? It is not true. Many a young man sells his birthright in this way, and cannot have it back again, though he seek it with many tears. Take your honest eight hours' sleep, if you may; there is life in it, and grace. It is one of the good angels which will save you from the temptation to drink, give you an even mind, brighten all your powers, and do many things for you no other power can do.

"So when you get farther on, and are in the thick of the world's business, do not forget what virtue lies in this good habit. You may make more money by sitting up nights, but the chances are you will not keep it; carve out a good business, and then have to quit; or grow eminent in your profession, and then break down. Good-fortune turns greatly on good habits, and this is one of the best. We can go just so far, and then we have to fall back on nature and on God for new power. But if we say, 'I will work double tides,' and so get fevered and out of true with the true laws of success in life, then the day comes when our power turns to something like paralysis.

"Your true business or professional man is the man who rises well rested, with a cool, clear brain, and steady nerve—the man who can shake off business after business hours, go to sleep like a yearling child, and rise like the sun, rejoicing as a strong man to run a race. . . . And it is a great mistake in good men to say this is a shameful waste of time, when it may be, and so often is, the best possible use of time; or that we should be at our work or our prayers while still we need this on which the worth of the work or the prayer is to turn. I say that to sleep one hour more in such a case is better than either to labor or to pray, and may bring us nearer both to God and man."—*Selected.*



## News and Notes.

### RELIGIOUS.

—There are forty-two Congregational Churches in the limits of Chicago.

—The telegraph brings a rumor from New York to the effect that Dr. McGlynn will be re-instated in the Catholic Church.

—At an adjourned meeting of the Philadelphia Presbytery of the Presbyterian Church, the proposition to revise the creed was lost by a vote of 23 to 42.

—The colored Baptists of Missouri have started a denominational school with temporary location at Independence. About 180,000 colored people are in Missouri, with 300 Baptist Churches.

—Some reporters and a detective recently unmasked three persons who were posing as "disembodied spirits" at a seance in Chicago. One of the parties was Mrs. Sawyer, formerly a well-known medium in San Francisco.

—Miss Sharp, the well-known teacher in Africa, has ten students from the Dark Continent who are prepared for a better education than her school proposes. She wants to send them to this country to have them prepared for missionaries in Africa.

—The *Christian at Work* says: "Baptist progress in Sweden is one of the remarkable religious movements of the present time. Revivals are constant. In twenty years the number of church members has advanced from 7,900 to 32,308. The baptisms in 1888 were 2,390."

—A second Presbyterian Church in Sitka, Alaska, with eleven members, has recently been organized by Dr. Sheldon Jackson, Rev. John G. Brady, and Elder William A. Kelly. This organization is for white people. The first church, organized in 1884, now numbers nearly three hundred native members.

—Cardinal Gibbons thinks that the best scheme for solving the negro problem in the South is to Christianize. Of course he means make Roman Catholics of them. The theory that this would better their condition is not demonstrated by other countries where the laboring masses are Catholic in faith.

—Father Stephen, of Washington City, a Catholic missionary, has gone to the Indian reservation at Turtle Mountain, North Dakota, at the instance of Miss Drexel, of Philadelphia. The purpose of his mission is to investigate the reports of destitution among the Indians, and, if necessary, to supply them with food and clothing.

—At the opening of a new Roman Catholic Church, in Bedford, England, to the erection of which a number of Protestants had subscribed, Monsignor Capel remarked that it was right for Catholics to receive such contributions, but that they could not in return give to Protestants, because they believed the fundamental principles of Protestantism to be wrong.

—"Sadlier's Catholic Directory" for 1890, just out, estimates the Catholic population of the United States at 8,277,039. There are 8,332 priests, 7,523 churches, 3,302 chapels, 35 theological seminaries, with 2,132 students, 102 colleges, 635 academies, 553 charitable institutions, 3,194 parochial schools, with 633,238 pupils, 13 archbishops, 73 bishops, 13 archdioceses, 66 dioceses, 5 vicariates apostolic and 1 prefecture apostolic.

### SECULAR.

—Chicago is to have a \$3,000,000 Masonic temple.

—The influenza is said to be raging in Eastern Syria.

—Two thousand men on the North Docks, London, struck for higher wages February 27.

—A dispatch of February 24 reports the worst snow-storm of the winter prevailing all over Montana.

—Three tobacco factories in Richmond, Va., were destroyed by fire on the 23d ult., entailing a loss of \$220,000.

—Dom Pedro, the deposed emperor of Brazil, is said to be desirous of returning to the new republic as a private citizen.

—The king of Corea is about to send another envoy to England, despite the vigorous protests of the Chinese Government.

—Grover Cleveland and Wayne MacVeagh are attorneys for the Louisiana Lottery Company in a case in which it is defendant.

—Great rainfall and consequent floods are reported along the Ohio River and in the Cumberland region, centering at Nashville, Tenn.

—The Duke of Cambridge, commander-in-chief of the British army, is to be retired, and succeeded by another member of the royal family.

—Rev. Henry Duncan, a white minister of the Free-will Baptist denomination, was hanged at Ozark, Ala., February 24, for poisoning his wife.

—The world's fair in commemoration of the discovery of America, to be held in 1892, has been awarded to Chicago by a Congressional Committee.

—Twenty buildings were blown down in Gainesville, Texas, by the heavy storm which prevailed throughout the northern part of the State February 25.

—The Louisiana Lottery Company has renewed its seductive offer of large money considerations to North Dakota for the privileges of a lottery business in that State.

—In London, the corpses of fourteen infants were recently found under the floor of a house occupied by a midwife. The exposure was made by the burning of the building.

—The recent election in Germany gives the Socialists thirty-five instead of eleven members in the Reichstag. This growing element promises eventually to give the country a more liberal government.

—The Foreign Office has reports from Siam that the king has discriminated against the English by granting important concessions in mines, banking, and other enterprises to citizens of the United States.

—A hard tale of the eviction of tenants from the land of a bankrupt iron company at Pittsburg, Pa., comes by telegraph. It is said that women and children, with their effects, were turned out in a drenching rain.

—The Mexican Government is also petitioning the State Department at Washington against the proposed removal of the captive Apaches to Fort Sill, where it will be possible for them to regain their old raiding grounds.

—The Secretary of War has asked Congress for an appropriation of \$55,373 for the erection of monuments or tablets for the proper marking of each of the commands of the regular army engaged in the battle of Gettysburg.

—The San Francisco *Chronicle* remarks that "nothing is more marked than the tendency of both Japanese and Chinese to discard foreign engineers and other skilled experts, the moment the natives are able to do the work."

—Strikes in Russia are dealt with by the police. One recently occurring was put down by the authorities, and fifty of the leading spirits secretly hurried off to the mines of Cracour, where they were starved and ill-used till they all committed suicide.

—"Sister Gertrude," the English girl who has just set apart her life to the service of the lepers on Molokai Island, H. I., left San Francisco on the steamer which sailed March 1. She was the recipient of marked attention and many flowers.

—The mayor and council of Kansas City were routed from a regular session, February 24, by the irate populace, to prevent the granting of an obnoxious monopoly to the Consolidated Electric Light Company. They narrowly escaped a ducking in the river.

—A scheme has been suggested in the Pan-American Congress, and is said to meet the approbation of the government, to construct an international railroad line connecting the railroad system of North America with that of the Argentine Republic, in South America.

—There are great distress and discontent reported in Italy. The government is strained for money, and the Radicals complain bitterly of the large army maintained, as they allege, to propitiate Bismarck. Failing to negotiate loans in Europe, the government proposes to try capitalists in the United States.

—Forty disappointed and disgusted German victims of a New York labor bureau recently returned to that city from Rio Janerio. Others are anxious to return if they can ever raise the money. They were promised land, cattle, and employment at \$30 per month. They found vacant land, but that was all.

—This significant dispatch, dated Forest, Miss., February 24, appears in the daily papers: "Miss Loftin was assassinated in Smith County by an unknown party. A young negro named Wise, suspected of the crime, has been arrested. He will be taken to the scene of the crime if he is not lost on the road."

—The privilege of catching seals on the islands of St. Paul and St. George, in Behring Sea, for the next twenty years, has been let to the North American Commercial Company, of New York and San Francisco. The company pays the government \$10.75 per skin for 100,000 skins per year, which is generally deemed too high for legitimate profit.

—Sierra City, Cal., has suffered much this winter from snow-storms, snow blockades, snow-slides, etc. But latest reports are favorable for better times. Plenty of flour can now be had at \$3.00 per hundred, there is a liberal supply of cattle only ten miles away, and the snow is only eight to ten feet deep. The people are no longer fearful of a panic.

—Secretary Blaine has agreed to refer to arbitration the matter of damages to British sealers arrested by the U. S. revenue cutter in Behring Sea. It seems that the powers had not been officially notified of the line established between Russia and the United States, at the time of the Alaska purchase, and this fact is taken in consideration by the Secretary.

—The various American schooners recently seized by the Colombian authorities for contravention of the customs laws have been released. Colombia claims that she has the unquestioned right to close her coast ports to foreign trade that is simply running her own traders, who are compelled to pay duties that the direct American traders have hitherto evaded.

—Two immense dams in the vicinity of Walnut Grove, Arizona, which stored water for mining and irrigating purposes, broke on the 20th ult. The dams were five miles apart, and the Hasyampa Canyon above and below the lower dam was completely emptied of everything, even to the trees. At last accounts, it was supposed that about fifty lives were lost.

—Notwithstanding the fact that Emperor William's manifestations of good-will toward the working classes did not have what was alleged to be his desired effect upon the elections in Germany, he is still "determined, with the wisest counsels," to improve the condition of the poor. And it is reported that he has been assured of the hearty co-operation of the pope.

—It is estimated that in five years the trans-Siberian railroad will be completed, which will connect St. Petersburg, on the Baltic Sea, with Vladivostok, on the Pacific Ocean, by rail. This is an enterprise of the Russian Government, for the purpose of developing very rich mineral regions hitherto almost untouched, except by Chinese intruders who reside near the line.

—It is asserted that the European monarchies are endeavoring to throw obstacles in the way of the new republic of Brazil, and to provoke hostilities under pretense of protecting their subjects in that country. It is claimed that prominent Englishmen, engaged in business there, are hostile to the naturalization laws, and openly insult government officials for the purpose of inciting an eruption between the two governments.

## Obituary.

**Foos.**—Died of paralysis, at Vaughn, Pierce Co., Wash., July 18, 1889, Sister Margaret Foos, aged 88 years and 9 months. Sister Foos has been a Christian for sixty-five years. She embraced the Third Angel's Message in the spring of 1887, and united with the Artondale church. She has ever since rejoiced in the truth. Her daughter with whom she lived says: "She used often to say, 'How glad I am that we heard the Third Angel's Message!' She lived with her Bible in her hands, and read most of the time, and seemed to feed on its pages." Her great desire before she died was to have all her children converted, that they might meet her when the Lord shall come, and spend eternity in the city of God and evergreen fields of the world of light. She sleeps in the Tacoma cemetery, waiting till the Life-giver shall come. ISAAC MORRISON.

**CREWS.**—Died at the home of his daughter, near Nampa, Idaho, January 25, 1890, Dawson T. Crews. Grandpa Crews, as he was familiarly called by all who knew him, was born in Kentucky in 1810. He removed with his parents to Missouri when a mere boy, where he lived until about twelve years ago, when he came to this coast. His eyesight began failing several years ago, and the last four years of his life he was totally blind; he bore this great affliction with Christian fortitude, often saying that he believed it was for God's glory. He united with the Methodist Church in early life, but about four years ago he became convinced of the truth of the Third Angel's Message, and united with the Seventh-day Adventist Church; he remained a firm believer in the precious truth unto the end. He spent much of his time in singing and praying. The night before he died the family heard him singing. His favorite song was, "Child, your Father calls, Come home." Two or three days before his death he had a stroke of paralysis. From that time he was entirely helpless, but suffered no pain, passing away almost as gently as if falling asleep. The great burden of his heart was to have his children accept the truth; one daughter and her family are the only ones that have accepted it so far.

Mrs. D. M. RAGON.



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# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, MARCH 10, 1890.

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THE *Sabbath-School Worker* for March is out on time. It contains an interesting account and a very clean, good cut of Norfolk Island, reports the progress which has been made on the missionary ship, and many other things of interest.

LET no one who has tasted of God's goodness be discouraged. All of the spiritual blessings which we have received are proofs that God will eternally save us if we will let him. The Author of our faith begins no work which he is not able to finish if we will only let him.

THE *Christian Nation* puts at the head of an educational column the following text in Italics: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." Rev. 11:15. Does the *Christian Nation* mean that this text is now true?—It seems so. But if so why labor so hard to get the nation to vote itself Christian? And again, the context of the above scripture shows that when that text is fulfilled it will be when God's wrath is come and the nations are angry. Rev. 11:18. And then the kingdom becomes Christ's by the destruction of all earthly powers. Ps. 2:8, 9; Dan. 2:44.

HE who has the truth can afford to be fair.

"The evil cannot brook delay,  
The good can well afford to wait."

Therefore the friends of justice, righteousness, and truth, the opposers of all religious legislation, can afford to be fair and patient and manly in this present warfare against that which cursed the world in the Dark Ages,—religious despotism. Their opponents may use underhanded means, may falsify, may load with epithets, may misrepresent; the friends of liberty can afford to be frank, true, and just. In fact, they cannot afford to be otherwise. If they win, they win for God and the right. If they lose, they win; for noble defeat in God's cause is many times the truest victory.

It has become unpopular to say a word nowadays against Roman Catholic doctrines or principles. Papers and men who do this are called bigoted, narrow-minded, prejudiced. Roman journals complain loudly and bitterly because of remarks sometimes made by a contemporary which has shown Rome in her true light. If past history, upon which Rome has left her indelible trademarks, is referred to, it is persecution. If facts of history are merely stated, it is Roman persecution. We wonder. Rome has set her face and power against all not of Rome. She did this in the past, she does it no less to-day. She is using all her power to overthrow everything not for her or with her, not only spiritually but politically. This is her avowed object, repeated over and over again. Just now she is tolerant in practice, because powerless, but her teachings are as subversive of religious liberty as ever. Is not her condemnation of others persecution to them? Is not Rome uncharitable when she anathematizes all who are not of her communion? And why should not Protestants

find fault with those histories which speak of persecutions by Protestants? It would be just as well if Rome and Rome's admirers and apologists would look on both sides of the question.

THE *Pacific Health Journal* of March, 1890, is before us. It is an excellent number, better than any past number which has come to our notice, and that is saying a great deal, for past numbers have been excellent. The *Journal* is good and growing better constantly. Among the many good things which this number contains are the following: Prevention Better than Cure—The Duties of a Mother—Sour Bread—Was It Providence?—and Bessie Houston's Experience. Published by the Pacific Press Publishing Co. Terms, \$1.00 per year.

IN Mr. Crafts' new book he gives as one of his arguments the following: "How much do you weigh?" said a passer-by to a boy. "Generally eighty pounds, but when I'm mad I weigh a ton." We do not know just at what point Mr. Crafts would have this apply, for the connection is not quite clear. He probably wants Sunday-law advocates to get mad; or does he mean that when the advocates of Sunday law have been able to effect their object over all obstacles, they will by that time be so mad that they will come down with crushing weight on their opponents? We presume they will get mad; some of them are already; there is nothing like that kind of work—uniting Church and State—to stir up bad blood and breed bad tempers; and that very thing shows its origin.

THE past two weeks have been rich in accidents which have caused the loss of life and destruction. Floods in Oregon, New York, and Arizona have destroyed life as well as property, while floods have caused immense loss of property in other localities. There have also been many railway accidents, owing in part, no doubt, to softening of the road-bed and wash-outs by the rains, frosts, and floods. Crimes of various kinds have kept the record good in that respect, criminals seemingly growing bolder and more hardened; and many times justice is not dispensed. As the *Methodist Christian Advocate* of St. Louis says: "A horrible crime is committed, the criminal arrested and imprisoned, and if he or his friends happen to have money enough, under one plea or another the case is put off from one court to another, until the witnesses are out of the way, or some other event occurs which seems to justify his acquittal, and he is turned loose to repeat his criminal acts." Another brutalizing element is the many prize-fights continually being held all over the country. There is certainly need of home mission work.

A FRIEND writes that he believes that we are right in keeping the seventh-day Sabbath, and that we and the Jews are keeping the Sabbath which Christ kept. He thinks we are wrong in having any controversy with other professors of religion over a stricter observance of the Sabbath. He believes that a Sabbath law would help men to be Christians, even though it could not make them so. Now we believe this writer to be honest, but he has not looked upon all sides of the matter. We do most emphatically believe in a stricter observance of the Sabbath, and we believe in the observance of the Sabbath given by God. We are willing that Sunday-keepers should observe Sunday as strictly as they choose if they desire to do so; but we are sorry they so desire. We have no right, however, to prevent the observance, and no power to compel the desire. We would that all men and nations might observe the Sabbath of the Lord with all their hearts, but we would not for the

world have a civil law for this purpose; and no civil law could accomplish such observance. Let Sunday-keepers teach, and persuade, and pray, and Sabbath-keepers do the same; they have no right to do more than this.

THE keeping of the Sabbath is a duty belonging to God. With that duty man has no right to interfere. If men desire, they may worship now, if they do no injury to their neighbors' life, chastity, property, or reputation, and the law protects them in that worship. A Sabbath law could do no more in that direction. It cannot compel worship; worship is a matter of the heart as well as of form. Law could compel form, but form compelled without the motive, is but a sham. Many would favor such a law in order to curry favor with those who demanded the law, and thus hypocrisy would be encouraged. The more conscientious who oppose such a law would be the ones who would suffer most, while the most time-serving and hypocritical would be loaded with favor. These are only a fragment of the evils which such a law would develop. Christ's kingdom is not of this world; its principles are not to be propagated with carnal weapons; and when an institution which claims to be Christian is pushed forward by civil law, it loses its divine and sacred character, and is no longer an institution of Christianity, but of evil and evil only.

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THE Sabbath-school lessons for senior classes for the next quarter—April 5 to June 28—will complete the study of the Letter to the Hebrews. These lessons have been carefully examined by the Lesson Committee appointed at the last General Conference, also by the Executive Committee of the International Sabbath-school Association, and many of the leading brethren. The subjects discussed are very practical, and will tend to strengthen the faith of every child of God.

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