

THE Signs of the Times

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

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The Signs of the Times.

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MISSIONARY work is said to be becoming easier and more promising in China. Some apprehension is felt, however, that it may be hindered should the Chinese Government retaliate upon Americans for the exclusion of the Chinese from this country.

THE Virginia correspondent of the *Examiner* (Baptist), writes to that paper that Rev. W. F. Crafts has recently spent several days in Richmond in the interests of National Sunday legislation. Of Richmond he says: "Now and then there are violations of our Sunday laws, but our police are very faithful in watching for such outrages, and when they are discovered our courts punish them with unsparing severity."

EX-JUDGE MAGUIRE'S new book, "Ireland and the Pope," has offended the Vatican, and is about to be proscribed, or be placed on the "Index Expurgatorius;" the book is claimed to be "entirely at variance with the doctrines of the Catholic Church." Only the works of Catholic authors are thus proscribed, generally after the author has had the privilege of calling in the first edition, and altering the book to suit Rome. Novels are not taken account of. All Protestant works are condemned *in toto*. This act will probably increase the circulation of Judge Maguire's work.

If the world is growing better, it ought to be manifest among the youth. From them are to come the society of the future. But the outlook is a hopeless one indeed, for the betterment of society, if the following from the *Daily News* of London is indicative of society generally. Paris is not much wicked than other cities:—

"Of 26,000 criminals arrested in Paris in the course of the year—the figure itself seems incredibly large—16,000 had not attained the age of twenty. There is just now an epidemic of crimes of violence perpetrated by young men; and if the thieves and assassins at present confined in French prisons, were sorted according to their age, it would be found that the very large majority were made up of youths between sixteen and twenty."

FAITH is the first great essential of the Christian life, and there are not a few who suppose that faith (by which they mean simple belief) is all that is necessary to salvation; but the Scriptures do not so teach. Says the apostle James: "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him?" And again: "Faith, if it hath not works, is dead, being alone."

The idea is that true, or living faith, will work; if it does not work it is dead, and when it dies it ceases to be faith.

The apostle James does not stand alone in teaching that faith will manifest itself in works. John says: "Whosoever believeth that Jesus is the Christ is born of God; and everyone that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments." 1 John 5:1, 2. Faith in God cannot be separated from obedience to God, for "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

ONE of the reasons for which Sunday laws are demanded is that they will protect the people in their worship. And some are credulous enough to believe that first-day people are really in danger of having their Sunday services broken up, because there is no law to protect Sunday. But a law to protect a Sunday institution is quite a different thing than a law to protect individuals, or societies, in their worship. California has no Sunday law, but the following item from the San Francisco *Examiner* of the 15th inst. shows how thoroughly people are protected in their worship:—

"Frederick Schwartz and John Johnsen, who on Sunday morning last entered St. Patrick's Church, on Mission Street, and disturbed the services, were fined \$50 and \$30 respectively by Judge Lawler yesterday. In default of payment Schwartz spends fifty days in the county jail and Johnsen thirty days."

According to the Scriptures, all future life for those who have died, or who shall yet die, is dependent upon the resurrection. Job was a perfect and an upright man, "one that feared God and eschewed evil," yet he was a stranger to the doctrine of the natural immortality of the soul and of going to Heaven at death. When apparently on the brink of the grave, he asked, "If a man die, shall he live again?" and immediately answered his own question thus: "All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:14, 15. Where he expected to wait till his change, the change to immortality, should come, is told in chapter 17:13: "If I wait, the grave is mine house." And that his hope was a hope of the resurrection is shown in chapter 19:25, 26: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

In exact harmony with Job's testimony are the words of the apostle Paul: "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they which are fallen asleep in Christ are perished." "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. 15:16-18, 32.

SUP WITH ME.

And wilt Thou sup with me? My morsel hard,
My cup so bitter, that my hand would fain
Put it aside untasted; wilt Thou come
Into this lonely dwelling of my heart,
Whence earthly peace and joy have taken flight,
And left it desolate? Then come, sweet Guest!
There's room for Thee, for there are none beside;
And if the dwelling be not swept so clean,
Nor garnished as I fain would have it, Lord,
Do thou forgive; and while thou dwellest with me,
Meet me, and purify, and fit my soul
(E'en if with trouble, so it be thy will)
To dwell in light hereafter, in that home
Where those thou lovest shall sit down with Thee.
—Sunshine at Home.

PETER'S CONFESSION OF CHRIST.

BY MRS. E. G. WHITE.

JESUS made use of the few hours of seclusion with his disciples in praying with them, and teaching them more definitely concerning the nature of his kingdom. He saw that, in their human weakness, they were inclined to desire that his reign should be a temporal one. Their earthly ambition had caused them to become confused as to the real mission of Christ. He now reproved them for their misconception, and taught them that instead of worldly honor it was shame that awaited him, and instead of a throne, the pitiless cross. He taught them that for his sake, and to win salvation, they must also be willing to endure reproach and contumely.

The time drew near when Jesus was to die, and leave his disciples to face the cold and cruel world alone. He knew how bitter hate and unbelief would persecute them, and he wished to encourage and strengthen them for their trials. He accordingly went away by himself and prayed for them, interceding with the Father, that in the time of that fearful test which awaited them, their faith would prove steadfast, and his sufferings and death might not utterly overwhelm them with despair. What tender love was this, that, in view of his own approaching agony, reached forward to shield his companions from danger!

When he again joined his disciples, he asked them: "Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." Questioning still closer, he inquired, "But whom say ye that I am?" Peter, ever ready to speak, answered for himself and his brethren: "Thou art the Christ, the Son of the

living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven."

Notwithstanding the faith of many had utterly failed, and the power of the priests and rulers was mighty against them, the brave disciple thus boldly declared his belief. Jesus saw, in this acknowledgment, the living principle that would animate the hearts of his believers in coming ages. It is the mysterious working of God's Spirit upon the human heart, that elevates the humblest mind to a knowledge above all earthly wisdom, an acquaintance with the sacred truths of God. Ah, indeed, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee."

Jesus continued: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The word Peter signifies a loose stone. Christ did not refer to Peter as being the rock upon which he would found his church. His expression "this rock," applied to *himself* as the foundation of the Christian church. In Isa. 28:16, the same reference is made: "Therefore thus saith the Lord God, Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation." It is the same stone to which reference is made in Luke 20:17,18: "And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Also in Mark 12:10,11: "And have ye not read this scripture: The stone which the builders rejected is become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes?"

These texts prove conclusively that Christ is the rock upon which the church is built, and, in his address to Peter, he referred to himself as the rock which is the foundation of the church. He continues:—

"And I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." The Roman Church makes a wrong application of these words of Christ. They claim that he addressed them specially to Peter. Hence he is represented in works of art as carrying a bunch of keys, which is a symbol of trust and authority given to ambassadors and others in high positions. The words of Christ, "I will give unto thee the keys of the kingdom of Heaven," were not addressed to Peter alone, but to the disciples, including those who compose the Christian church in all ages. Peter was given no preference nor power above that of the other disciples. Had Jesus delegated any special authority to one of them, we would not find them so frequently contending among themselves as to who should be greatest. They would have at once submitted to the wish of their Master, and paid honor to the one whom he had selected as their head.

But the Roman Catholic Church claims that Christ invested Peter with supreme power over the Christian church, and that his successors are divinely authorized to rule the

Christian world. In still another place Jesus acknowledges the same power to exist in all the church that is claimed to have been given to Peter alone, upon the authority of the text previously quoted: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven."

DEATH THE WAGES OF SIN.

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

ALL men, whether saints or sinners, are subject to death as the result of Adam's sin: "For as in Adam all die even so in Christ shall all be made alive." 1 Cor. 15:22. It is evident that this death would have been the final and everlasting end of all the human race, had there been no redemption provided, which should bring men back to life. By a resurrection, all are restored to life, and by this arrangement each person is put upon an individual probation for eternal life in the world to come. If he fails to secure eternal life by faith and obedience, the wages of his personal sins is death—the "second death." He dies once as the result of Adam's transgression; but being raised to life by the resurrection, he dies a second time for his own sins; and this death is final and eternal. The second death is thus declared by the prophet: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for the iniquity that he hath done shall he die." Eze. 18:26. That is to say, if a man die in sin, for his sin he shall die a second time. Thus we are taught that all the wicked shall die the second death. We read, "But the fearful, and unbelieving, and the abominable, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21:8.

Life and death were set before man in the beginning. We read, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16. By transgression man forfeited life, and was returned to the earth from which he had been taken: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art and unto dust shalt thou return." Gen. 3:19.

But redemption from this first death has been graciously provided, and God still says to man, "I have set before you life and death, blessing and cursing; therefore choose life, that thou and thy seed may live." Deut. 30:19. Again, an apostle says, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." Verse 21. James speaks in the same way: "When lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." Chap. 1:15. Death is the final result of sin. "Sin,

when it is finished, bringeth forth death." Again he says, "He which converteth a sinner from the error of his way shall save a soul from death." Chap. 5:20. The converted sinner is not saved from the first death, which is the common lot of all, but from the second, the final fate of the sinner. The Lord says, "To him that overcometh will I give to eat of the tree of life." Rev. 2:7. Again, "He that overcometh shall not be hurt by the second death." Verse 11.

Let the words *life* and *death* have their proper and primary signification, and all is plain, harmonious, and easy to be understood. The "common people," such as heard Jesus gladly, the poor, to whom he said the gospel is preached, and even children, can understand the teaching. But give these words a spiritual signification only, in all the promises of life to the righteous, and in all the threatenings of death to the sinner, and the sense of these passages is destroyed. For example, if the death threatened is a spiritual death, that is, a state of sin, then the wages of sin is to be a sinner; as if God should say, If you sin, you shall be a sinner; which is simply a matter of course. No, the denunciation against sin is *punishment*, and that punishment is *death*. God gave life to man in the beginning. This life he forfeited by sin; and death to all the race was the consequence. But by the redemption of Christ, man is to be raised from death, and pardon and life everlasting are offered in the gospel. If the offer of pardon is rejected or neglected, and a continuance in sin is preferred, the second death, a death without a resurrection, will follow. This is just, and it is merciful. The incorrigible sinner is destined to utter perdition and eternal oblivion; but those who turn from all their sins, accept the offered pardon for the past, and persevere in the way of well doing, shall receive freely the precious and priceless gift of eternal life.

R. F. COTTRELL.

IMMERSION.

ON strictly exegetical and historical grounds, baptism *must be immersion*. Without prejudice, no other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical; sprinkling is artificial and an expedient for convenience's sake. All the symbolism of the text (Rom. 6:3,4), and everywhere in the Bible, demands the going under water and coming up out of it to newness of life. Sprinkling has no suggestion of burial to sin and resurrection to holiness. In order to be true to its original meaning, and its vital relation to redemption through Christ Jesus, baptism must be immersion. Why do you wish to get rid of it? Eminent theologians have wasted their learning attempting to defend infant sprinkling. *Imposition is not exposition*. All the early defenders of Christianity taught that nothing but immersion was baptism, and all the Greek or oriental churches continue to immerse to this day.—*Dr. Schaff*.

UNLESS Christ is Lord of all, he is not Lord at all, to you; unless you acknowledge his right to everything, you have not owned his right to anything.—*Rev. J. Hudson Taylor*.

LIFE IN HEAVEN.

THE Bible teaches that life in Heaven is the real life, and that life on earth is the unreal and shadowy one. It is here that we see through a glass darkly or in a riddle; it is there that we see face to face. It is here that we know only in part; it is there that we shall know even as we are known. The theory that Heaven is unreal, intangible, and figurative finds no support in sacred Scripture or sound reason. Incarnate things are always the more unreal ones. . . .

The Bible nowhere teaches that Heaven is a figurative place or a land of intangible spirits, or that it is a place where "congregations ne'er break up and Sabbaths have no end," as stated in one of the old hymns; or that there the saints will forever stand upon a sea of glass and sing; or that in our Father's house each child will be assigned a sixteen-foot room, as some have calculated; or that Heaven is a place where we shall know nobody, not even ourselves, only as happy spirits—as though anybody could lose his own identity and everybody else's and be happy!

Heaven is God's throne and dwelling-place. It is the home of the holy angels. It is a land of rest, not idleness. It is a country represented by the old Caanan. In it is the city called the New Jerusalem. It is an eternal home, without worthless tenants or money-loving landlords. The society there will be the best in all the realms of Jehovah. It will be composed of holy angels of all orders, and redeemed men from every age, country, and clime. That we shall know each other in Heaven is both reasonable and scriptural.

As to what we shall do in Heaven it is not given us to know here only in a general way. Our chief end is to "glorify God and enjoy him forever." But here we may do this in our whole lives as well as in the special acts of prayer and praise, and I believe this will be so in Heaven. I do not believe we shall spend eternity in simply singing psalms or in congregational worship. Of course the direct worship of our heavenly Father and the adoration of the Redeemer may come first, but this will not be all. Not being environed with mortal necessities, we shall have all our eternity to devote to higher pursuits. Most of our time here is spent in trying to prolong and make comfortable our existence. This will not be necessary there. No toiling for food and raiment, no preparation for entertaining and maintaining the family relation; no time spent in caring for the sick and burying the dead; no part of our thoughts or exertions spent in devising means of travel; and not even time spent in erecting churches, or preaching and agonizing for lost sinners, for all there are forever free from sin, and in no danger of the wiles of the enemy. What then shall we do? In a general way it may be safe for us to hope—

First, to see God's face, be brought into the presence of our Lord Jesus Christ, and pour out our souls in love and adoration.

Second, to meet and know our friends who shall be counted worthy of that world and the resurrection from the dead, and to enjoy their society forever.

Third, then in all eternity to study the works of God and to glorify him through and in them.

The universe will be spread out before us, and by the highest principles of true science, and from the data of the immortals, we shall study the principles and history of all the galaxies of worlds, the many mansions in our Father's house. But who can really describe the Christian's conception of Heaven? In all the rapturous flights of the morning-stars of creation, in all the ecstatic acclamations of the elder sons of God, the thought is not expressed; and though they tune their harps a thousand times and swell their voices in full chorus in countless efforts, the theme will not be reached.

"Come, then, expressive silence, muse its praise."
—Rev. A. Martin (*Disciple*).

GOD'S APPOINTMENTS.

Thus thing on which thy heart was set, this thing that cannot be,
This weary, disappointing day, that dawns, my friend, for thee,—
Be comforted; God knoweth best, the God whose name is Love,
Whose tender care is evermore our passing lives above.
He sends thee disappointment? Well, then, take it from his hand.
Shall God's appointment seem less good than what thyself had planned?

'Twas in thy mind to go abroad. He bids thee stay at home?
Oh! happy home; thrice happy if to it thy guest He come.
'Twas in thy mind thy friend to see. The Lord says, "Nay, not yet."
Be confident; the meeting-time thy Lord will not forget.
'Twas in thy mind to work for him. His will is, "Child, sit still;"
And surely 'tis thy blessedness to mind the Master's will.
Accept thy disappointment, friend, thy gift from God's own hand.
Shall God's appointment seem less good than what thyself had planned?

So, day by day and step by step, sustain thy failing strength,
From strength to strength, indeed, go on through all the journey's length.
God bids thee tarry now and then, forbear the weak complaint;
God's leisure brings the weary rest, and cordial gives the faint.
God bids thee labor, and the place is thick with thorn and brier;
But he will share the hardest task, until he calls thee higher.
So take each disappointment, friend; 'tis at thy Lord's command;
Shall God's appointment seem less good than what thyself had planned?

—Margaret E. Sangster.

CHOOSE YOUR WORDS.

We cannot be too careful of our words. We do not know what effect they may have. A word lightly spoken may make an indelible impression on some mind, and lead to results of a most serious character. Especially should we guard against light and trifling words in regard to solemn and sacred things. On such subjects we should always speak with reverence and thoughtfulness. While a word fitly spoken may be productive of much good, a careless, irreverent word may prove a moral poison, destructive to some soul. The apostle speaks of some in his day whose words did eat as a canker. We should set a guard upon the "door of our lips," and be careful that our words be "seasoned with grace."—Recorder.

BY WHICH YE ARE ALSO SAVED, IF—
1 COR. 15 : 2.

MANY at the present day believe in what they are pleased to call a *present salvation*. This is well enough if salvation is not considered as absolutely completed, and the person does not think himself beyond the reach of danger of being liable to fall, or that no new duties may present themselves which demand obedience. It is not uncommon nowadays to hear people say, "I am a sinner *saved by grace*," "Christ has saved me," "I am *fully saved*," etc., meaning far more than any Bible phrase will warrant. Such persons generally have no use for the *if* of the text above.

Do not let it be understood that the use of the terms noticed are wrong in themselves considered, for all sinners are saved by grace, but only absolutely when they have "endured to the end." The assurance of final salvation till that time is in a conscious obedience to the divine will, and a ready mind to yield to new obligations, or step out upon increasing light. Christ has saved sinners as the children of Israel were saved out of Egypt, yet their carcasses fell in the wilderness, and the doom of *saved* sinners will be just as fearful *if* they do not continue "rooted and grounded in the faith," and hold fast the beginning of their confidence firm unto the end.

There is no belief so destructive in its consequences as that which places less value upon the word of God than upon the raptures of the mind; it is a deception that will cause the severest anguish of soul in the day of God. Too many think that because the Lord has once granted them pardon and peace, henceforth they are privileged persons, forgetting that the same course that brought so priceless a boon is the only means by which it can be retained.

A son may merit, and receive, the approbation of his father, yet how inconsiderate would it be for that son, at any future time, to presume upon his father's good will, and transgress his plain commandment. How foolish for him to say that, having once the evidence of his father's love, nothing he could henceforth do would displease him! How much better to say, "I will endeavor now to even anticipate his desires."

When the law of God is presented in some of its claims, a deceived heart will sometimes answer, "The Lord Jesus has saved me. He saved me five or ten years ago; he saved me as I *am*, and I am saved *now*." The word of God has no weight; the simple statement, accredited as fact, although a delusive falsehood, admits of no argument, and the soul that is completely filled with a counterfeit glory cannot be touched by precept.

A flight of feeling is not religion, not even an evidence of it, nor yet a necessary concomitant; for the souls of the best of men have, in all past time, been bowed down with a weight of woe, of care, and of tears. Instead of letting feeling decide whether one has religion, let the word declare *if* the feeling is inspired by the Spirit of God. Thousands upon thousands, to this day, are carried away with an infatuation, the seductive snare of feeling. Then let us say, not that my feelings shall be my guide, but, "Thy word is a lamp unto my feet, and a light unto my path." If it be so, now and forever, the *if* is virtually removed, and then only.
D. H. LAMSON.

THE HUNTED HART.

I ONCE stood and watched a hart being pursued by hunters, and a most painful sight it was. The poor creature staggered along, its eyes hot and bloodshot, while the great tears streamed down its face. Its flanks were torn by the prickly foliage through which it had rushed. It knew its only safety was in the hills, and laboriously it staggered upward. By the time it had reached comparative safety, it was thoroughly exhausted, and wildly sniffed the air for water. Soon it came to a stream, into which it plunged. There it stood, almost immersed, and when it stepped from the water it looked quite fresh and strong, and began quietly to nibble the herbage on the bank. And I thought: This is just a picture of the sinner as he rushes through this life, pursued by the world, the flesh, and the devil. He is torn by the briers and thorns and evil habits. With bloodshot eyes and gasping breath, on, on he goes; the pursuers close in upon him; his only safety is on the blessed hill of Calvary. There he will find security, and plunging into the living stream which flows from the cross, he will emerge a new man, and his cry will be, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God."—*Forbes.*

"FORWARD AND NOT BACKWARD."

THERE are some things that we are always leaving behind us as we move forward in life. It is just as when we go on a journey; we are ever coming up to new scenes, looking at them a moment, and then passing them by. We do not linger anywhere. We are but pilgrims forever on time's endless journey. We build and settle down in no permanent abiding-place. We dwell always in tents, and are forever pulling up the tent-pins and moving forward.

As we go on, we do not carry with us anything but memories and impressions. In the mysterious chambers of the brain, we hang away pictures of all that we have seen. Then everything that touches us ever so slightly or transiently leaves its mark upon us in some way. These marks or impressions we carry with us forever,—either scars or lines of beauty. But we really carry little else with us out of all the busy, fleeting life through which we pass day by day.

The wisest life is that which best realizes the pilgrim idea, and ever stretches forward and presses on. Looking back is not usually a profitable or healthy exercise. It was disastrous for Lot's wife, and it has proved just as disastrous for many others since her day. Countless lives, with noble possibilities, have been caught in their wistful backward gazing, or in their morbid, indolent dallying by the way, and the path through this world is thickly marked with its pillars of salt. Many people insist on stopping by the way whenever any startling thing interrupts them, and standing still, while the quick march of life moves on. Then they are either thrust aside and left there, or they are trampled down in the dust of defeat.

For example, some people are never willing to leave their sorrows behind them. If joy of theirs is laid away in the earth, they

stop by the grave and stay there, inconsolable in their grief. There are lives that never rise again from a crushing sorrow. Then others are arrested in their course by defeat or failure, and, losing all hope, and all incentive to further effort, sit down amid the ruins in utter despair.

There is nothing noble or manly in such living. The true, heroic life is that which cannot be crushed by any disaster. It buries its dead with loyal love and sincere grief, and, dropping its tear upon the grave, moves on, with a spirit chastened, and a heart softened and enriched by the sorrow, to the next duties which wait to be done. We do not best honor our dead by allowing the floods of grief to overwhelm us. The Lord's word to Joshua when Moses was dead, had in it a meaning for more than the one man to whom it was then spoken, "Moses my servant is dead; now therefore arise." The mantle of the dead leader fell now on the shoulders of the one next to him. The great workman was buried, but the work must be carried on by those who were now sorrowing by his grave. The death of a friend, instead of being a call to inconsolable grief, is a call to new duty. What our friend was doing yesterday must be done to-day by us.

Or it may have been care alone that was laid down, as when a mother puts a little baby away into the grave. No work drops out of the dead hands for her to take up. But may we not then say that, since God has emptied the hands of their care and duty, he has set them free from their own tasks that they may serve others. In any case, we should not sit down in the shadows of sorrow and let the night darken over us into the gloom of despair; we should turn our faces away toward the light, and quicken every energy for better duty, and truer, holier service. Grief should always make us better, and give us new skill and power. It should make our hearts softer, our spirits kindlier, our touch more gentle. It should teach us its lesson, and then we should go on with its ordination to new and better life.

So with failure. If there were no second chances in life, we might despair when once we have failed. But it is the glory of the gracious dispensation under which we live, that though we fall we may rise again; that our very failure may become a stepping-stone on which we may plant our feet to climb higher. Most people, at least, who ever rise in life, who grow noble, strong, and helpful, reach their place through victories over difficulties, and over their own failures and defeats.

"We rise by the things that are under our feet;
By what we have mastered of good or gain;
By the pride deposed, and the passion slain,
And the vanquished ills that we hourly meet."

"Forward, and not back," is one of the wisest life mottoes. There are always in any and every life better things on before, toward which we should press with unwearying earnestness. No one ever does absolutely the best that he might do; there is still a better possible for him. No achievement or attainment, therefore, should ever satisfy us. No disaster should ever cause us to give up in despair. There is always something left, and we should gather up the fragments that remain and begin anew; even though the fail-

ure seem utter, so far as earth is concerned, this life is not all. Through the grace of Christ we, who turn to him in our failure, may in the endless years there rise into great beauty and blessedness.

"Forward, and not back." Let no past enchain our eyes or our thought. Let us leave behind all that is behind, and let us bend every energy toward the brighter, better things that are before.—*The Westminster Teacher.*

WE ARE NOT CONVINCED.

SOME people are trying hard to convince the Seventh-day Adventists that it is wrong to work on Sunday in violation of the civil law. The argument is easily made; it is this: We are to be in subjection to the "powers that be;" to obey rulers, etc. By this rule we are under obligation to abstain from labor on "the venerable day of the sun."

At the risk of being considered somewhat obdurate, we must say we are not convinced. We think, however, it is not because of obduracy in us, but that we have studied the word of God too intently to be misled by any such misapplication of its teachings. It is a well-known saying, that "a little learning is a dangerous thing;" and this may prove true in the case of some people, whose knowledge of the Bible is too superficial to be of benefit to themselves or others.

We are reminded of the debater who once undertook to prove that it was duty to baptize (or rhantize) children. The proof offered was considered positive beyond the possibility of evasion. It is found in 1 Peter 2:13: "Submit yourselves to every ordinance of man." But we are hardly prepared to adopt this rule without the limitations which the Scriptures put upon it. We have adopted the Scriptures to use, but do not choose to abuse them in the manner indicated by such arguments.

If we are wrong in working on Sunday for the reason stated, then Moses was wrong for not yielding to the laws of Pharaoh; the three Hebrew children were wrong for disobeying the law of Nebuchadnezzar, by reason of which they were (very justly, it must be supposed) cast into the fiery furnace; Daniel was wrong in disobeying the law of Darius, and of course he was deservedly thrown into the den of lions. And the apostles of Christ were wrong when they persisted in preaching "Jesus and the resurrection," after the rulers had strictly prohibited such seditious conduct. Many like instances may be presented. And it must seem strange to these modern expositors of the word of God, that in all these cases the Lord vindicated them in their wrong-doing (?) and put the rulers to confusion. How will they account for this?

We can easily solve the difficulty. In these cases the rulers were enacting laws which were contrary to the law of God; which, if obeyed, would lead to a violation of the law of God. *Such laws must not be obeyed.* When "the powers that be" are "a terror to evil doers, and a praise to them that do well" (Rom. 13), then it is the Christian's duty and delight to yield obedience to them; but when they turn aside and make themselves a praise to evil doers and a terror to them that do well, then our answer is always found in the answer to the rulers in Acts 4:19: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

HOW YE HEAR.

It would be interesting, perhaps mournfully so, to be able to interview an average congregation emerging from church some Sabbath morning. Here is Miss A, an educated young lady, who moves in the best society, and is a member of the church. I ask her, "How did you like the new preacher?"

"I didn't like him at all. He wore a horrid necktie; his hair stuck up like bristles, and he swung his arms as if he were a wind-mill."

"So you heard with your eyes instead of your ears. You gauged the message by the looks, dress, and manner of the messenger." I fear there are a good many like Miss A. in all our congregations.

I accost Mr. B. He prides himself on his culture. I said, "How did you like the sermon this morning?" "Not at all," was the reply. "Why, the man's style is as old-fashioned as—" "As that of the Bible," I suggested, "for he quoted a great deal of scripture." "Yes, and anybody could do that. He evidently is not familiar with the best literature of the day. I watched closely for those forms of expression and allusions which show that a man's reading is abreast of the times, but I failed to find any, and therefore I set him down as an old fogey. We want a progressive preacher in this church."

I asked Mrs. C, "Didn't you enjoy that good sermon?" And she answered: "O dear me, no! Why, how could I? There was Miss Jonas just before me with that horrid bonnet, and on the other aisle sat the two Misses Stiles, who have just come out in the very newest style of hats,—I must get one for Clara,—and I couldn't help wondering how much they cost. And then there was a strange lady in the pew with Mrs. Smith, who of course attracted my attention. And just opposite me is the Johnson pew. There was a young gentleman in it with Bella, and I watched them, for they carried on a brisk flirtation all through the service. I declare it is too bad for folks to act so in church." Poor Mrs. C. She could see others' faults, but not her own.

I next approached Father D, as he slowly hobbled homeward. When I asked him about the sermon he stopped, and, leaning on his staff, said: "O Brother Rusticus, that sermon was manna to my soul! How sweetly he explained the promises of God! How ably he compared scripture with scripture! How clearly he presented faith—faith in the Lord Jesus, as the only condition of salvation. I tell you, brother, I shall go in the strength of that sermon for many days. It was a message from God to me."

I might multiply these imaginary interviews. It is sad to be compelled to believe that much of the good seed falls on stony places, or amid briars and thorns. In every gospel sermon, no matter how poor the style or awkward the delivery, there is truth that ought to arrest the attention of every hearer. Let him realize that the preacher comes with a message from God, and he cannot listen carelessly or critically. The appeal of the gospel is to all that is best and noblest within us. The preacher is sent to confer with us in regard to our highest duties and interests. We ought to listen as we would to the voice of an angel,

for that is Christ's own idea. He calls the pastors of the churches their angels. (See Rev. 1:20.)

I think that people pay their preachers as well or better now than in former times, but I don't think that they pray for them as much. I can remember when in the Sabbath-morning worship there was earnest and fervent supplication for the blessing of God upon the services of the sanctuary. If more of us would go from our closets and family altars in the spirit of prayer, our ministers would preach with greater unction and power, and their sermons would be more profitable, "being mixed with faith in them that hear."
—*Rusticus, in Occident.*

THE BENEFIT OF SORROW.

SORROW is not just the same in its first hours and in its later remembrance. In the earliest shock of a great grief, it seems to the mourner that he can never know joy again. But there are those who once sorrowed sorely, and yet are now without a sense of grief or loss. So evident is the possibility of a forgetfulness of personal bereavement, that there are mourners who seek to drown their sorrow, in order that it may be forgotten; while other mourners deliberately nurse their grief, lest they should forget it. Sorrow can never do its best work in a human heart if, on the one hand it is forgotten, or if, on the other hand, it is nursed. It ought, indeed, to be struggled with, and yet to be borne in memory. Its chastening influence should abide in the heart long after the keenness of its pain has ceased to unnerve the mourner for his daily life-toil. He has failed of profiting by the true ministry of sorrow, who no longer bears his sorrow in mind, or who wishes it might be forgotten.

"They are poor
That have lost nothing; they are poorer far
Who, losing, have forgotten; they are most poor
Of all, who lose, and wish they might forget."

He also has failed of this profiting, who so selfishly cherishes his sorrow that it stands between him and his loving ministry of good to others, in added tenderness of helpful sympathy.

"Grief should be
Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making free:
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting to
the end."

—S. S. Times.

"THOSE who think to preserve their religion by hiding it within stone walls to escape the contamination of the world, lose golden opportunities to enlighten and bless humanity." And since "to enlighten and bless humanity" is the pure and undefiled religion of Jesus, it follows that those who do not do so lose their religion.

For every trial God sends, he gives sufficient grace for its endurance; but he promises no grace to bear anticipations with, and we little know how very large a portion of our mental suffering arises from anticipations of trial.

THE Bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe.—*O. M. Mitchell.*

ALL SIN MUST BE PUT AWAY.

EVERY sin has to be slaughtered. Not a single sin is to be tolerated. Off with their heads! Drive the sword into their hearts! They are all to die. Not one of them may be spared. The whole race is to be exterminated, and so buried that not a bone of them can be found. Here is a labor worthy of all the valor of faith and the power of love.

They must all be driven out, for *every sin is our enemy*. I hope we have no enemies in this world among our fellow-men. It takes two to make a quarrel; and if we will not contend, there can be no contention. We are neither to give nor take offense; but if it be possible, as much as lieth in us, we are to live peaceably with all men. I trust that we have forgiven everybody who has ever harmed us, and would desire to be forgiven by all against whom we have done anything wrong. But every sin, every evil, of every shape, is our true enemy, against which we are to wrestle to the bitter end. One of the marks of a child of God is that, although he may sin, he does not love sin. He may fall into sin, but he is like a sheep which, if it tumbles into the mud, is quickly up again, for it hates the mire. The sow wallows where the sheep is distressed. Now, we are not the swine that love the slough, though we are as sheep that sometimes slip with their feet. Would to God that we never did slip! While you hate sin, sin hates you. It will do you all the hurt it can; it will never be satisfied with the mischief that it has wrought you. It will try to lead you farther and farther into danger, so as to bring you down to hell. Sin would utterly destroy you if it could, and it certainly could and would if the grace of God did not prevent. Proclaim, then, a ceaseless warfare against all sin. So long as there remains sin in our heart, or in our life, or in the world, it is to be fought against to death.

Again, we should contend against all these Canaanites, and drive them out, for sin is our Lord's most cruel enemy. Jesus abhors all evil, and evil in every shape persecuted him. All sorts of sins he bore in his own body on the tree. From our sins, all of which were laid upon him, came the lashings of his back. From our sins came the bloody sweat that covered him from head to foot. From our sins came the crown of thorns, the nails, the spear, the vinegar and gall, and the dread death of agony. Sin—oh, how our Lord loathes it! In putting it away from us he drank of that cup from which, for a moment, he started, saying, "If it be possible, let this cup pass from me!"

Remember, brethren, we cannot have Christ and have any one sin reigning in our hearts. Sins of all sorts must go when grace takes possession of the soul. One form of enmity to God is as obnoxious to his law as another. Sin in satin is as great a rebel as sin in rags. You may wash sin in eau-de-cologne, but it smells no sweeter.

Remember, also, dear friends, that a man cannot be free from sin if he is the servant of even one sin. If any one sin binds him, masters him, he is not the Lord's free man. He is still a slave in the worst form of slavery; he is under the dominion of evil. Hence, you see, I spoke not too largely when I said, "Down with all!"—*C. H. Spurgeon.*

The Signs of the Times.

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

E. J. WAGGONER, }
ALONZO T. JONES, } EDITORS.

SPECIAL CONTRIBUTORS,

S. N. HASKELL, }
J. H. WAGGONER, } M. C. WILCOX,
G. C. TENNEY.

OAKLAND, CAL., SECOND-DAY, FEBRUARY 25, 1889.

HOW PAUL'S PRAYER WAS ANSWERED.

WHEN Paul wrote his epistle to the Romans, he said: "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you." Rom. 1:9, 10.

In the latter part of the epistle, he recurs to this, telling why he had not been able to come to them before, namely, because of his efforts to preach the gospel where Christ had not been named. He would forego the pleasure of meeting with the brethren in Rome, in order that he might labor for those who had never heard of Christ. But he adds: "But now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go unto Jerusalem to minister unto the saints." Rom. 15:23-25.

He had gone pretty thoroughly over the territory, preaching the gospel, and now he designed to see his Roman brethren as soon as he had discharged his duty to the poor saints at Jerusalem. In Acts 19:21 we are told of this purpose: "Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome."

Well, his prayer in this respect was answered, for he did go to Rome after he had been to Jerusalem. But he did not go as he expected. He prayed for a prosperous journey; and all know that his journey to Rome was attended with the greatest dangers. We also find from Rom. 15:30-32 another thing that was on his mind. He says:—

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe, in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed."

But Paul was not delivered from the unbelievers in Judea. In fact, before he got there he knew that he would be seized by them, and delivered into the hands of the Gentiles. Still he did not begin to doubt, and to say that God had not heard his prayer. He well knew that hearing a prayer and answering it are two different things, and that God is the best judge of how a request should be granted. Notwithstanding Paul's earnest prayers that he might be delivered from the unbelieving Jews (and his entreaty to the Roman brethren shows how much he dreaded them), he was seized by them. For more than two years he was kept a prisoner by the Romans, and finally, when, by his appeal to Caesar, he was sent to Rome, it was in chains.

Notice, however, how the real desire of Paul was met, and that far better than if he had gone as he hoped. If he had gone as he expected, he would have entered Rome quietly, and might not in that great city have attracted much attention outside of the narrow circle of the acquaintances of the church in Rome. As it was, he was met outside the city by the brethren, and was escorted not only by them, but by an imperial procession. He was a prisoner

of State. He had appealed unto Caesar, and consequently he was brought into the immediate presence of royalty. And so, instead of preaching the gospel to a few obscure people, he preached to all Rome, and had many to help him; for while there he wrote:—

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Phil. 1:12-14.

Thus, although Paul's prayer was not answered as he expected, it was answered according to his real desire; for his sole desire was to come to the brethren, "in the fullness of the blessing of the gospel of Christ" (Rom. 15:29), and that Christ alone should be honored. And we have no reason to think that at any time Paul was disappointed or discouraged, for let it be noticed that when he prayed it was that he might have "a prosperous journey by the will of God" (Rom. 1:10), and that he might come to them "with joy, by the will of God." Rom. 15:32. The will of God was accomplished, the cause of God was prospered, and we may be sure that that was joy to that devoted servant of God. w.

ESTABLISHED BY SPIRITUAL GIFTS.

ROMANS 1:9-11.

"For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."

Was there ever another man in the world who carried so great a burden for others as the apostle Paul did? To the Ephesians he wrote that he ceased not to give thanks for them, making mention of them in his prayers, that God would give unto them the spirit of wisdom and revelation in the knowledge of him. Eph. 1:15-17. To the saints at Philippi he wrote: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy." Phil. 1:3, 4. Likewise to the Colossians he said: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you." Col. 1:3. And so he did for the Thessalonians. 1 Thess. 1:2; 2 Thess. 1:3, 11. All these churches were the fruit of his own labor, and it is but natural that he should remember them in his prayers; but he had never seen the brethren of Rome, yet he declares that he prays for them no less than for those among whom he had labored and suffered. He could say of a truth that there was upon him daily, anxious care and solicitude for all the churches. 2 Cor. 11:28.

How much time Paul must have spent in prayer, to mention so many churches and individuals by name in his requests and thanksgivings! Must not this have been one secret of his great success? He had but one thought, one desire, and that was to bring men to Christ, and to strengthen those who had accepted him. He had received abundantly of the grace of God, and he felt himself a debtor to all mankind. That grace was not bestowed upon him in vain, for he says that he labored more abundantly than all of the other apostles. 1 Cor. 15:10. It is probably safe to say that no minister ever lived who was more like Christ in carrying a burden for sinners, than the apostle Paul. The reason was, that he had an ever-present, overwhelming sense of what Christ had done for him. The grace of Christ will always manifest itself in this way, just to the extent that it is received and appreciated. It is not something that a man receives merely for his own enjoyment or profit, and that can be corked up in a bottle for private use, but it can be preserved only by dispensing to others.

So the apostle wrote to the Romans, whom he had never seen: "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you

and me." His earnest desire for these brethren, whose faith was spoken of in all the world, was that he might settle them in it so surely that nothing could shake them. This great burden of soul he expressed to the Thessalonians, when he said, "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith," 1 Thess. 3:10. What a lesson there is here for all Christian ministers!

But how did he expect to establish these people? By imparting unto them some spiritual gift. The gifts of the Spirit are named by Paul in Eph. 4:11 and 1 Cor. 12:4-11. The first text says of Christ that "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." In the other he says:—

"Now there are diversities of gifts, but the same Spirit. . . . But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

All these gifts come by the Spirit; so it is evident that when Paul said, "I long to see you, that I may impart unto you some spiritual gift," he did not mean that he would bestow upon them the power to work miracles or to speak with tongues. He could not have done this if he had desired to. Moreover, it is not by the possession of these gifts that a person is established. They are given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12); but a man may possess these gifts to the edifying of others, and he himself be lost. The apostle Paul had these gifts in greater measure than any other man, yet he had to keep his body under, lest after he had preached to others he himself should be a castaway (1 Cor. 9:27); and he says that a thorn in the flesh was given him to buffet him, lest he should be exalted above measure by the abundance of the revelations given unto him. 2 Cor. 12:7. It is evident, therefore, that Paul did not expect to establish the Romans by enabling them to exhibit the gifts of the Spirit, but rather, by the exercise of the gifts which were bestowed upon him, to build them up in the faith so that they might exhibit the fruits of the Spirit. It is the same thing that he wrote to the Corinthians, concerning the grace of giving: "We desired Titus, that as he had begun, so he would also finish in you the same gift also." 2 Cor. 8:6, margin.

Perhaps there are few who realize how well fitted the apostle was for this task. There is not one of the spiritual gifts that he did not possess. In the book of Acts we learn of his power to work miracles, to heal, and to discern spirits. His own writings give evidence of the spirit of prophecy that he possessed; and he says that he spoke with tongues more than all the rest, and that he would not speak without interpreting. 1 Cor. 14:18. He was an apostle, a prophet, an evangelist, a pastor, and a teacher. If any wish to know why he should be so highly favored above other men, we can only say that "the manifestation of the Spirit is given to every man to profit withal," and Paul had such singleness of purpose, such whole-souled devotion, that he used to the utmost every gift bestowed upon him. God gives to every man all that he can and will use to his glory.

"To the end ye may be established." The gifts of the Spirit are for the building up of the body of Christ, and none of them has been used for this purpose more than the gift of prophecy. When Jehoshaphat had received from the prophet of the Lord a message for the people, he said: "Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20. And to the same effect Isaiah, when he had delivered a prophecy from God to the king of Judah,

said to him, "If ye will not believe, surely ye shall not be established." Isa. 7:9.

What, indeed, can establish the people of God like prophecy? Tongues are for a sign to them that believe not; miracles serve the same purpose, showing the power of God; but, prophesyings instruct and warn. So the apostle says:—

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men but unto God; for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." 1 Cor. 14: 1-3.

The spirit of prophecy is the testimony of Jesus. Rev. 19:10. It was the Spirit of Christ that was in the ancient prophets (2 Peter 1: 10, 11), and that same Spirit is to be with his people even unto the end. Consequently we find that "the testimony of Jesus Christ," which is the spirit of prophecy, is to be found in the last state of the church—the remnant. Rev. 12: 17. Paul, also, writing to those who should live at the time of the coming of the Lord, says, "Despise not prophesyings." 1 Thess. 5: 20.

The establishing power of the prophetic word is shown by the apostle Peter when, after relating the view which he had of "the power and coming of our Lord Jesus Christ," on the mount of transfiguration, he said: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1: 19.

By the gift of prophecy we are shown when we are nearing the end of time; we are warned of the dangers incident to the last days. It foretells the widespread apostasy, so that none need be moved. While the Holy Scriptures of the Old and New Testaments contain all the truth that is necessary to make the man of God perfect, thoroughly furnished unto all good works, there must be that same spirit of prophecy in the church, to shed light upon those prophecies, for "no prophecy of the Scripture is of any private interpretation."

It is because of despising prophecies and prophesyings that so many have apostatized. The word of prophecy is a light, and when men turn away their eyes from it, they go into darkness, and soon stumble and fall. Their minds become blinded to the simplest truths. And since the prophetic word is a light shining in a dark place until the day shall dawn, and the path of the just is as the shining light that shineth more and more unto the perfect day, it is evident that as we approach the end we shall have more and more of the gift of prophecy to keep us from the darkness that covers the earth, and the gross darkness that covers the people. "If ye will not believe, surely ye shall not be established." May God help us to believe. w.

WHY IT IS TRUE.

MR. MOODY is credited with the following utterance, in a recent discourse delivered in San Francisco, upon the coming of the Lord:—

"The world is no better now than it was before Christ was crucified. A person who has had light, and sins, is a great deal worse than one who has had no light. Dupont Street is a great deal worse than Chinatown, and the men who hire the girls in the saloons, are infinitely worse than the women in Chinatown. I want to impress upon you four great facts, three of which have been fulfilled: First, it was prophesied that Christ would come, and he did; second, he said he would save sinners, and he did; third, he said he would send the Holy Ghost to carry on his work, and the Holy Ghost came. The fourth fact is that he will come back according to his promise. The first three have been fulfilled, and so will the fourth."

This is true, not because Mr. Moody said so, but because the Bible says so. The popular opinion is that the world is growing better, and that ere long everybody will be converted; but the word of God says that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to par-

ents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3: 1-5.

It is safe to say that considering the enlightenment of the world, there never has been a period since the flood when all classes were more completely steeped in sin than at the present time. Civilization gives a gild and a gloss to modern society, which was unknown among more primitive peoples, but wickedness is none the less great. Men may flatter themselves, as many do, that they are as good as their neighbors, and very much better than some who lived in the Dark Ages, and that altogether the world is growing better; but God, who looks at the heart, knows that it is not so, and soon the command will go forth, "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow, for their wickedness is great." Surely we should sound an alarm, and say, "The day of the Lord cometh;" "it is nigh at hand."

THE CHRISTIAN'S HOPE.

"For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." Phil. 1: 21-23.

The common view of the first verse of the quotation was expressed some time ago by a condemned murderer in San Francisco, who, when speaking of what he termed the "persecutions" he had suffered since the commission of his crime, said that he had made his peace with God, and was prepared to die, and that he could say with Paul, "For to me to live is Christ, and to die is gain," meaning that if he should die he would thus escape a great deal of trouble. In so saying he but voiced the almost universal opinion that to the Christian death is always a gain, whenever or however it may come. Much of the theological teaching, nowadays, conveys the idea that death is always something to be desired. This idea is strengthened by the hymns which teach that "death is the gate to endless joy," and that "'tis but the voice that Jesus sends to call us to his arms."

Now to show that this is a mistaken view, it is only necessary to quote a few texts which show that death is not a friend, and that it does not usher a person into the realms of bliss. Paul said that Jesus died, "that through death he might destroy him that had the power of death, that is, the devil." Heb. 2: 14. But the devil is the adversary of the human race, and he especially hates and seeks to destroy the good (1 Pet. 5: 8), so that it is utterly inconsistent to think of death as being the gate to endless joy; and one needs only to remember that the devil has the power of death, to know that it is not the voice that Jesus sends to call his people to himself. Death is plainly declared to be an enemy (1 Cor. 15: 26), and we are told that they who are dead cannot see the Lord (Isa. 38: 10, 11), and that in the grave they cannot praise him. Isa. 38: 18, 19. We are taught also, by the Lord himself, that his people cannot be with him unless he comes again (John 14: 1-3); and we learn that when he does come it will be to redeem them from the power of the grave. Hosea 13: 14; 1 Cor. 15: 51-55.

From these texts, and many others that might be quoted, we are forced to conclude that if there is any gain in death, it is simply the gain of exchanging toil and trouble for nothingness. It is true that in the grave the wicked cease from troubling, and the weary are at rest, yet it is doubtful if it can with strict propriety be said that a person is a gainer by being freed from trouble, when he cannot be conscious of his release. But however this may be, the fact remains that death is an enemy, and is the emblem of cruelty (Song of Solomon 8: 6), and on this ground alone there is a manifest absurdity in speaking of death as a gain. If it were a gain, then it would not be an enemy, but a friend.

Suppose, however, it be allowed that to an over-

worked, persecuted man, death may be called a gain, even though he is unconscious of the relief that would come from laying off care, we shall see that this idea was not in the mind of the apostle. To wish for death as a release from toil is essentially a selfish wish; and selfishness was something entirely foreign to that devoted servant of Christ. His sole object in life was to advance the cause of Christ. So in this epistle to the Philippians, written when he was a prisoner in Rome, he thought not of himself and his sufferings, but of the cause. He says: "I would ye should understand, brethren, that the things that have happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren of the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Phil. 1: 12-14.

Here we see that he rejoices because his bondage has resulted in the spread of the gospel in places which probably could not have been reached if he had been free. True, there were some who preached Christ of envy and strife, thinking, no doubt, that by presenting the simple truth of the gospel, which calls for the crucifying of self, and which was so opposed to the self-pleasing doctrines of paganism, they would lead the emperor to make more severe the persecution of the one who had done so much to introduce that gospel. But Paul did not care for himself. Said he, "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Verse 18. Then he goes on to say that his earnest expectation and hope are, that Christ should be magnified in his body, whether it be by life, or by death. Verse 20. And he adds, "For to me to live is Christ, and to die is gain." Verse 21. Who cannot see that in all this Paul had no thought of personal gain? It is impossible to suppose that immediately after saying that his sole desire was that Christ should be honored by him, whether it were by life or by death, he should add that if he should live Christ would be the gainer, but that if he should die, he himself would be the gainer.

No; living and laboring for Christ is not the only way in which Christians can advance his cause. Not a martyr has fallen but that the cause of God has been advanced thereby. Paul well knew that if he should be put to death for the sake of Christ, that also would turn out to the furtherance of the gospel. Said he, "Yea, and if I be offered [margin, "poured forth"] upon the sacrifice and the service of your faith, I joy and rejoice with you all." Phil. 2: 17. "The blood of the martyrs is the seed of the church;" and Paul's sole thought was that he might preach "the unsearchable riches of Christ" while he lived, and might be enabled to meet death in such a manner as to add another to the long list of testimonies to the power of faith. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." Rom. 14: 7.

Having thus stated his unselfish devotion to the cause of Christ, he proceeds to say, "What I shall choose, I wot not." That is, he does not know whether if the choice were given him, he would choose life or death. Having no desire but to honor Christ either by life or by death, and not knowing which would honor Christ the more, he is unable to express any preference. He says, "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."

There is no question that the two things between which Paul was in a strait, or, more literally, by which he was pressed, were life and death, and that he says that he does not know which of these he would choose. And yet his desire "to depart and to be with Christ" is usually considered as the expression of a desire to die. But by what process of reasoning people make the apostle express an intense desire for death, as being far preferable to life, immediately after he has said that he could not tell which he would choose, we cannot imagine. It

would be the same as saying: "It is impossible for me to tell whether I would choose life or death, but I would much rather die." Anybody can see that one statement is a contradiction of the other.

What, then, was it that Paul declared, in the emphatic Greek idiom, to be "very much more better" than anything else? It was to depart and to be with Christ. But is not this the same as death? Not by any means. Said Jesus to the Jews, "I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come." John 8:21. Here Jesus told them that though they should die, they could not be with him. "Of course not," says one, "because they were wicked." Well, then, turn to John 13:33, and read what he said to his own beloved disciples: "Little children, yet a little while I am with you; and as I said to the Jews, whither I go ye cannot come; so now I say to you." So, then, death does not take a man to Christ, even though he be a righteous man. Remember, also, what has been quoted above, that death is an enemy, and that they who die cannot praise the Lord. Death is, in fact, the very farthest thing imaginable from a condition of being with the Lord. It is the instrument by which Satan attempts to keep men forever banished from God. King Hezekiah thus recounts his feelings, when he was told that he should die, and not live: "I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living; I shall behold man no more with the inhabitants of the earth." Isa. 38:10, 11.

Death is so far from being a departure to be with Christ, that the process of death must be entirely reversed before one who has died can be with him. In 1 Thess. 4:15-17, Paul himself describes the means by which people are taken to be with the Lord. We read:—

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [that is, go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so [by this means] shall we ever be with the Lord." 1 Thess. 4:15-17.

Nowhere in the Bible can we find any hint of any other means by which people can be with Christ. Either they must be alive when the Lord comes, so that they may be taken up bodily into Heaven, as was Elijah, or, if they have died, they must be raised from the dead, and then be caught up with those who never died. Now since Paul said (Phil. 1:22) that he did not know which he should choose, life or death, and yet he said that it was far better to depart and to be with Christ; and since he knew that there was no way that men could be with Christ except by the resurrection of the dead and the translation of the living, both of which take place only at the coming of Christ, there is only one conclusion open to us, and that is, that Paul longed intensely for the coming of the Lord, and for translation.

It does not militate at all against this conclusion, that Paul knew that he could not expect to live till the Lord should come. He could long for the event with just as much ardor. Neither does the fact that in 2 Tim. 4:6 the words, "The time of my departure is at hand," refer to his execution, prove that the word "depart," in Phil. 1:23, means death. The word "depart" does not in itself convey any idea as to the manner of the departure. When Paul was praying in the temple, shortly after his conversion, the Lord said to him, "Depart; for I will send thee far hence unto the Gentiles" (Acts 22:21); but we very well know that this was not a command for Paul to die. Paul's death was indeed a departure, and so is the death of every man,—a departure from life,—but we have ample proof from the Scriptures that no man's death is a departure to be with Christ.

It may help some to realize that Paul longed only for the return of the Lord, that he might be with him, if we state that the only other place in the Bible where the Greek word occurs which in Phil. 1:23 is rendered "depart," is in Luke 12:36, where it refers to the coming of the Lord. Thus: "Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." And even in the place where Paul unquestionably referred to his death—not, however, as something for which he longed, but as a sacrifice for which he was ready—he looked forward to the coming of the Lord as his only hope, saying: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day [the day of his coming, see verse 1]; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8. The coming of the Lord is the blessed hope of the Christian, and besides it there is no other. w.

THE SABBATH OF THE LORD.

We have found in our investigation of this question thus far, that the Sabbath is as old as creation; that it was instituted by three distinct acts on the part of the Creator; that it was made for the whole race; that it consisted of the seventh day of the weekly cycle; that its object was a memorial of the creation; a sign between God and his people; and a time to be devoted to his service. Both logic and Scripture abundantly support the above.

Certainly, it would seem that we need no further argument to prove its binding obligation upon all. Nevertheless, this is disputed. Not that there is no evidence to prove its obligation upon all, for there is abundant evidence; but it is very difficult to induce men to depart from established customs, or to relinquish errors when they are more pleasing and require less sacrifice. It is often this way as regards the Sabbath. Some claim that there is now no Sabbath, and that it was made simply for the Jews; others contend that it was changed at the time of our Lord's first advent. What does the word of God reveal concerning this? How has God regarded the Sabbath through all the past?

The Bible presents before us three different phases of priesthood which naturally divide the history of our race since the creation into three dispensations. These are: (1) The Patriarchal, from Adam to the giving of the law from Sinai, during which the patriarch of a family acted as priest; (2) the Levitical, from Sinai to the crucifixion, during which the priesthood was of the tribe of Levi; (3) the Christian, from the crucifixion till our Lord shall come again, in which Christ is our High Priest. How is the Sabbath related to these? or, rather, how is it related to man during these dispensations? Has God the same regard for the holy day in all of these dispensations? Testimony is clear and explicit concerning this.

The record of the Patriarchal dispensation is very brief. It gives only the bare outlines of the times, detailing only those things which manifest God's providential dealings with his creatures, or which present before us solemn warning and precious instruction. Furthermore, the record we have—the book of Genesis—was written after all that it records had taken place. Brief, however, as is the record, it does not leave us in doubt as regards the Sabbath.

First, right at the beginning of this dispensation we have the institution of the Sabbath given a prominence second to no other thing or event. This we have already considered at some length. The Creator rested upon, blessed, and sanctified, or set apart, the seventh day of the weekly cycle for man. Gen. 2:2, 3; Mark 2:27. We have shown that the sanctifying, or setting apart, of the day, is simply saying that God commanded it to be kept; he appointed it. Hence it was a law for man, the transgression of which would be sin.

From the institution of the Sabbath to the closing of this dispensation, we do not find mention of the

Sabbath by name, although it is referred to by sacred and profane historians. We mention a few instances:

1. The first reference is Gen. 4:3, 4: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and the fat thereof." Instead of "in process of time," the marginal, literal rendering is given, "at the end of days." Spurrell translates it, "at the end [of the term] of days." Boothroyd renders it, "at the appointed period." Now as we have but one term of days mentioned, but one appointed period set apart for the worship of God, the only logical conclusion to which we can come is that this time when Cain and Abel appeared before the Lord, was the seventh day, the holy Sabbath, when they met together for public worship. Offerings of sacrifice were allowable on the Sabbath. Num. 28:9, 10. The work in connection with these sacrifices was not man's work, but God's. The same period of time—the Sabbath—is evidently alluded to in Job 1:6.

2. The continual recurrence of the number seven throughout the book of Genesis has reference to the creation week and the appointment of the seventh day as the Sabbath. The period of seven days is mentioned in connection with Noah four times (Gen. 7:4, 10; 8:10, 12); the week is spoken of as a recognized period of time in the days of Jacob (Gen. 29:27, 28).

3. As the Sabbath was commanded of God, Enoch, who "walked with God," must have kept it, for how "can two walk together, except they be agreed"? As God's commands are righteousness (Ps. 119:172), and as the Sabbath law was one of God's commands from the beginning, Noah must have preached its obligation; for he was a "preacher of righteousness." 2 Peter 2:5; Gen. 6:9. Abraham, "the father of the faithful," the pre-eminently Christian patriarch, the "friend of God," must have kept the Sabbath; for the Lord says of him that he "obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

4. The concurrent testimony of the Gentile world proves that the knowledge of the Sabbath existed apart from the Hebrews. Ancient Chinese records prove that the Sabbath—the seventh day—was once known among them. Assyrian tablets, executed 900 years B. C., recording traditions of 900 years previous to that, prove that they had knowledge of the creation and the Sabbath before the Hebrew records were written. In a "Chart of the Week," prepared by Rev. W. M. Jones, of London, a noted antiquarian, and Prince Louis Lucien Bonaparte, who is a noted linguist, the names of the week and days of the week are given in one hundred and sixty different languages and dialects, fifty-three of which are European, and the remainder Asiatic and African, ancient and modern. All of these are unanimous in establishing the identity of the week in its present order of days, counting Sunday the first day of the week; and one hundred and eight of these languages and dialects recognize the seventh day—our seventh day—as a sacred day. Many of these languages and the names of the days of the week came from remote antiquity. The week existed among all these nations from the beginning of their existence. What does it mean? It can mean nothing less than this: It is most conclusive circumstantial evidence of the verity of the Mosaic record, and proves that the creation week is identical with ours.

5. We come to the closing years of the Patriarchal dispensation. That nation that has served God best has been in bondage over two hundred years, where many of them have become idolaters. The Lord calls them out that they may serve him. Ex. 8:1. They are brought out from bondage. But before they enter into covenant relation with God (Ex. 19), before the beginning of the Levitical priesthood, a reform must take place among them. God must prove them. And how does he do this? By the Sabbath.

We have a record of this in Ex. 16, thirty days before Israel came to Sinai, where the old covenant was made, and where the next dispensation began. The test on the Sabbath came through the fall of the

man. We read in verse 4: "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate each day, that I may prove them, whether they will walk in my law or no." The sequel to this is found in verses 27-29:—

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day, the bread of two days; abide ye every man in his place, let no one go out of his place on the seventh day. So the people rested on the seventh day."

In connection with this record, notice the following established facts:—

(a) The seventh day is still the Sabbath. This is not a new seventh day, as some claim, but the seventh day of the creation week. It is "the rest of the holy Sabbath unto the Lord," pointing right back to the institution of the Sabbath at creation, the only instance we have of the hallowing of the Sabbath. Gen. 2:2, 3. The Sabbath of Ex. 16 was a day already recognized as the Sabbath.

Those who claim that this seventh day was really the sixth day of creation week, base their whole theory upon assumption, contrary to the positive express words of the Bible. The assumption that a new Sabbath was here given is founded upon nothing but fancy, to support an unscriptural theory. The word of God is positively against it.

(b) The identity of the creation Sabbath is here established. Men may have lost the order of the days of the week since creation, yet it is not irrevocably lost. By the threefold weekly miracle of the manna for forty years, the great Jehovah so marks the Sabbath that it cannot be mistaken. The manna fell on six days; a double portion fell on the sixth; that falling on the sixth day was remarkably preserved over the Sabbath; and this continued for forty years. Ex. 16:35. Thus it is that God preserved that holy institution.

(c) The reform on the seventh-day Sabbath in the close of the patriarchal dispensation, proves that it was binding all through that dispensation. The value of the Sabbath to man may here be seen by the care which the Lord had for it. Dare we reject this evidence? The love of Christ appeals to us to seek the truth, not to turn from it.

We will consider the Sabbath in the Levitical dispensation in our next. M. C. W.

THE LITTLE HORN OF DANIEL 8.

EVIDENCE has already been offered to show that the little horn of this chapter is a symbol of Rome, both Pagan and Papal, and other points will be noticed in the course of the further examination of the prophecy; but before presenting them we will examine an expression which some regard as an objection to this application of the prophecy. The reader will understand that in the prophecy the third kingdom—Grecia—is represented by "a he goat," and that Alexander, the first king, is represented by the horn between the eyes of this goat. This horn was broken,—that is, Alexander died in the height of his power,—and the kingdom was divided; this division is represented by the four horns toward the four winds of heaven.

Referring to these horns, the prophecy continues: "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Daniel 8:9. As before intimated, some profess to find in this an objection to calling the little horn Rome, for say they, How could Rome be said to come out of one of the divisions of the Grecian Empire? The answer, however, is easy: Grecia being, as we learn from both sacred and profane history, a universal empire, any power coming up at that time would of necessity come forth from some part of that empire. That Grecia was universal, and that even Rome acknowledged allegiance to it, is shown by the following extract from "Arnold's History of Rome," chap. 30, paragraphs 1 and 2:—

"The Lucanians and Bruttians [inhabitants of Italy] are especially mentioned as having sent embassies to Alexander at Babylon." "The Tyrrhenians also," said Aristobulus and Ptolemæus, 'sent an embassy to the king to congratulate him upon his conquests.'" "There is every reason to believe that among the Tyrrhenian ambassadors mentioned by Alexander's historians, there were included ambassadors from Rome. . . . History may allow us to think that Alexander and a Roman ambassador did meet at Babylon; that the greatest man of the ancient world saw and spake with a citizen of that nation which was destined to succeed him in his appointed work, and to found a wider and still more enduring empire."

This extract would perhaps be sufficient on this point, but we desire to give still other reasons which show that it is eminently proper to speak of Rome as coming out of one of the divisions of Greece. These divisions were Macedon, Thrace, Syria, and Egypt, and, of course, if Rome came from any of these, it must have been from the first, as that was the most westerly division of Alexander's empire. That this was the case is clearly shown by the following abridged quotation from Prideaux's *Connection*, vol. 2, book 3, which we reprint with the accompanying comments from vol. 11 of this paper:—

In the year 168 B. C., Antiochus Epiphanes, then king of the Syrian division, determined to make himself master of Egypt, which was then governed by his nephew and niece, who were very young, and incapable of successful resistance. Says Prideaux:—

"This he most certainly would have accomplished, but that he met a Roman embassy in his way, which put a stop to his further progress, and totally dashed all the designs which he had been so long carrying on for the making of himself master of that country."—*Connexion*, vol. 2, book 3, An. 168, Ptol. *Philometer* 13.

The embassy was one which the Roman Senate had sent in response to the urgent request of the young Egyptian monarch for assistance against Antiochus. The reader will not fail to note that only three ambassadors, and not an army, were sent by the Romans to command Antiochus to desist from his intended war upon Egypt. These ambassadors met Antiochus when he was only four miles from Alexandria, on his way to besiege that city. The chief ambassador was Popilius, with whom Antiochus had been intimate while he was in Rome as a hostage. On seeing Popilius, Antiochus reached forth his hand to embrace him as an old friend. "But Popilius, refusing the compliment, told him that the public interest of his country must take the place of private friendship; that he must first know whether he were a friend or an enemy to the Roman State, before he could own him as a friend to himself; and then delivered into his hands the tables in which was written the decree of the Senate, which they came to communicate to him, and required him to read it and forthwith give him his answer thereto. Antiochus, having read the decree, told Popilius he would consult with his friends about it, and speedily give him the answer they should advise; but Popilius, insisting on an immediate answer, forthwith drew a circle round him [Antiochus] in the sand with the staff which he had in his hand, and required him to give his answer before he stirred out of that circle; at which strange and peremptory way of proceeding, Antiochus, being startled, after a little hesitation, yielded to it, and told the ambassador that he would obey the command of the Senate; whereupon Popilius, accepting his embraces, acted thenceforth according to his former friendship with him."

But the point of all this is found in the next two sentences of Prideaux. Says he: "That which made him [i. e. Popilius] so bold as to act with him after this peremptory manner, and the other so tame as to yield thus patiently to it, was the news which they had a little before received of the great victory of the Romans, which they had gotten over Perseus, king of Macedonia. For Paulus Æmilius, having now vanquished that king, and thereby added Macedonia to the Roman Empire, the name of the Romans after this carried that weight with it as carried a terror in all the neighboring nations; so that none of them after this cared to dispute their

commands, but were glad on any terms to maintain peace, and cultivate a friendship with them."

Now since it was the conquest of Macedon that gave Rome its prestige among the nations, and made it virtually a universal empire, having the power to dictate to other kingdoms, and to stop their projects by a single word, it is evidently very proper to speak of it as "coming out" of one of the horns of the goat, viz., the Macedonian horn. The historian, in describing the rise of the Roman Empire, could not well employ a more fitting expression than that used by the prophet 370 years before the occurrence. The foregoing quotation shows the immense superiority of the Romans over Antiochus Epiphanes, and thus of itself effectually demolishes the theory held by some, that that pusillanimous king was the "exceeding great" power represented by the little horn.

This makes the evidence on this point absolutely conclusive, and the reader is of course prepared to agree with us when we say that instead of the words, "Out of one of these," etc., being an objection to the application of the prophecy to Rome, they are an additional reason why it should be so applied. The consideration of other points of identity of the little horn power with Rome, will be considered next week. C. P. B.

The Sabbath-School.

Notes on the International Lesson.

JESUS THE MESSIAH.

March 3.—Mark 8: 27-38; 9: 1.

It is not to be supposed that Jesus asked his disciples the question, "Whom do men say that I am?" simply from a desire to hear repeated what they had heard concerning him, or because he did not know how men regarded him, but it was, evidently, that he might call forth from them a confession of their faith in him as the Messiah. It sometimes strengthens a man's faith to avow it, and the time was not far distant when the disciples would need decided convictions.

ANOTHER object of the question seems to have been to secure an opportunity to give them some much-needed instruction relative to himself. In common with their nation the disciples had imbibed wrong ideas of Christ's mission; they supposed that he would within a short time restore the kingdom to Israel, that he would deliver Israel from the Roman yoke and himself take the throne of David, but they were to be bitterly disappointed, and Jesus desired to prepare them for the severe trial of faith which awaited them when he should be crucified.

IN reply to the Saviour's question, they answered: "John the Baptist; but some say Elias; and others, One of the prophets. And he saith unto them, But whom say ye that I am? and Peter answereth and saith unto him, Thou art the Christ." "And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." It was these things that were to try the faith of the disciples.

WHAT a sad and touching sermon must Jesus have preached to his disciples on that occasion! But they could not understand it, and the impetuous Peter "took him and began to rebuke him." Little did Peter know of the path which his Master was to tread, and of how he was himself to follow him. How the disciples could fail to comprehend the truths which Jesus taught them concerning his death, we can scarcely understand. More than once he told them plainly that he was to be put to death, but they refused to believe that it was possible. Their minds were so full of the popular idea of the Messiah that they could entertain nothing else; and this is probably the reason that Jesus charged them that they should tell no man that he was the Christ.

THE disciples were entirely unfitted to preach Christ, because of their erroneous view of his mission, and the Lord would not suffer them to teach error; they would one day tell men that he was the Christ, but not till after he was risen from the dead, and not till they had been endued with power from on high. Then, and not till then, could they preach "Christ and him crucified."

ANOTHER truth that Jesus sought to impress upon his disciples was that the reward of those who follow him is not given in this life. If they would be his disciples indeed, they must in this world share a cross, not a crown. And as the Master was to give his life for them, so they must willingly give up their lives for others. This does not always mean dying for others; it may mean more; it sometimes means spending and being spent in the cause of God. The Christian and all that he has, his property, his family, his life, are his Lord's; his life is given up to the service of his Master, and like Paul, his sole wish should be to glorify Christ whether by life or by death. By thus giving our lives to him, we save them; for no matter what may be our lot here, we know that eternal life awaits us in the kingdom of God.

MANY, however, are not willing to thus give themselves up to the service of God. They desire ease, comfort, and all the good things of this life; but to such the question comes, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" No man can gain the whole world, and if he could, the whole of it would not suffice as a ransom for his soul, or life, for that is the meaning of *psychē*, the Greek word here translated soul. There is but one way to save the life, that is by hiding it with Christ, giving it to him to be used for his glory and for the good of our fellows. We may be called to lay it down, or it may be his will that we shall use it in his work; but it matters not, if we are indeed the Lord's, our life is hid with Christ in God; and when Christ who is our life shall appear, then shall we also appear with him in glory. Col. 3:3,4.

SOME may question the statement that "soul" means life in this text, but it is not a matter that admits of doubt. The same Greek word, *psychē*, is used in both verses, namely, Mark 8:35,36, and in the one is translated life, and in the other, soul. The same is true of Matt. 16:25,26. And in his comment on the latter verse Dr. Clarke says: "On what authority many here translate the word *psychē* in the twenty-fifth verse life, and in this verse soul, I know not, but am certain it means life in both places." But even aside from the fact here stated by Dr. Clarke, it is manifest that the word *psychē* must be understood to mean life, since to render it soul in Matt. 16:25 and Mark 8:35 would make nonsense of these texts.

THIS lesson teaches us that if we would be saved through Christ, we must not be ashamed to confess him before the world and to proclaim our faith in his words and in his work. The world denies the Saviour, but the Christian must confess him at all times, by his words, by his acts, by his life, and by his death. His daily walk and conversation should be a living testimony for the truth and for Jesus, who is the way, the truth, and the life.

ANOTHER important thought in the lesson is the coming of the Lord, at which time, rewards will be given. In Matt. 16:27 we read these words: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." And to the same purpose is the whole tenor of Scripture. Said the Saviour to his sorrowing disciples when he was about to leave them: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

And when about to submit himself to the hands of the executioner, the apostle Paul wrote: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8. And in that day it shall be said by the redeemed host: "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

C. P. B.

Old Testament History.

WATER FROM THE ROCK.

(Lesson 10, March 9, 1889.)

1. RELATE the instances already learned, in which God miraculously interposed to deliver his people.

2. After all these deliverances, how should they have felt?

3. Into what straits were they brought in their next encampment, after the giving of the manna?

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim; and there was no water for the people to drink." Ex. 17:1.

4. What did they do?

"Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?" Verse 2.

5. With what did they again charge Moses?

"And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" Verse 3.

6. What were they about to do to him?

"And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me." Verse 4.

7. Against whom were they really murmuring?

"And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?" Verse 2, last part.

8. What doubt was indicated by their murmuring?

"And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" Verse 7.

9. What did they thereby virtually say about the wonderful miracles that they had witnessed?

10. How did the Lord provide for them on this occasion?

"And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." Ex. 17:5,6.

11. What graphic description does the psalmist give of this?

"He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers." Ps. 78:15,16.

12. Of what was their drinking water from the rock an emblem?

"And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:4.

13. What kind of water does Christ give?

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee,

Give me to drink; thou wouldest have asked of him, and he would have given thee living water." John 4:10.

14. What will it do for the one who drinks it?

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Verse 14.

15. While the Jews were at Rephidim, what other trouble did they have?

"Then came Amalek, and fought with Israel in Rephidim." Ex. 17:8.

16. Relate what followed.

"And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek; to-morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." Verses 9-13.

17. What was shown by this circumstance?—That they were delivered, not by their own strength, but by the direct interposition of God.

18. What does the prophet Isaiah say of God's tender care for them?

"In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63:9.

19. What beautiful illustration is given to show how the Lord carried them?

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him." Deut. 32:11,12.

20. Of what may the people of God always be assured?

"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them." Deut. 33:25-27.

NOTES.

THE Lord purposely brought his people by the way of the desert to show his loving care and mighty power, and to develop their faith in him. After the deliverance at the Red Sea, and the falling of the manna, it would seem that they would nevermore doubt. Faith should have said, "The same God who saved us from the plagues of Egypt, who delivered us at the sea from the power of our enemies, who gave us bread from heaven, can surely give us water to drink." But no; they believed not God. Heb. 4:2. Their unbelief led them to murmur against Moses. But in murmuring against the one whom God had sent, concerning whose mission he had given so many extraordinary proofs, they murmured not against the man, the servant; but they murmured against God the Master. In demanding of Moses water, in chiding him for their seeming difficulty, they virtually said that these miracles had been wrought through the power of man, or of magic, as were the miracles of the Egyptian priests. At the most charitable view, they limited in their own blinded minds God's power and goodness and wisdom and justice.

"WHAT then? are we better than they?" Have people more faith now? When God for Christ's sake has delivered us from the Egypt of sin, has covered with his own perfect righteousness our sins of the past, is it not limiting his power and goodness and wisdom and justice, when, meeting with new

trials, we become discouraged and falter and fail? Do we not thereby say that God cannot save us? or that he does not love us? or that he has not sufficient wisdom to shield us from hostile environments? or that while he has promised, he is not just to fulfill his promises? With the additional light of the past, if we thus do, are we not more culpable?

FROM every incident of their journeying some lesson is drawn, in the providence of God, for them and others in the future. God mercifully sends them water out of the rock; but lest they should afterwards think that it was because of their goodness that God wrought the miracle, the place was named Massah and Meribah, or "Temptation" and "Strife," or "Chiding." These names were designed to ever after help them to keep humble.

"AND did all eat the same spiritual meat [food]; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:3, 4. The manna and the water from the rock were given through the miraculous power of God, and were thus a constant proof of his watchful providence. But they had a higher lesson than that. They were symbols of their true Saviour, the Angel of God's Presence, of whom Jehovah said, "My name is in Him." He it was who supplied the manna, not Moses. John 6:32. And that was but the emblem of the spiritual food which he not only now gives, but then gave, to all true believers. John 6:48-58, 63. The water from the rock at Horeb, and the rock itself, were emblems of the living Rock, the same Foundation of all the faithful in all ages, and the water of life, of which all who drink will never thirst. John 4:13, 14.

THERE is a striking lesson in all the surroundings of this incident. There was a great and helpless company of men, women, and children. They were in a land which could furnish them no food. It was a dry and parched land, in which was no water. The very name of the mountain where the rock was smitten, was Horeb, which means, "dry, parched," "a desert." But it is just here that the mercy, love, and power of God is manifested. The living Bread of Heaven was with the people, therefore all wants could be supplied; for he who could supply the greater, could supply the less. The living Rock, the sure Foundation (1 Cor. 3:11), "went with them" (1 Cor. 10:4, margin), not only to supply the water of this life through the desert journey, but the water of the life to come. That Rock was Christ; in him was all their fullness. He was not only "a root out of a dry ground," but he was a living fountain of water all through the dreary desert. The lesson is that God can, and will, bring to those who trust in him all needed blessings, however forbidding surrounding circumstances may be. Truly could Moses say, "He is the Rock, his work is perfect." Of the enemies of the truth he declares, "For their rock is not as our Rock, even our enemies themselves being judges." And so can all say who have hope in Christ.

AMALEK was a tribe descended from Amalek, a son of Esau. They had, no doubt, gathered around them many others of kin, making them a strong and warlike nation. They were the first to attack Israel, remembering, probably, the prophecies concerning Jacob and Esau, and how Jacob dealt with Esau in the matter of the birthright and blessing. But God had forgiven Jacob's sin, and so also had Esau, evidently (Gen. 32:4-11; 35:29), and now instead of making war, the Amalekites ought to have helped their brethren, the Israelites. It was evidently because of their greater sin in this respect, their cruelty to their kinsmen, that God pronounces upon them utter annihilation. (Compare Ex. 34:14-16; Num. 24:20, margin; Deut. 25:17-19; 1 Sam. 15:1-3; 1 Chron. 4:42, 43.) As Jacob was saved from Esau through the power of prevailing prayer, so Jacob's descendants were saved from those of Esau. It was another token to that people that God was faithful to his promises.

M. C. W.

The Missionary.

AUSTRALIA.

WITHIN the past month we have passed through the holiday season; and this has more significance here than it has in America. In some respects the customs of observing the holidays differ in the two countries. There is not such a universal custom of giving presents to friends. A short time ago all public servants expected those whom they served to remember them with a "box," which is a word for a present of money. But this is fast going out of favor with the public, so that the postman, milkman, nightman, etc., cease to bore their customers in the old style. But everybody must go somewhere. Hence it is a time for excursions and amusements. Christmas-day itself is regarded by the average of church people as a day to be observed religiously. Services are held, and it is accounted by many to be a sin to do business on that day. Not only is this true among the Catholics, but also among Protestants as well. The day following Christmas is called "Boxing-day," and is a day given up to enjoyments of all kinds. Through the week there is but little business transacted, and no one works unless he is compelled to do so. Watchnight is observed on New Year's eve quite generally. And the day is zealously observed by the people, who generally seem to regard the holidays as their favorite heritage.

The great exhibition being in progress in Melbourne, thousands of people were drawn there, and every kind of amusement and attraction was produced to attract the crowds, even to an American base-ball team and a Yankee circus. Religious meetings and lectures vied with the theater and the vilest forms of iniquity. It being the warm season, out-of-door attractions were the most popular. As the result, or at least in conjunction with these scenes of revelings, the papers were filled with the most startling accounts of crime, suicides, and calamities that has ever been experienced in the Colonies. The greatly inflated land-boom about this time received a severe puncture by the banks withholding their loans. This bankrupted many pretentious men, and to avoid the disgrace, many resorted to various crimes. One pleasing feature of this time was the performance of Handel's oratorio, the Messiah, by a chorus and orchestra of over five hundred. It was given five times to immense audiences. Miss Von Finkelstein, a Jewess from Jerusalem, lectured to large audiences on the customs of her people, and the scenes of the Bible. Her lectures were illustrated with costumes and scenery.

The Australian people are notoriously given to amusements. And yet there are many intelligent and thinking people, and among these are many with whom the Bible has great influence. They are strongly attached to the ways of their fathers and to the church in which they have been reared. When these customs, for which they have a genuine reverence, are found to be at variance with the Bible, the struggle becomes a hard one as to which shall be relinquished. I am glad to be able to say that with a goodly number the

decision is with the truth of God. And no people have embraced the truth with a greater love for it than these who thus decide for it.

The truth for our times is making progress here, though we could not expect that much would be accomplished in countries where there are no laborers to prosecute its interests. There are in Australia four preachers of the Third Angel's Message. Two of these are confined in the printing work. One is in Tasmania and one in Adelaide, South Australia. Within the last month about fifty have embraced the truth. The church in Hobart, where Brother Israel is laboring, numbered at its organization in August about twenty. At this time there are about fifty. In Adelaide, Ballarat, and Melbourne there have about ten in each place united with the churches. Among those who united with us here in Melbourne at our quarterly meeting are Captain Muckersey and wife, who embraced the Sabbath and other points of doctrine in California. Sister Muckersey has been doing excellent work at our booth in the exhibition. About 11,000 copies of the *Bible Echo* have been carefully distributed with much earnest labor, and the fruits are already appearing. One entire family are now in the truth, and in all parts of the country there are many who have become interested in it.

The events which are taking place in America are being closely watched in this country, and we all feel the need of being greatly in earnest in the cause of God. A season of fasting was observed previous to our quarterly meeting, and the blessing of God rested upon us in that meeting in a rich measure.

G. C. T.

THE EFFECT OF A WORD.

Who can estimate the value of a chance word, in the sense in which there is such a thing as chance? Upon the silence occasioned by the sudden stopping of a street-car, there fell these words: "So long as you can contribute to the pleasure, happiness, or comfort of any human being, you are of importance in the world—and no longer." Whatever may have been the object of these words, the thought reached the hearts of a dozen or more passengers, and it was interesting to note the changed expression on some listless faces. In utter unconsciousness of any effect of her words, the lady from whose lips they fell passed out into the street. Perhaps, in the great day, it may be her happiness to know that the Lord then used her tongue for a blessing to some heart which had as yet failed to comprehend the meaning of its life struggle; for the truth she emphasized was a truth which all of us need to realize. Not our personal enjoyment, nor yet our seeming success in life, but our part in God's plan for others, is the measure of our importance in the world. —S. S. Times.

If one has lived an hour patiently and serenely, and above the world, he has proof within himself that such a life is possible. Argument is no longer needed in his case; he has experimented and proved by his own experience that the distraction and worldliness of common piety are due to a weakness which ought to be overcome.—*Selected.*

The Home Circle.

SPEAK KIND WORDS.

Oh! speak kind words to one and all,
As through the world you go;
Let helpful deeds beside your path
Like flowers of beauty grow.
The fragrance of a loving word
Will linger in the heart,
As sweetness haunts the flower we prize
When summer days depart.

As we go journeying on through life,
Perhaps we may not know
The good our loving words have done
To those who come and go.
But God will know; and surely he,
In his good time and way,
The giver of each kindly word
Will royally repay.

So speak kind words to one and all;
This life is all too brief
To waste in discord and in strife,
And fill the heart with grief.
With sunshine born of loving words
Let's scatter clouds of pain,
And thus make bright the sorrowing face,
As skies are, after rain.

—Eben E. Rexford.

LINCOLN AND THE LITTLE GIRL.

WILL the world ever know what depth of tenderness there was in the heart of Abraham Lincoln? An anecdote, which has never been published, brings out one more instance in which his sympathies, awakened by a little child, nobly controlled his action. In one of the first skirmishes of the civil war, a young Union soldier was so severely wounded in the leg that the limb had to be amputated. On leaving the hospital the young soldier, by the aid of influential gentlemen, obtained a position as government weigher of hay and grain. Not long after he had entered upon his duties his superior officer said to him:—

"See here, Mr. M., this hay weighs so much on these scales; but to the Government it weighs so much more."

"I do not understand, sir, that way of doing business. I can enter but one weight, and that is the correct one," answered the young weigher.

His superior walked away uttering threats. The young man from that day suffered from many petty persecutions for his honesty, and it was not long before he received notice that the Government had no further need for his service. The summary dismissal made him so downhearted that when he told the story to his family he seemed a man without hope.

"Father," replied the eldest daughter, a girl of thirteen, "cheer up! I am going to see President Lincoln. I know he will be all right."

Her father and mother tried to turn her purpose, saying it would be useless to see the President, as he would not attend to such a petty matter as the dismissal of a weigher of grain. But her faith in the President's sense of justice was so strong that she went to the White House, and, after three days of patient waiting in the anteroom, was admitted to Mr. Lincoln's presence.

The hour for receiving visitors had nearly expired, and as she entered the room the President, throwing himself on a lounge, said, wearily, "Well, my little girl, what can I do for you?"

She told her artless story. Mr. Lincoln listened attentively, and with a smile asked, "But how, my dear, do I know that your statement is true?"

"Mr. President," answered the girl, with energy, "you must take my word for it."

"I do," replied the President, rising and taking her hand. "Come with me to Mr. Stanton."

"Stanton," said Mr. Lincoln, as they entered the office of the great War Secretary, "I wish you would hear this child's story."

"I have no time," answered the over-worked man.

"But you must," replied Mr. Lincoln.

"I have not a moment to spare to-day, Mr. President."

"Come again, my dear, to-morrow, and Mr. Stanton will hear you then," said the President, leading her away.

The next day she was admitted at once to the President, who took her over to Mr. Stanton's office. The Secretary listened to the child's simple story, and was so moved by it that he indignantly exclaimed, before she had finished: "The infernal rascal!" He went to his desk and wrote an immediate dismissal of the dishonest official and appointed the little girl's father to the vacant place.

Mr. Lincoln never forgot the child. He told her story to several Congressmen, and through her influence her two brothers were enrolled among the pages of the House of Representatives.—*Youth's Companion*.

ANECDOTE OF CHARLES X.

CHARLES X., of France, when a child, was one day playing in an apartment of the palace while a peasant from Auvergne was busily employed in scrubbing the floor. The latter, encouraged by the gayety and playfulness of the young count, entered familiarly into conversation with him, and to amuse him told him a number of diverting stories and anecdotes of his province. The prince, with all the ingenuousness of childhood, expressed his commiseration for the narrator's poverty and for the labor he was obliged to undergo in order to obtain a scanty livelihood. "Ah!" said the man, "my wife and five children often go supperless to bed." "Well, then," replied the prince, with tears in his eyes, "I must manage for you. My governor every month gives me some pocket money, for which, after all, I have no occasion, since I want for nothing. You shall take the money and give it to your wife and children; but be sure not to mention the matter to a living soul, or you will be finely scolded."

On leaving the apartment, the honest dependent acquainted the governor of the young prince with the conversation that had taken place. The latter, after praising the servant highly for his scrupulous integrity, desired him to accept the money, and keep the affair a profound secret; adding, that he should have no cause to repent of his discretion. At the end of the month, the young count d'Artois received his allowance as usual, and watching the moment when he was unobserved, hastily slipped the whole sum into the hands of his protégé.

On the same evening a child's lottery was proposed, for the amusement of the young princes, by the governor, who had purposely

distributed among the prizes such objects as were most likely to tempt a boy of the count's age. Each of his brothers eagerly hazarded his little store, but the Count d'Artois kept aloof from his favorite amusement. The governor, feigning astonishment, at last demanded the reason of his prudence; still no answer from the count. One of the princes, his brother, next testified his surprise, and at length pressed the count so hard that in a moment of childish impatience he exclaimed: "This may be very well for you; but what would you do if, like me, you had a wife and five children to support?"—*Selected*.

KING LOG OF THE COMMONS.

MANY persons have seen, while standing in the lobby of the British House of Commons, Mr. Speaker, in his robes, enter, preceded by a tall gentleman with a bag-wig and a sword by his side, carrying on his shoulder a heavy gilt club surmounted by a crown—in short, a mace; but few people are cognizant of how important this toy is to the operations of government. Without it the House of Commons does not exist. It is as essential that the mace should be present at the deliberations of the House, as that Mr. Speaker should be there himself. Without a speaker, the House never proceeds to business, and without his mace Mr. Speaker cannot take the chair.

At the commencement of a session, and before the election of a speaker, this valuable emblem of his dignity is hidden under the table of the House, while the clerk of the table presides during the election; but no sooner is the speaker elected than it is drawn from its hiding-place and deposited on the table, where it ever after remains during the sitting of the House; at its rising, Mr. Speaker carries it away with him, and never trusts it out of his keeping.

This important question of the speaker's duty in retaining constant possession of this, which may be called his gilt walking-stick, was most gravely decided in the year 1763, as appears by the journals of the House of Commons. On that occasion, Sir John Cust, the speaker, being taken ill, sent to tell the House, by the clerk at the table, that he could not take the chair. It appears that there was considerable discussion whether the mace ought not to have been in the House when this important communication was made. No one, however, presumed to say that it ought to have been on the table; but many maintained that it ought, for the dignity of the House, to have been underneath it. It was decided, however, that Mr. Speaker had done quite right not to part with his "bauble," and the House accordingly, as the journals inform us, "adjourned themselves without the mace."

For a member to cross between the chair and the mace when it is taken from the table by the sergeant-at-arms, is an offense which it is the speaker's duty to reprimand. If, however, a prisoner is brought to the bar to give evidence or receive judgment, he is attended by the sergeant-at-arms with the mace on his shoulder, and however desirous any member may be to ask the prisoner a question, he cannot do so, because the mace is not on the table; he must therefore write down his

questions before the prisoner appears, and propose them through the speaker, who is the only person allowed to speak when his "bauble" is away.

If the House resolves itself into a committee, the mace is thrust under the table, and Mr. Speaker leaves the chair. In short, much of the deliberative proceedings of this branch of the Legislature are regulated by the position in which this important piece of furniture is placed; to use the words of the learned Hansell, "When the mace lies upon the table it is a House; when under, it is a committee. When the mace is out of the House no business can be done; when from the table and upon the sergeant's shoulder, the speaker alone manages." The mace, then, may be called the household god of the House of Commons, without the presence of which, good fortune could hardly attend its deliberations.—*Selected.*

STILTS.

I WONDER if the boys who love to walk about on stilts, know how necessary they are in some places in France. In the southwest part of that country are large plains called the Lands, which are often flooded in parts with water. In crossing these plains, where the water is not generally deep enough for boats, high stilts are worn most of the time by both men and women, who thus are able to keep their feet dry. They are not held by the hands, like the stilts used by boys, but are firmly strapped on the side of the leg, and the person wearing them carries a long pole in the hand, to balance himself and to aid him in walking. This pole usually has a cross-piece on the upper end, like the head of a crutch, and by putting it at a slant on the ground behind him, the person on stilts can sit down on it and rest, looking in this position much like a tripod or three-legged stool.

Men and women may often be seen in that country perched upon high stilts, and knitting, while they watch their sheep. They wear their stilts all day long, putting them on when they go out in the morning, and taking them off only when they return home at night. So used are they to them that they can travel long distances on them without getting tired; and as they are able to take very long steps, they can go much faster than a man on foot.—*Selected.*

WHEN YOU STUDY, STUDY.

LORD MACAULAY, the celebrated English historian, was a great student, and when he studied, he studied. He used to get up at five o'clock, and study till nine or ten. He got so that he could read Latin and Greek right off-hand, the same as you can this. He had the power of putting his whole mind on his book. Many people put part of the mind on their work, and the rest on something else. But all this is wrong. Play when you play; and when you study, study. In study, all the faculties are needed; reason, to judge of what you read; memory, to recollect it, and so with all the rest. Macaulay became one of the most distinguished writers of his times, and it was mainly by dint of this early habit of his, of putting his entire mind at the disposal of the work before him. All cannot study alike, but we can all be deeply in earnest in whatever it is that we do, and only downright earnestness will cause us to succeed in life.—*Young Churchman.*

Health and Temperance.

DISEASED CATTLE.

SEVERAL times within the last two years the SIGNS has had occasion to warn its readers against diseased meat and dairy products, and notwithstanding it is a most unpleasant subject, fidelity to the public again compels us to assist in sounding the alarm. Last fall the papers in this city and in San Francisco called the attention of the public to the fact that large numbers of animals suffering from the most contagious diseases were being slaughtered in San Francisco, and their flesh sold for food in the markets of that and neighboring cities. The publication of the facts caused quite a sensation at the time, but in a few weeks the matter was forgotten and the nefarious business went on about as usual.

The San Francisco *Examiner* has, however, been investigating the matter anew, and in its issue of February 11, publishes some most alarming facts, relative to the sale of diseased meats. Reverting to some of the facts developed last fall, it says:—

"Even human beings were not exempt from the plague, and many deaths were reported as the result of eating the meat of the diseased animals. Workmen employed in skinning the dead animals were inoculated with the poison with fatal results in many cases, and in others slow recovery followed a lingering illness only by reason of the most careful medical treatment. Within a few hours' time from its first appearance in a herd of cattle, hundreds died without showing the least symptom of the disease until they fell to the ground in their dying struggles. As the epidemic spread, the stock ranchers became alarmed, and to save themselves from absolute ruin, hurried their dying herds beneath the butcher's ax. Meat literally alive with myriads of the deadly bacilli was sold in the markets of San Francisco, and the lives of thousands endangered."

Of the present condition of affairs the *Examiner* says:—

"Many pieces of meat which come from the slaughter-houses of Butchertown to-day, reek with the germs of pestilence and disease. Cattle and sheep dying with consumption, Texas fever, and the deadly malignant tumor known as 'big-jaw,' are butchered and sent on their mission, sowing the seeds of death through the city."

But while all will admit that the idea of eating the flesh of diseased animals is by no means pleasant, the impression very generally prevails that the actual danger of contracting disease is very small, nothing, indeed, if the meat is properly cooked. This idea is, however, erroneous, as will appear from the following relative to the germs of anthrax (Texas fever), one of the most common cattle diseases in this State. The *Examiner* says:—

"These bacilli are practically immortal. When the animal in whose blood they exist dies, the parasites dry up and drop into nearly invisible dust. The dust collects into little round masses, which acquire a very hard skin of such a character that though the masses should be boiled for hours or days the boiling will not kill the germs. At any time, under suitable conditions, they will become revived and ready for death-dealing. Thus they are, to all intents and purposes, immortal and indestructible. Many attacks

of anthrax are attributable to the indiscriminate handling of animals which have died from this contagion, as well as to their careless burial. In the latter case the bacilli will be brought to the surface by earth-worms, sometimes a year after the carcass has been buried. There are cases on record of dogs, after feeding on anthrax meat, biting sheep and thus inoculating them. Flies fed on anthrax blood have absorbed enough in their proboscides to convey the germ to the blood of other animals."

This extract makes no direct mention of the danger of contagion to human beings, but, speaking to an *Examiner* reporter of the danger of eating the flesh of diseased animals, Dr. William F. Egan, veterinary surgeon to the Board of Health, said:—

"There is no doubt in my mind that great numbers of persons are killed by diseases contracted in this manner, yet ascribed to other causes. Who, for instance, would think that a person dying of consumption had contracted the disease from a piece of steak? yet a post-mortem examination would disclose the same tubercles and the same bacilli as are found in a consumptive cow."

This introduces to our notice another grave danger, namely, that of contracting consumption from using milk from animals suffering from disease. Again we quote from the *Examiner*:—

"It is the dairy-fed cattle which are nearly all found in different stages of tuberculosis. They, it seems, are not sold to the butchers until they are in an almost dying condition and no longer fit for dairy use. Of a single band of cattle brought from the dairies, it is not at all unusual for the inspectors to seize three-fourths. Such numbers have been condemned that the butchers are loth to take the chances of loss in buying dairy-fed stock, but the dairy-men who prefer to take the risk of the cattle being condemned rather than the certainty of a death from natural causes, have their stock killed on commission. In that case if any are condemned the loss falls on the producer."

The great question with the cattle-men seems to be how to avoid financial loss, but what shall be said of those who use the milk and eat the flesh of these diseased cows? The danger of contagion from diseased milk is even greater than from eating of cooked flesh, for a large part of the milk used, especially by children, is consumed without cooking, while meat is generally subjected to sufficient heat to destroy the germs of any disease, except it be anthrax. Certainly it is not putting it too strong to say that it is the duty of every man to see that his family uses neither meat nor dairy products except such as are above suspicion of disease. To enforce a rule of this kind may require some denial of appetite for a time, but a wise Creator has so bountifully provided us with fruits, grains, and vegetables, that none would suffer even if the supply of animal food were entirely cut off.

C. P. B.

A NEW ORLEANS paper tells of a printer who, when his fellow-workmen went out to drink beer, during the working hours, put in the bank the exact amount which he would have spent if he had gone out to drink. He thus kept his resolution for five years. He then examined his bank account and found he had on deposit \$521.86. In the five years he had not lost a day from ill-health. Three out of five of his fellow-workmen had in the meantime become drunkards, were worthless, and were discharged.

News and Notes.

RELIGIOUS.

—A Second Baptist Church is about to be formed in Paris, France.

—Kansas comprises three dioceses—Leavenworth, Concordia, and Wichita, with a population of 86,000 Catholics and 167 priests.

—The American Baptist Missionary Union calls for eighty men to fill vacancies and to open new work in various mission fields.

—The International Convention of the Young Men's Christian Associations of the United States and Canada will be held May 8-12 in Philadelphia.

—Eighty-five per cent. of the whole number of churches in the State of New York now use unfemented wine, an advance of 15 per cent. over last year.

—The receipts of the board of home missions of the Presbyterian Church up to December 31, the close of the ninth month of the fiscal year, were \$405,397.39, a falling off for the same time during the previous year of \$17,175.23.

—A religious house-to-house canvass of the city of New Haven is being carried on by theological students under the auspices of the City Mission, with a view to ascertaining what families not now under church influence may be reached by them. A similar canvass is in progress in Los Angeles, Cal.

—The majority of the four Southern synods having charge of the theological seminary at Columbia, S. C., have confirmed the action of the seminary trustees in electing to the vacant chairs in that institution two professors who are opposed to the evolution views of Professor Woodrow. "It is," says the *Christian at Work*, "probably too much to expect that the matter will rest here."

SECULAR.

—A bill to amend the naturalization laws has been favorably reported in the House of Representatives.

—The *New York News* says that New York has but 450 labor unions out of 600 in existence a year ago.

—The tension between the police and the people in Ireland is becoming more dangerous from day to day.

—It is alleged that the Ameer of Afghanistan is beheading 300 people daily for interfering with frontier traffic.

—February 15 one of the public-school buildings in Woodland, this State, was destroyed by fire. The loss was \$12,000.

—It is said that General Boulanger, in a recent interview, expresses great liking for the Constitution of the United States.

—The United States wear out annually 160,000,000 pairs of shoes, of which New England makes and sells 100,000,000.

—A boot and shoe manufacturing company, with a capital stock of \$100,000, was organized in Los Angeles, on the 15th inst.

—There is no truth in the rumor that seventeen men were drowned by teams breaking through the ice on the Scandago River, N. Y.

—A petition praying for the enactment of a Sunday law "in Oakland" was presented to the California State Senate on the 14th inst.

—February 12, the eightieth anniversary of the birth of Abraham Lincoln was very generally celebrated throughout the country by the Grand Army Posts.

—Klein, the Samoa correspondent of the *San Francisco Examiner*, arrived in San Francisco on the 16th inst., having been compelled to leave Samoa to avoid arrest and court-martial by the Germans.

—News has been received at Winnipeg, Manitoba, of the breaking out of an epidemic of a most virulent character among the Indians of Cold Lake. The complete extermination of the tribe is feared.

—It now seems certain that work on the Panama Canal will be entirely suspended soon. Whether the canal is ever to be finished or not is a question nobody seems to be able to answer at present.

—There are 17,000 men on the pay-roll of the Pacific system of the Southern Pacific, not including the Oregon and California employees. This is a large number of employees, but it is less than for any time during the past year.

—A special agent of the Government who has been investigating the Indian training school at Genoa, Neb., has reported to Washington that gross irregularities have been discovered in the accounts of Horace R. Chase, superintendent.

—February 14 the French ministry was defeated in the Chambers, on a vote to indefinitely postpone the debate on the revision of the Constitution, and immediately resigned. General Boulanger regards this as a great victory for his party.

—The bill for the creation of a new executive department, to be called the Department of Agriculture, has passed both branches of Congress and been approved by the President. Simultaneously with his approval, the President sent to the Senate the name of Norman J. Colman as Secretary of Agriculture.

—It is announced that the U. S. postal authorities have made arrangements to have mail matter carried on the vestibule train, now running weekly between San Francisco and Council Bluffs. The train will carry two letter pouches, one for Chicago and one for New York, and by this arrangement letters will be carried once a week from San Francisco to New York in 113 hours.

—The National Prohibition Conference met at Louisville, Ky., on the 13th inst. About 300 delegates from abroad were present, including ex-Governor St. John, Rev. D. Brooks, lately the party nominee for Vice-President, Miss Frances Willard, and other party leaders. After a long discussion it was voted to retain the woman suffrage plank of the Indianapolis platform.

—Whole provinces in China are suffering from famine, and half a million people are said to be on the verge of starvation. The Chinese Government is doing all that it can to afford relief, but the famine is of such magnitude that an appeal has been made to the whole civilized world. Already a committee has been appointed in New York to take charge of the work of securing and forwarding supplies for the suffering people.

—Severe fighting is reported from Hayti. A battle occurred January 23. Confederate Prophete was driven back with a loss of 150 killed and 300 wounded. The dead were put in a heap and burned, as the defeated had no time to bury the bodies. Every battle the Minister of War has taken part in has resulted disastrously to the cause of Legitime. The Minister of Finance states publicly that the treasury is empty. Money is getting scarce, and the premium on gold is going up daily. The premium now is 29 per cent.

—California is now threatened with a dry season, something especially dreaded in this State. During the late fall and early winter, the rainfall was unusually heavy, but for a number of weeks there has been practically no rain in this State, and very little on the Pacific Coast, and fears are expressed that crops of all kinds will be seriously affected. Usually at this season there is in the mountains of Northern California over six feet of snow; this year, however, there has been scarcely any snow. This of itself is a serious matter in a mining country.

—Judge Redmond, of Chicago, lost his little girl a little over a year ago, and in his fruitless search for her, became insane. The other day the little girl was found in the Home for the Friendless, where she had been taken by an officer of the Humane Society, to whom the neighbors of the child's abductors made complaint. The father was brought from the asylum to see his child, in the hope that it would affect his mind for good. Says the report: "When he discovered his child, he was overcome with joy, lifting her in his arms, kissing her a hundred times; and his sanity was restored."

—The Mikado has granted Japan a constitution. This constitution establishes a House of Peers, the members of which are to be partly hereditary, partly elective, and partly nominated by the Mikado, and a House of Commons of 300 members. The right of suffrage is given to all men of the age of 25 years and over, who pay taxes to the amount of \$25 yearly. Liberty of religion, freedom of speech, and right of public meetings are established. Parliament will possess legislative functions and control of the finances under limitations. Judges cannot be removed except by special legislation.

—The details of the recent earthquakes in Costa Rica, as published in the Costa Rican papers, corroborate the reports sent out in the Associated Press dispatches several weeks ago. San Jose and other cities were terribly damaged. Whole streets are blocked with ruins, railroads blockaded, churches closed, etc. For weeks people living in the cities have camped in the streets and public squares, fearing to enter their shattered houses on account of the constantly recurring shocks. The monetary loss in the city of San Jose alone is over \$2,000,000. The loss of life is not yet accurately estimated, but is believed to be great.

Obituary.

JONES.—William Jones, born in Wales, January 18, 1849, aged 40 years and 26 days, died, of consumption, at his home in San Francisco, Cal., February 13, 1889. He came to California six years ago, and resided in San Francisco until his death. Prior to coming to this State he spent some time in Battle Creek, Mich., working at the Sanitarium. He fully accepted of the religion of Jesus Christ, at a camp-meeting held at Monroe, Wis., in 1875, where he was baptized by Elder Isaac Sanborn, and united with the Seventh-day Adventist people, and ever maintained this connection with them. About one year ago he was obliged to give up daily labor on account of the encroachments of disease. A few months before his death he sought the Lord anew, came near to his brethren and the Lord, by humble confession and repentance, and was enabled to frequently rejoice in a consciousness of fullness of pardon and acceptance with God. At the close of a precious season of prayer, he fell asleep peacefully and sweetly, praising the Lord with his expiring breath. He leaves a wife and three small children to mourn, but not without a bright hope of soon greeting their loved one again, when the Life-giver comes.

Funeral services at the church were well attended by many sympathizing brethren and sisters. We laid him away to rest only a little while, till the trump of God shall sound, and the voice of Jesus calls his own to immortal life. Sermon by the writer from 2 Sam. 14:14. H. A. ST. JOHN.

PRIEST.—Mrs. Mary L. Priest, aged 65 years and 10 months, died in South Lancaster, Mass., January 11, 1889. She embraced the Advent doctrine in 1842. Soon after the disappointment of 1844, when the Sabbath question began to be agitated in New England, she and her husband embraced it, and ever continued consistent observers of it. She had been in feeble health for a number of years, and from time to time, in answer to prayer, had apparently received a new lease of life. She knew how to exercise faith for herself and others. A number of years ago her husband died. Consumption was gradually preying upon her, until death relieved her from her sufferings. She looked forward to death with the composure of one who had made friends with Him who has conquered death, and has in His possession the keys of death and the grave. The first Vigilant Missionary Society ever organized among us as a people was established in June, 1869. At that time she was made secretary of it, and continued in that office until her death. Her books show that she had written about 6,000 letters to persons to whom she had been sending periodicals. One of the rules of the society, when first organized, was that each correspondent should offer a special prayer to God for assistance in writing, and she always followed that practice. There are many individuals now observing the Sabbath, both in the United States and Canada, who received the light through her correspondence, and the periodicals which she sent them. Some of these have never been visited by any of like faith. In one instance twenty-seven embraced the Sabbath, and so far as we know, are still observing it. Missionary labors had become so interwoven in her nature that a few hours before she died, as her mind occasionally wandered, she seemed to be replying to letters she had received from persons who were interested in the truth. In her extreme feebleness she would fall asleep while writing, and then, upon waking, would continue her letter. Attendance at the prayer and missionary meeting was her great delight. When too feeble to walk, she was carried in her chair to the church, which was only a few rods distant. She was always ready to bear testimony, and wondered how there could be a dry missionary meeting. For many years she was a Sabbath-school teacher, and retained her class to the last. To her scholars, some of whom are scattered throughout this country, and in Norway, Switzerland, England, and South Africa, she left this message: "Tell my Sabbath-school scholars that many nights when I could not sleep for coughing, I thought of every name, and prayed for every one, and I wondered if I had done all that the Lord would have me do for them, and if I had helped them to fit up characters to stand the test of the Judgment. Tell them to make thorough work for eternity; for I want to meet them there." During her last sickness, she sent for several who had backslidden, and appealed to them to return. Her last words, when she could not lift her head or speak aloud, were, "The anchor holds." It was her special request that the one who should preach her funeral sermon, should exhort all to be faithful. She fell asleep as quietly as a babe in its mother's arms. She longed to live to see the outpouring of the Spirit of God that would indicate the loud cry of the Third Angel's Message. But she was ready to be called by the Master at any time when he should say that her work was done. Words by the writer, from Rev. 14:13. S. N. II.

Publishers' Department.

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SANITARIUM TRAINING SCHOOL FOR NURSES, Battle Creek, Mich.

The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, FEBRUARY 25, 1889.

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

THE fact that there are now in Los Angeles alone 6,000 persons unable to find employment, goes to prove that California, the far-famed golden land, is very far from being a land of gold for thousands who flock here with no definite end in view, without capital, with little knowledge of the State, and with no assurance of employment.

SOME two or three weeks since the *Catholic Review* charged that Senator Ingalls was opposed to the admission of New Mexico, because a majority of its citizens are Roman Catholic. This the Senator at once denied in a letter to the *Review*, and now that paper absolves him from the charge; and peace reigns between the President of the Senate and the Roman hierarchy.

BROTHER J. I. TAY, who for some months past has been in Papeiti, Tahiti, awaiting the arrival of Brother Cudney, reached San Francisco on the 16th inst., thirty-one days from Papeiti. Elder Cudney sailed from Honolulu, H. I., on the 31st of last July, but had not reached Papeiti when Brother Tay left, on the 15th ult., nor has anything been heard from him since he sailed. Brother Tay did not succeed in reaching Pitcairn.

SCARLET is the color of Rome. In all her grotesque and ornate trappings it is noticeable. The red hats of her highest officers—the cardinals—are significant emblems. And all these are in harmony with the sacred symbolism of this apostate, anti-Christian power. See Rev. 17:4-6. Among the false, usurping institutions of Rome, none has occupied a more prominent place, or has been more characteristic of Rome, than has the Sunday, especially as a religio-political factor. It is indeed significant and most fitting that the Sunday petitions to Congress should be pasted on scarlet cloth. It is an acknowledgment of the parentage of the Sunday institution, and an indorsement of the methods of Rome in forcing it upon those outside of her pale.

THE following extract from the published report of a recent ministers' meeting in San Francisco is suggestive, as it shows how easily and in what manner the several so-called evangelical churches can unite for the accomplishment of whatever they may agree is for their mutual benefit. The extract is from the *Chronicle* of February 8th, and is as follows:—

"Rev. Dennett read a paper on the growing tendency to union among the evangelical churches, as evidenced by the work of the Evangelical Alliance, the Young Men's Christian Association, the union revival meetings, and the joint efforts of the different denominations in promoting temperance and Sunday observance. Essential unity, he thought, was quite consistent with diversity in unessential things. Catholicism remained a unit because it allowed this diversity of opinion within certain limits. There was no more actual unity of opinion among Catholics than Protestants, but they avoided the many evils which sectarian divisions produce."

This is not a mere figment of the imagination. Not only is it possible for the various so-called orthodox Protestant churches to unite in this manner, but for practical purposes the thing is now an accomplished fact. And not only so, but in some of what they are pleased to denominate "essentials," Protestants are already at one with Catholics; and the end is not yet.

The churches are beginning to feel their power when combined for political purposes, as is witnessed by their united demand for religious legis-

lation; and that their power is felt in the political world, is attested by the alacrity with which they are served by men prominent in the councils of the nation. Mr. Dennett does well to refer to the Sunday-law movement to show the possibility of the various churches working together to accomplish their ends. And it shows more than that, for the measure of success already attained illustrates the truth of the words of a committee of the United States Senate, which in 1828 said: "Extensive religious combinations to effect a political object, are, in the opinion of the committee, always dangerous." This tendency toward union among the churches bodes no good to the liberties of the people, when it manifests itself in a demand for religious legislation.

Love comprehends the all of the character of God. His justice and mercy are but constituent elements, perfectly blended. "God is love," and "he that loveth not, knoweth not God" (1 John 4:8); while "everyone that loveth is born of God and knoweth God." Verse 7. Therefore love is the fulfilling of the law" (Rom. 13:10); that is, the doing of it: "for this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Love is often erroneously spoken of as one of the fruits of the Spirit; whereas it is the fruit. For "the fruit [singular] of the Spirit is love;" and "joy, peace, long-suffering, gentleness, goodness, faith [or, rather, faithfulness], meekness, temperance," are all but manifestations and characteristics of love. Such love, obedient love (and there is no other true love exercised by a loyal subject, servant, or son), will give boldness in the day of Judgment; for "there is no fear in love; but perfect love casteth out fear." It all comes through faith in our Lord Jesus Christ. "We love him because he first loved us."

WHAT baptism is, what its object is, and what its value is, are points which have been discussed through the long centuries of the Christian era by Baptists, Pedobaptists, and anti-Baptists. Who are proper subjects of baptism? and when should it be administered? are questions constantly coming up. Does the mode of baptism make any difference? many ask. To all these questions we would reply, that the Scriptures state, "There is one Lord, one faith, one baptism." What baptism is, the baptism of the Spirit, the baptism of John and of Christ, the proper subjects of baptism, the order of baptism, its relation to the remission of sin, its "saving" power, its history in the first centuries of the church, and very much more, are all forcibly and scripturally set forth in "Thoughts on Baptism," a pamphlet of nearly 200 pages. It is for sale at this office. Price, paper covers, 20 cents; flexible muslin, 30 cents, post-paid. A complete index of Scripture texts and authors are given, making the work valuable as a book of reference. Address, Pacific Press, Oakland, Cal.

CIRCULARS have been sent us by Mr. Alex. J. Wedderburn, editor of the *National Farm and Fireside*, advocating the bills now before Congress in favor of pure food and pure lard. We hope they will pass. They ought to pass. Pure food is necessary to health. If a man purchases flour, he wants flour, not plaster of Paris or ground talc. If he purchases butter, he wants butter, not oleomargarine. We suppose it is so with those who purchase lard, although it is hard to see how it could be adulterated by any substance of like nature, and thus be made worse. We don't purchase it. It is absolutely impossible to find pure lard. By that we do not mean that unadulterated lard cannot be found, for there is doubtless much of it. But the unadulterated is impure. It partakes of the nature of the *scrofa* (from which comes *scrofula*), or swine, from which it comes. But nevertheless, though it is impure, though we have no use for it in our internal or household economy, we are in favor of the bills. When other men wish to buy lard, they want lard. They have a right to the real article. Therefore, on the principle of the thing, all foods ought to be pure. If law will protect the innocent buyers from any adulteration, and check the manufacturer or vender, let there be law.

JANUARY 16 a bill was introduced into the California Senate, one section of which provides that "every person who keeps open on Sunday any store, workshop, bar, saloon, banking-house, or other place of business, for the purpose of transacting business therein, is punishable by fine not less than twenty nor more than one hundred dollars." On the 8th of February the same bill was introduced into the Assembly, and on the 12th a number of petitions were presented praying for the passage of a Sunday law. This shows that the advocates of religious legislation in this State are not idle.

Though it has been repeatedly stated by many of the friends of Sunday laws that they have no wish to interfere in the least with those who conscientiously observe another day, we notice that the proposed law makes no exceptions for conscience's sake. But it would not be less objectionable to us if it did, for we deny the right of the State to legislate upon such matters. The observance of a day as a Sabbath is a matter of religion, and with such matters the State cannot of right interfere.

"VICK'S FLORAL GUIDE" for 1889 is upon our table, and it is but justice to say that it is the finest publication of the kind that we have ever seen. The "Guide" is issued this year in a new shape, is printed from new type, has an elegant cover, and contains three beautiful colored plates. It also gives full directions for planting, transplanting, and caring for the various plants, vegetables, etc.

Every family that can do so should grow at least a few flowers and vegetables, and those who intend so doing should send fifteen cents to James Vick, Rochester, N. Y., for a copy of his matchless "Floral Guide" for 1889. The price of the "Guide" will be refunded to those ordering seeds.

"THE CONVERTED CATHOLIC."

FROM the publisher, Rev. James A. O'Connor, 60 Bible House, New York, we have received volume 5 of this monthly magazine. It is bound in cloth, and makes a very neat book of 380 pages. The *Converted Catholic* for 1888 contains many interesting serials, notably, "Father O'Connor's Letters to Cardinal Gibbons," and "The Papacy: Its Present Position, Policy, and Prospects," by Rev. J. A. Wylie, author of "History of Protestantism." Price of the magazine, one dollar a year; single copies, ten cents.

"THE NUN OF KENMARE."

THIS is the title of a new book published by Ticknor & Co., and for sale by the publisher of the *Converted Catholic*, which is attracting a great deal of attention. It is an autobiography, by Miss M. Frances Clare Cusack, late Mother-General of the Sisters of Peace. She left the Church of England thirty years ago, and joined the Catholic Church, in which she has been noted for her charitable work, both in Ireland and in America. Her autobiography, however, is little more than a record of the jealousies and rivalries that exist among the prelates of the Roman Catholic Church, and of the petty meannesses and frauds to which they resort against any work which they cannot run to their own personal interest. As Miss Cusack is still a Catholic, and her book is really an appeal to the Pope, her statements will carry more weight than they would if she had left that church.

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